

The
Lutheran.

God's word and Luther's teaching will never perish.

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Foreword

to the 23rd Annual Lutheran."

As the "Lutheran" begins a new year with joyful gratitude to God, who has helped him so faithfully up to now, and with confident trust in his gracious help, he takes a close look at the situation of church affairs, first of all in his own country, In order to become aware of what should be his main task in the coming year, that he should prove himself a faithful, serving servant of the church, he is amazed to see how this situation has become completely different under the mighty rule of our great God and Savior. Until now, he had been forced to wield the sword of the spirit in an incessant battle against all kinds of aberrations from the pure doctrine within the Lutheran Church itself, and had unfortunately found himself almost alone in this battle, as far as the German tongue is concerned - for in the Norwegian one, however, the dear brothers of the Norwegian Synod stand faithfully by his side. He led it with a bleeding heart, knowing well what a powerful weapon the enemies of orthodoxy and pure doctrine got into their hands by being able to call out to the weak, fearful minds: "They themselves are divided among themselves"; "There you see that fact that stubborn, unbending adherence to pure doctrine leads only to eternal war and endless fragmentation." Yet he has unflinchingly and undauntedly maintained this hot battle companion because it is commanded by the eternal, unalterable Word of God and because it is the loud, unapologetic, scriptural confession of our church, the most precious jewel, the pure, wholesome doctrine. But, lo and behold, in recent times significant events have occurred within the Lutheran Church in America, which, however, for certain circles give rise to good hopes of a true and lasting peace. The "old" Pennsylvanian Synod has left the bottomless, unionist-enthusiastic so-called Lutheran General Synod and has decided to form a new General Synod under the banner of a faithful, firm, decisive confession of the pure Lutheran doctrine as set forth in the unaltered Augsburg Confession of 1530. Confession of 1530, for which confession many serious voices were heard in other parts of the old General Synod. In the Buffalo Synod, the former senior minister, Rev. Grabau, has now finally revealed himself to his own former Synod brothers as the one we had long recognized him as, namely, as a rigid, scheming hierarch who would not even bow to God's clear word, has withdrawn from the Synod together with three other pastors who were no longer his docile instruments.

and the synod has renounced him. It is therefore to be expected that this synod will now also carefully examine and investigate God's word, to which it has allowed itself to be carried away by this man's stubbornness under the pretext of zeal for genuine orthodoxy, and that it will unreservedly follow the better conviction gained in this way with mouth and deed. And since the Ohio Synod also continually claims to believe, teach and act in accordance with the Lutheran Confession, the time seems to be approaching when all those who are still serious about the Lutheran Confession here in this country will be united in true unity of spirit by the bond of peace to form a great whole. Could the "Lutheran," who has never fought for the sake of fighting, but only for the sake of true peace, refrain from greeting these prospects of peace with joy? No, he rejoices over it from the heart, but he also says it freely, he rejoices with trembling, being aware of the obstacles that still stand in the way of true peace and knowing the dangers that threaten it. It is inconceivable that with the change for the better, with the willingness to make peace, with the "striving" for a real unity on the basis of truth, all previous aberrations in doctrine and practice can already be thoroughly overcome.

should have been recognized, let alone abandoned. But if true peace is to be achieved, there can no longer be any talk of so-called open questions in clearly revealed truths, since there are no such open questions in the Lutheran church, which unreservedly confesses the one faith that was once given to the saints, the one, pure, wholesome doctrine of the divine word that is just as clear and certain as it is unchanging. All the questions of the church, of the ministry, of the key power, of the church government, of the last things, etc., have been solved in God's Word and finally decided for all times, and in the bright light of the Gospel, which came on the scene again at the time of the Reformation, the fathers of the Reformation already recognized this solution in and according to God's Word. That in our days weakness and shortsightedness or even blindness and evil will have clouded these questions, confused them and turned them into so-called burning questions: how should the church of the pure Word in its enlightened, faithful members let itself be distracted by this? no, it simply remains with the one, pure, recognized truth of the clear Word of Scripture. If true unity is to be achieved, it must be said that we must do away with those unfounded views and so-called "achievements" of the newer generation. If true unity is to be achieved, it must be done with those unfounded views and so-called achievements of the newer, especially prophetic theology, which have come to the fore as a result of these open questions, with those teachings of a special divine office of government in external things endowed to the church, of a conversion of all individual people of the whole world, of a millennial kingdom, of the future of a physical great Antichrist in contrast to the true teaching that the pope in Rome is the true great Antichrist, of an undecided intermediate state after death, and so on, and these views and teachings must not only be abandoned as contrary to Scripture, but condemned and rejected. If a firm unity is to be promoted, doctrinal discipline must necessarily take place, and any unpleasant abuses, such as: Unionist communion practices, the complete abandonment of confession, the use of false and impure church books, the undefended membership of preachers and laymen in secret societies, the complete lack of church discipline, wherever they are found, must finally be stopped, even if with all patience and doctrine, no matter how small the group of faithful confessors may be and how contemptible in the eyes of the world, and no matter how great and bitter the disgrace and enmity reaped for it. But who would not know how much the flesh shrinks from this? how busy the devil and the flesh are to hinder the thorough recognition of error and sin, or at least to incite to reject the better knowledge gained, since then, of course, an all the more violent opposition and bitter enmity against the recognized truth would inevitably follow. On the

On the other hand, what could the church be served by a lazy, false freezing, since one only quickly unites on the outward confession of pure doctrine, on a mere formal acceptance of the unchanged Augsburg Confession or even of the entire Concordia Book, while inwardly the evil damage remains untouched. Confession or even the entire Book of Concord, while inside the evil damage in doctrine and practice would remain untouched. Oh, that would be a union of the most shameful and damaging kind, because a union under the guise and figurehead of strict orthodoxy, and would have to end all the more in hopeless confusion. No, no! Lutheran is only he who is truly Lutheran in heart, mouth and deed, not he who merely wants to be so, imagines it too finely, or even says he is so. And therefore, for our part, there can only be talk of true peace on the well-recognized, secure basis of the whole, one, pure, wholesome doctrine, in true, living unity of spirit, in sincere, unreserved acceptance and implementation of the good Lutheran confession in doctrine and life. In all seriousness, then, the obstacles that stand in the way of such true peace must be bravely and unapologetically confronted and, to the best of our ability, we must cooperate in their elimination, but we must also keep a sharp eye on the impending dangers, lovingly and resolutely pointing them out, exposing them, and relentlessly warning against them. On the other hand, how could the "Lutheran" fail to promote and advocate sincerely, faithfully, and to the best of his ability everything that can truly serve peace, such as Free, general conferences, in which one would meet to examine together the doctrinal content of our faithful confession as it stands and as it reads, to become clearly and precisely aware of the already existing agreement as well as of the differences that may still be pending, to proceed with holy zeal and untiring perseverance to the elimination of the latter, to deliberate on the best ways and means for the faithful implementation of our good confession in doctrine and practice 2c. If then, under the grace of our faithful God and Savior, a true peace, a oneness in truth would really come about, how we would rejoice with all our hearts! How we would thank the Lord for this with a fervent spirit, praising and glorifying Him! And how our enemies, the enemies of pure doctrine and heavenly truth, would be frightened by this! How would the false Lutherans, the general synodists, who

already bless themselves and triumphantly proclaim beforehand: "Nothing will come of it after all," have to be ashamed from the bottom of their hearts of their evil prophesying, by which they only reveal their heart's desires! How the Jesuits and the whole papal troop would bite their lips if they had to see how their long-cherished hope that the church of the Reformation would be shattered and shattered by the intrusion of Romanizing directions would be shattered and shattered.

The more we are able to do so, the more miserable the water will become. And what a much more powerful influence our united testimony would gain on the countless sects and enthusiasts of this country, since they already cannot resist this influence and have to complain bitterly that they are no longer the old ones and are not able to remain so. And with what a completely different and stronger emphasis would we be able to unite against the wild efforts of the unleashed spirit of the age, which threatens to flood and sink the church with its infernal thoughts and pretenses of human happiness and of a heaven on this side (of the Turks)! Well, the matter is in the hands of the Lord, who will rule it according to his friendly grace, if only we do not spoil it and do not run away from his guiding hand. But the "Lutheran" will, with God's help, also in this new course of his year, calmly and safely follow his straight path on the smooth path of the certain Word of God; he will fight and work for true peace, and help as much as he knows and can; will confidently put his hand to the sword when it is necessary to defend his sanctuary, the pure doctrine and the precious, scriptural confession of our dear Lutheran Church; but will even more gladly take up the plowshare in order to faithfully help in the common peaceful building of the blessed Kingdom of God here on earth. But the Lord, the kind Savior, bless the now beginning course of the year with his rich blessing, with his gracious help for the sake of his name's honor and his word's truth.

What does a Christian do who nevertheless excludes himself from a Christian congregation of which he is convinced that God's Word is preached purely and loudly in it, and that the holy sacraments are also administered properly according to Christ's institution?

It is not uncommon for church members to consider leaving the church a very small thing. They consider the church a human institution and put it on a par with other human societies. Just as one can leave any other human society at will, they think, this is also the case with a Christian congregation. The desire to exclude oneself from a Christian community becomes particularly strong when, in addition to the current expenses of a community, special payments have to be made that cannot be settled with 10 or 25 cents, as is the case, for example, with school and church buildings. The old church is still big enough for the parishioners and the old school still holds the children of the parish. For the increase of the kingdom of God, for which a Christian prays daily in the second petition, such members are concerned

He tries to win many to the church by his change, but by leaving he discourages many to join it. But is this not a denial of his Christian profession ?

It is the earnest, holy will of God, which He makes known to mankind in His gospel, that all men may enjoy the benefits of His Son, be redeemed from the kingdom of darkness, sin, death and eternal damnation and be brought into the kingdom of light, blessedness and the fellowship of His Son, in order to be eternally blessed with Him (Ezek. 33,11., 1 Tim. 2, 4., 2 Petr. 3, 9.). Christ has opened access to the Father for all, Jews and Greeks. If we have now accepted God's call, which still goes out to us daily through His word, then everyone understands that we must also respond to this call, i.e. we must walk in such a way that God's name is thereby sanctified and our salvation is promoted.

Does the one who excludes himself from a Christian congregation do this? Or does such a one not rather give opportunity for God's name to be profaned and blasphemed by the world? Does he not strengthen the world in its unbelief and perhaps put obstacles in the way of many to come to a better knowledge of Jesus Christ? Such a withdrawal is an open call to those who are still outside not to join such a church. Does such a person walk in his profession as a Christian? Certainly not, for instead of glorifying Christ before the world, he disgraces Him; instead of fighting as a warrior under the flag of Christ's blood, he throws away his weapons and runs away from the ranks of the fighters. Surely this is denying his profession!

The apostle Paul says that a Christian must conduct his walk "with all humility" (Eph. 4:2). A Christian also recognizes his lowliness, his imperfection, his corrupt state, his nothingness and his unworthiness. He does not exalt himself of the gifts that he has received by grace from the merciful Father's hand; he does not consider himself wise and prudent and does not exalt himself above his brothers. He always remembers the words of Paul: "Consider one another more highly than yourselves" (Phil. 2, 3.). A Christian adheres to the church, not to please people, but to please his God, who always points him to the church, since his goods of grace are entrusted to it alone. Even if people despise him, this does not move him to leave his church, where he can hear God's word pure and loud. A Christian humbly submits to the word of God in everything, and gladly allows himself to be punished and rebuked by the word of God. But where is the humble walk of the one who excludes himself? Considering that the fire of Christianity, which the Lord has kindled on earth, is becoming so cold and small, one should know that if the fire is to shine far and wide and blaze toward heaven, one should not exclude oneself.

They are happy at the full table and do not ask how many around them are starving spiritually. If you reproach such people with their duty not to stand idle in the kingdom of God, they immediately threaten to leave if you do not leave them alone. Of course, they do not consider what they deny with this resignation. To all those who still want to be Christians, but nevertheless speak so lightly of leaving a right-believing congregation, Schreiber gives this seriously to consider that such people do nothing else but that they are

1. Deny their profession as Christians.

Every Christian has another profession besides his business profession, namely a profession as a Christian. What is the Christian called to do? To work in Christ's kingdom (Matth. 20, 1.). The Christian's whole life should be adorned with the fruits of the spirit; he should show the world that he is a Christian and that through his life and deeds God's and the Lord's name and word should be praised and glorified. It has become the task of every Christian to increase Christ's kingdom, so that more and more may come to the saving knowledge of Christ through his service. A Christian is one with Christ, for he has already entered into Christ's blessed fellowship through holy baptism. The whole life of a Christian is proper to his Lord Christ, therefore it should also be to Christ's honor and glory that he can say with Paul, not only of the spiritual life of faith and the righteousness of grace, but also according to the fruits of these in his outward walk: "I live, yet not I, but Christ lives in me" (Gal. 2:20). The Christian has also put on the Lord Christ as his garment, who is therefore his ornament, his adornment, and he now no longer lives for himself, but for Christ, who died for him and rose again.

That a Christian as such should also be faithful in his profession is attested to in countless places in the Holy Scriptures. Paul says: "Pursue the goal set before you, the jewel that holds the heavenly calling of God in Christ Jesus" (Phil. 3, 14.). And Eph. 4:1 he says: "I therefore exhort you, prisoners in the Lord, to walk according to your calling, whereunto ye are called." Peter says, "Therefore, brethren, be all the more diligent,

to make firm your profession and election" (2 Pet. 1:10.).

If a Christian separates from a Christian congregation that recognizes its task and does not diminish

the glory of its Savior, can he still follow his calling as a Christian? He should help to worship the kingdom of his JEsu, but he wants to weaken it; he should cooperate in the church of Christ, but he withdraws from this work; he should bring more and more souls to Christ, but he snatches away his own from him; he should help to save the souls of his JEsu by his own efforts.

from the little group of Christians! It is a miracle of God that the church is still standing, because the false Christians have done enough to tear it down. And every leaver helps to topple the walls of the church. Every faithful Christian's heart bleeds when he sees how so many in our days raise their arms against the church, but the one who leaves feels nothing of this, otherwise he would not leave the church. So he does not fulfill his calling.

Christ is the example of all Christians. We are to follow in his footsteps. As Christ was meek and humble in heart, so we Christians should walk in our profession "with all meekness. A Christian should not be quick-tempered, least of all when it concerns the cause of our Lord, the kingdom of God; if he is admonished or punished, he should accept it without bitterness and mend his ways. Where, then, is the gentleness of the one who leaves, who rejects all admonitions and punishments and separates, perhaps because this or that person has once offended him?

The Christian should also walk in patience. He should always be ready to give in and suffer injustice a thousand times rather than do injustice. He should not let himself be overcome by evil, but overcome evil with good. If his flesh provokes him to enmity, he should daily crucify it and kill the evil lusts and desires through repentance and penance. Before he acts, he should present it to his dear God and not discuss it with flesh and blood beforehand. But it is impossible for a person who has left to present the matter to his God. However, it is impossible for a person who has left to present the matter to his God, because he advises something completely different.

A Christian should also walk "in compatibility". Paul says: "Trust one another in love" (Eph. 4, 2.). As in a building one stone supports another, so also the members of the house of God should support one another in love. The world may storm, fence and accuse, but Christians should overcome one another with forbearance, forgiveness and understanding. As their faithful God forgives all their sins daily, so they should also forgive one another. They should not be able to spend one night in unforgiveness, because they must fear that God might call them away that night, and then they would have to go to hell with unreconciled hearts, because they themselves ask the Lord daily in the fifth petition to forgive their sins only as they forgive their neighbor.

The one who leaves does not fulfill all these duties of a Christian. But if one looks for the reason of his separation, it usually lies in the arrogance and conceit of men, the background of which is, of course, unbelief. They only want to follow their own head, to rule and be held high where there is only one Lord, Christ; they only want to be fine people who know what is useful and beneficial for the church. If one now holds God's word up to them,

If one punishes them with the word of God and tries to rebuke them, they prefer to run away from the discipline of the word of God and finally blame the others who have treated them too harshly. Once they have separated, bitterness sets in, which, in a spirit of opinionated quarrelsomeness, stirs up wild wars and scatters the coals of discord even further. To justify oneself before the world, one speaks: Who can stay longer together with such people, by whom one is so often annoyed and insulted? I would rather go away, because there are always only a few who make up everything, the others have to keep quiet; once I am gone, I have nothing more to say and I don't need to get angry anymore. Admittedly, the old Adam is annoyed that his carnal sense does not prevail and that it is always shown that the old Adam must be crucified. But as far as the making out of some and the silence of others is concerned, we only refer to the excellent book: "Die rechte Gestalt einer vom Staate unabhängig Ev.-Lutherischen Ortsgemeinde. There the rights of the congregation are presented so clearly from God's Word that only malice can invent such slander. But even if this or that were to happen in a Christian congregation, which would be punishable, would this be a cause for separation? Is it Christian to leave the church in the lurch just when it needs prayer, help and love the most? to reduce the number of Christians when it should be increased, so that it serves as a salt against rot? And if the church of Christ were half dead on the road, we would have the example of the good Samaritan to follow, so we would not have to leave it. There is indeed a reason to separate from a congregation, for if false teaching is going on, then the Word of God compels every Christian to flee. But whoever separates without this reason proves that he still has no reason for his faith and plays with the Christian church as if it were a ball. Whoever separates himself from a church that lives in the fellowship of faith in Christ, that is based on the apostles and prophets, that keeps Christ's word and does not deny His name, confesses that he has a different faith and a different reason for blessedness; he proves that he denies not only his Christian profession but also his God.

If we were to ask those who separate from us, "Do you want to deny your God and stop being Christians? they would certainly answer: We want to remain Christians and not deny our God. But one does not consider that a true-believing congregation is a *thei*^a or branch of the church of Christ on earth is a part of the spiritual body of Christ. All Christians are members of this body, but whoever separates from these members out of mere unwillingness is certainly no longer in the fellowship of the body of Christ and its head. But whoever does not have Christ lives without God in this world (Col. 2, 12.).

Of course, they say, "Are all those who do not belong to your church lost? Many who do not belong to your church are better than some of you. We answer: The church of Jesus Christ consists of such people who truly believe in Jesus Christ and walk as Christians according to their profession. Now there are certainly also such Christians who are faithful to their Savior and their blessedness, not only among the sects and enthusiasts, but also among those who outwardly do not belong to any church at all, because they have no opportunity to join the orthodox church. But whoever is convinced of the heavenly truth cannot be held back by anything from joining those who confess the heavenly truth before all the world. Whoever is a Christian from the heart and has recognized that in a congregation God's word is preached purely and loudly and the holy sacraments are administered according to Christ's institution, will not find peace until he has joined this congregation; because he belongs to the family of God, he must also keep to the same. However, since the church as it appears on earth also has hypocrites among it, who do not belong to the true church, but only find themselves mixed with it, we believe that all the true Christians who have not joined us outwardly are better than the hypocrites among us, who belong to us only in appearance. We cannot look into anyone's heart, so we have to let it happen that those who think and live like Christians, even though they are hypocrites at heart, remain with us. It will never be any different on earth.

So, they say, outward joining does not make one a member of the body of Christ. Certainly not, but leaving certainly makes it even less so, otherwise God would have established the holy office of preaching to the detriment of Christians. God wants us to hear and learn his word, not to despise the preaching, so that faith comes from the preaching. The one who leaves is not satisfied with the order of his God; he does not want to go the way that God has commanded man to go. Well," they say, "can't I come to the sermon even if I am not a member of the congregation, as many others are? But let us see.

Everybody else has the right that you have. Now, if all the members excluded themselves and also invoked the right you think you have, where would a Christian congregation be? And how could such a exist? The pastor would then also have to leave, because no one would want to be pastured by him anymore. Where would you then be able to hear the sermon, who would then baptize your children, in short, where would obedience to God's Word be? This clearly shows what such a leaving is, namely a destruction of the church of Christ, a destruction of the holy preaching ministry, a despising of the command of God, a running away from the family of God - in short, a denial of God.

Yes, says one, where is the church? There are so many groups, which all call themselves the orthodox church, that one does not know to which one one should adhere; or is it all the same to which one adheres, if it is only to one? About this we are now instructed very precisely in God's Word, as Joh. 8, 31.: "If ye abide in my sayings, then are ye my right disciples." Joh. 10, 27.: "My sheep hear my voice." Eph. 5, 26.: "Christ has cleansed the church by the bath of water in the word." From this it is clear that we should keep to the place where "the gospel is preached purely and the sacraments are administered according to the gospel".

It is admittedly objected: the sects also have God's word. Who wants to deny that? For precisely because they still have it essentially, although it is under a bushel with them, it is possible that children of God can still be born among them, who all belong to the One Church. But can this tempt a Christian to leave the orthodox church and join the sects? Surely everyone agrees that whoever is saved among the sects does not attain eternal life through their errors. He who becomes blessed among them, becomes so only through the One Faith. Only the one who is trapped in error among the sects, but who believes in his Lord Christ and wants to be saved through Him alone, without any righteousness of his own, will be saved among them. Such simple-minded souls do not see through the error of their sect, they remain in the false fellowship only out of weakness of knowledge. But he would comfort himself in vain who would knowingly go over to a sect or would remain in it against his better knowledge out of disregard for the truth. Whoever therefore excludes himself from the visible orthodox church and knowingly excludes himself from a false church is a knowingly and willful sinner. He knowingly sins against God's clear prohibition to avoid false teachings and teachers; he knowingly becomes a fighter of the pure doctrine and a splitter of the church; he knowingly denies with his ungodly love the true love that only rejoices in the truth; he works against his better knowledge on the ruin of the church.

You may say, I don't want to join a false believing community, I want to serve my Lord alone in solitude, I can serve at home just as well as in

perform my service in the assembled congregation. If someone says this who has no opportunity to join a righteous congregation, it is certainly right and his worship is pleasing to the Lord. But if someone says it who has excluded himself from a righteous congregation, it is wrong. Where will he get the commandment of God that exhorts him to exclude himself from the orthodox church so that he alone can serve God? Solomon says, "He who separates himself seeks what he desires." (Proverbs 18:1) But man's own lust is never a good thing. God does not want a self-chosen service. Such separated people do not come together in Jesus, but in their own name, therefore the Lord Christ is not in their midst. No matter how good their sermons may be, they still do not serve God, but the devil, who is a lover of the separation of the church and only appears in such meetings in the form of angels of light. Whoever separates himself is not only already on an erroneous path against God's word, but also too easily comes to all kinds of other own and dangerous erroneous paths. As long as the Christian belongs to the orthodox congregation, all his brothers look after him, warn him against sins, punish, admonish, comfort and instruct him where he needs it; but if the Christian separates from his brothers, they must let him go his own way; if he falls into sin, he is left to himself, and since the flesh loves sin, he will explain God's word only according to his sinful desires, will allow himself this and that which God's word forbids, and since no one has anything more to say to him, he will do as he pleases. In this way, such a person, without even suspecting it, gets further and further away from Christ, until he finally falls into hell without salvation. Or he goes astray, perhaps toiling in all kinds of self-chosen, even difficult works, of which God says: "Who asks such things of your hands? Isaiah 1:12. Therefore, all of you who desire to separate yourselves from the orthodox community of Christians, realize what a great sin you would be committing and what an urgent danger you would be plunging into.

C. A. Mennicke.

(From the "Lutheran and Missionary") **The Theater.** The testimony of famous and observant pagans.

Solo", the highest magistrate and legislator of Athens, who witnessed the very first beginnings of the play, remarked about it: "If we give in to deceit in our public life, we shall be able to make the most of it".

If we applaud the way we act, we will soon find it in our contracts and treaties.

Socrates never visited the theater because of the immoral cha-

The only exception was when a play by his friend Euripides (the purest of the ancient tragedians) was performed. And yet, in his day, the theater stood at a height that has probably never again been reached, much less surpassed.

Plato, the disciple of Socrates, whose genius is an ornament to humanity, tells us that "plays excite the passions, reverse the direction of them, and are therefore harmful to morality." He therefore banned them from his constitution of state, invented and designed by his imagination.

Aristotle, the world-famous philosopher, the teacher of Alexander the Great, laid down as a basic rule that young people should be forbidden to attend plays, that it was dangerous to allow them to do so until maturity of age and discipline had fortified them in sobriety, strengthened them in virtue, and made them bulletproof against seduction and debauchery.

An Athenian once spoke to a Spartan of the fine moral lessons in their plays. "I mean," the Spartan replied, "I could learn them much better from our own rules of honor and justice than from listening to your lies."

Ovid, the famous Roman poet, Seneca, the famous Roman philosopher, and Tacitus, the Roman historian, also give detailed testimony against the theater, which we will pass over here).

Julian, the Roman emperor who apostatized from Christianity in the middle of the fourth century, attempted the total eradication of Christianity and the restoration of pagan idolatry. To this end, he gave the following law: "None of the pagan priests, or who has anything to do with the service of the altar, shall attend the theater, or be found in the company of a charioteer in the public games, or a dancer or an actor," and gave this remarkable reason for his law: "that the Galileans, as he contemptuously called the Christians, had gained their preponderance by priests and laymen avoiding among them such causes of moral corruption and depravity as public games and the theater." A striking testimony from one of the most clever and vicious enemies of the Gospel that one encounters in history, as much for the purity of

the life of the first

Christians, as for the moral corrupting influence of the stage!

Brumroy, a French critic of Greek drama and an admirer of their plays, concludes his treatise with these words, "I have a complete

I have given an account of everything as far as moral propriety allowed me; but no pen, however foul or heathenish, would dare to bring to public light the atrocious passages which I have omitted.

And instead of feeling any grief over the stems that I have suppressed, the very suppression itself will best show to what degree the Athenians were infected by the lascivious debauchery of imagination and rottenness of moral principles. If taste for antiquity has allowed us to preserve what the ravages of time have spared, at least religion and morality forbid us to reveal it before the eyes of mankind" (Greek Theater).

With such open facts, is it any wonder that the purest among the heathen are unanimous in their condemnation of the stage?

No government has ever proved over-hasty in restricting vices that have become popular; but where such legal intervention is found, it is an imperative necessity, because the audacity with which the vice has emerged has become quite intolerable. Assuming this, let us now cite the testimony of legislation against the theater, both from older and from more recent times.

Both in Athens and in Rome, the theater was not infrequently suppressed by positive law. In Athens, the actual cradle of drama, the performance of both pleasure and fun plays was sometimes either restricted or completely forbidden by the state. Under the Romans, in the better times of that sober and wise people, public plays were tolerated, but they did not allow a theater to be built for longer than a few days. Even the costly building of the Scaurus had to be demolished after a very short time. Pompey the Great, who survived the freedom of his fatherland, was the first Roman who had enough influence that a standing theater was built in Rome; and that was 260 years after the introduction of the drama in that capital.

The profession of an actor was considered dishonorable by the Romans; only freedmen or slaves were allowed to practice it "ach the law, and as Augustus tells us: actors were excluded from all public honors, offices and even citizenship.

In England, despite the opposition of the moral and religious public, theaters were established through the favoritism of Queen Elizabeth, King James, and some of the nobility who demanded amusements, however pernicious they might be to society. The citizens of London long proved hostile to the stage, and they forbade the public performance of plays within the city limits because of the disgraceful corruption of morals that was associated with it. For hundreds of years, the common law of England placed actors in a class with "dishonest *roques* and vagabonds". Even up to the middle of the last century, the legal authorities in Scotland, in accordance with an act of Parliament, declared the stage to be contrary to Scottish law.

In both England and France, frequent attempts have been made to reform the theater through legislation. Theater directors have been instructed to subject every play they perform to the scrutiny of officials, so that anything that might be detrimental to morals is eliminated; but all these attempts have led nowhere. What is evil and sinful in itself cannot be reformed.

Let us now turn to our own country: the American Congress passed the following resolutions during the War of Independence, and indeed during the darkest period of that war, on Oct. 12 and 16, 1778:

"Because true religion and good morals are the only foundations of public liberty and prosperity:

Resolved: That it be and hereby is most earnestly recommended to the several States to take the most effective measures for the promotion of the same, and for that very reason to provide for the suppression of theatrical entertainments, horse races, games of chance, and similar amusements, which serve only to bring idleness, dissipation, and general moral corruption into pregnancy.

"Because, furthermore, visiting playhouses and theaters can only have a corrupting effect, the people from the necessary attention to the appropriate means which the defense of the country and the preservation of their liberties so urgently require.

Resolved, That any person in the service of the United States who shall step out in such games, or promote or encourage them, or attend them, shall be deemed unworthy to hold such office, and therefore shall be discharged from the service."

How a congregation that wanted to reform remained Lutheran.

The cathedral preacher Zahn in Halle wrote a paper entitled: "The Good Law of the Reformed Confession and the Heidelberg Catechism in Anhalt. In order to prove this allegedly good right, Preacher Zahn naturally had to tell how the formerly strictly Lutheran state of Anhalt had been reformed. He himself could not avoid telling what outrageous acts of violence the Calvinist-minded prince had used for this purpose in the year 1600. For example, he relates the following: "In the country, the waves of excitement went not a little high. If it was still possible to receive communion in a church in the Lutheran manner, people crowded to it in large numbers; if this was impossible, they went to Saxony; wandering out of the country became the custom and saddened the prince. The otherwise so beloved Johann Georg had to overcome bitter resistance; the aversion against the reformed confession showed itself in a violent way until his death.

Since the children of such parents who did not profess the reformed religion (them!) were not baptized until they converted, they often remained lying there for half a year. - Even the women opposed him. When they wanted to reform the church in Wörlitz (not Wörlitz), the noblewoman gathered all the women of the village around her, went to the church with them and had a hole under the altar filled with powder. Then she negotiated with a military commando from the tower and declared that as soon as if a soldier entered the church, she would blow up the altar and perhaps herself. The delegate retreated from such women; the congregation remained Lutheran. - Wherever the princes could gain influence, they endeavored to replace the old pastors who would not submit with new reform-minded ones whom the Palatinate had given them or whom Saxony had expelled as crypto-Calvinists. However, only one fifth of the teaching staff is said to have been forced to leave." Hereby the eulogist of Calvinism himself testifies that the Calvinists in Anhalt "reformed" in a similar way as the Jesuits in so many other countries. W. [Walther]

To the ecclesiastical chronicle.

Italy. In Milan, an "Association of Freethinkers" has been formed, which, among other things, pledges not to take advantage of priestly activity on any occasion in life, be it birth, death or marriage. A newspaper, which still has connections with the government, praised this and wished success and spreading, because in no country of the world Catholicism has so few roots as in Italy. - Now such an association exists

among the dear cattle already since Adam's times. Only that the Milan association consists of people who commit themselves is new. - —

(Pilg. a. S.)

Barletta. The horrific events in Barletta have also been widely reported in secular newspapers. Here we summarize only the most important. Barletta is a port and commercial city on the Adriatic Sea in the Kingdom of Naples. It has about 20,000 inhabitants, almost all of them Catholic. Since July 15. year, a carpenter Gaetano Giannini worked here as an evangelist, called or sent by whom is not known.

Says. He had come to Barletta as a stranger with a Bible salesman and assisted him in selling the Bible by working with

the purchasers. Soon a small evening gathering was held in a rented locale. After a short interruption - Giannini had to return to his family and his craft for a while - these evening meetings resumed.

hours of construction a new, strong purchase. The influx became so strong that the local and this increased as the Catholic priests began to agitate against the Protestants. Giannini had just accepted a priest's invitation to a public religious discussion when the bloodbath of March 19 occurred.

On that day, a dangerous mob of people, presumably incited by a Catholic sermon preached in the morning, approached the cluster in which Giannini lived. The latter flew over the (flat) roofs and luckily escaped.

In the end, he was placed in the city's fort for greater safety. Since the people did not find Giannini, they vented their rage on his landlord, his home and his fellow citizens. After rough mistreatment of the landlord and his family, the house was ransacked and reduced to ashes, then other Protestants were murdered, and their homes were also set on fire. Even members of the Catholic Church, who took care of the evangelicals, had their lives taken away. Three evangelicals were put on a pile of furniture and beds and burned. A man was thrown down from the third floor onto the alley. Two women cut off the head of another with a razor and killed another with stones and kicks. - The authorities, who could well know that something was about to "go off", either had no center or no will to intervene. They let the crowd, which was shouting: "Death to the Protestants! Long live Jesus, Christ! Long live the faith!, until the evening. Only then did troops move in and, after some resistance, restored calm. Later, a second battalion arrived to reinforce the garrison. 75 people were arrested, among which the worst were 4 priests, 1 Capuchin and 7 women. One of those arrested was found to have a list of 200 people who were to be murdered. - The Italian press almost universally reviewed the events with decided indignation at Catholic fanaticism. The authorities also took care of the afflicted as much as possible. Under military protection

Meyer, the preacher from Ankona, was allowed to visit and comfort the abandoned. Still 60 people had the courage to attend the meeting organized by him. Later, of course, the sub-prefect had to send an order to the three main leaders of the congregation to avoid the city, since the government was no longer able to "protect the evangelicals" of the city because of the occupation of the troops in the north of Italy.

(Pilg. a. S.)

Unirt Church. The "Peace Messenger" of the United Protestant Church Association of the West of August 15 reports that the so-called German United Protestant Synod of America has now also adopted the "Union Catechism of the Association of the West". One sees from this, also

The Uniate here feel how necessary a common confession and doctrinal book is for them if they want to be a definite religious community that is not one thing today and something else tomorrow. By adopting a generally recognized doctrinal book, however, a united church freely gives up the popular idea of a union, that is, an ecclesiastical union of Reformed and Lutherans, and transforms itself into a new church or rather into a new sect. This is also the usual course of all outward unification without inward unity of faith: far from reducing the ecclesiastical divisions, they are rather only increased. One more sect - that is always the miserable end of all such unions. W. [Walther]

Religious menagerie. In the "Christian Messenger" of the so-called Evangelicals or Albrechtsleute of August 17, a preacher of this community named A. Hülster in a report on camp meetings held: "At one of these meetings, a reformed official brother took an active part in our exercises, which, however, cost him dearly, since the congregation gave him his farewell shortly thereafter. After a previous council meeting, a document had been drawn up, which, it is believed, had been dictated by another reformed preacher, in which it was demanded that the above-mentioned brother preacher confess his wrongdoing and testify by his signature that he would no longer have such fellowship with us in the future, and would not do anything that would offend against the customs of the good mother church. Since the dear preacher was converted in Switzerland according to his confession and knows well that it is fine and sweet when brothers live together in harmony and he does not have such a sectarian heart, he could not sign that paper for conscience' sake, and so there was nothing left for him but to buckle his travel bundle and move on in God's name." - We can only praise the reformed congregation for not wanting to be served by a preacher who, by his participation in the worship practices of the enthusiastic evangelicals, indicated that he was a weathercock who seriously considered neither the reformed nor the "evangelical" faith to be pure and correct; For if he held the "Protestant" faith to be pure and right, he would not have wanted to be a servant of the Reformed Church, and if he held the Reformed faith to be pure and right, he would not have participated in the religious exercises of the "Protestants. Such religious mongering is worse than the hardest insistence on an error because one takes it for truth. For if an honest man, who is serious about his error, is convinced of the truth, he accepts it; but a unionist and religionist disregards truth and error.

He is mistaken for indifferent things. He may decide for one or the other, but he is not really serious about either of them. External ecclesiastical union in different faiths is the grave of the love of truth. By the way, the Protestants or Albrechtians reveal themselves to be rank hypocrites when they gladly allow a Reformed to participate in their church service, communion and the like, and scold the Reformed who do not want to allow their preachers to do so. For if everything is one, why have they separated themselves from the Reformed and Methodists? Why did they not stay with them? Or why do they not return to them?

W. [Walther]

(Sent in by a parishioner.) **Church dedication in Corcoran Town, Hennepin Co, Minn.**

We tell you, dear brothers and sisters of our Lutheran Church, and we say it because we know that it only annoys the devil, but pleases and delights you: just like this, and not differently and not less, we have consecrated our 4 - 500 dollar church, than you have consecrated your 10, 20, 30, even 100,000 dollar churches in Schaumburg, Addison, Cleveland, St. Louis and wherever else. That would be? Ei nun, so listen. There are about for six or seven years from Pastor I. Horst such a pair of families, from Past. Sievers since time immemorial, have been pulled into the ship and Past. Rolf of St. Paul has cared for and served the congregation, which has recently grown to 16 families, as only a Lutheran Missouri Synod pastor can and does. And after many a rotten fish had to be removed from the small group, yes, a rather large one, in the form of a school teacher who had immigrated from Prussia, Berlin, with great trouble, in spite of all this and even more, as it happens, with God's help, the 20' by 28' frame church was completed by the Saturday before 6 p.m. until the consecration. Past. Rolf was also already there, and even lent a hand himself to carry a rotten oak block out of the way. And the day of the church consecration itself dawned, glorious and beautiful, as only in Minnesota such a July Sunday dawns. With him came the dear guests from St. Paul and from Minneapolis, as well as the pastors Horst and Karrer, the former to the special joy of Rev. Rolf. To the congregation gathered in Father Herrman Schütte's house, as before, so today for the last time, Rev. Rolf first spoke excellent words of strength about the word of comfort: "Do not be afraid, you small herd, for it is your Father's will to grant you the kingdom"; whereupon, after prayer and singing: "Now give thanks to God," the procession arranged itself. But what would we have known of this if we had not learned it, like so many other things, from the "Lutheran". So we confidently imitated the great congregations in this to the hilt. But now, whoever can, imitate us. The procession went to the little church, but not silently, but with loudly breaking out singing: "God bless our exit"; and not through

crowded alleys, not through desolate heaths, not under scorching heat. sun, still less under a canopy of gold, but through the wide, high, lofty dome of the primeval forest, which now all at once echoed with the never-heard sounds of the other hymn: "Oh stay with thy grace." We did not have crosier, holy water and smoke; but after the usual opening and the congregational hymn: "Jehovah, Jehovah, Jehovah!" we immediately proceeded, together with the pastors, to the consecration with the Word of God and prayer. In the latter, the congregation's heartfelt mouth was Past. Rolf, with the former was Father Horst God's mouth, through which he himself consecrated and blessed this house consecrated to him to a place: "to seek and to make blessed that which is lost." After all the festivities were over, we went to lunch near the church, where the table was laid out in the open air, and a simple meal was served to pass the time until the end of the day.

to the afternoon service quickly flew away. This was also the consecration of the churchyard, and Rev. Karrer consecrated it, too, after the words: "Those who have walked properly come to peace and rest in their chambers," with a delicious word of God and prayer. Collecte was also raised, would have forgotten it soon, but would not have done any harm; because one should not announce it like that. In the evening, it was decided in a congregational meeting that Rev. Rolf should take all necessary steps, so that we, with God's help, will soon have our own faithful pastor. And now the second holiday? We did it even better, held a whole octave and on the following Sunday we read Dr. M. Luther's inauguration sermon, which he held in the castle church in Torgau and which, under our special circumstances, he also did for us. So we consecrate churches here in Minnesota, and:

"We will come with thanksgiving to the common council of the right true pious, who exalt God's counsel and deed with sweet praise, to whom we will come and give thanks and pray with all our heart."

Mission Feast.

On the 11th Sunday after Trinity, our small congregation in Washington, Mo. celebrated its first mission feast. For us it was at the same time a joyful celebration of thanksgiving that God had helped the small congregation, which only a short time ago had to think with trepidation about its own future, to such an extent that it could now celebrate its first mission feast for the blessing of others, with the hearty participation of the neighboring congregations.

In the morning, Professor Crämer preached on Match. 28, 18-20. In the afternoon, Pastor Schwensen gave a missionary lecture which captured the attention all the more because it mainly contained the missionary activity of the narrator himself. In the evening, Past. oil. Wege on "Thy Kingdom Come."

May He, dear reader, who taught us this glorious missionary petition Himself, also fulfill it gloriously in your heart, as well as in our community and city.

Washington, Mo, Aug 21, 1866.

F. Kleist, Pastor.

Church News.

After the Candidat des heil. K. F. Schulze, has passed the prescribed examination and has received an ordinary call from the Lutheran congregation of Prairie Mount, Sibley County, Minnesota, he has been appointed by the undersigned on behalf of the honorable Vice-President of the Congregation of Prairie Mount, Sibley County, Minnesota.

8

Pastor Lochner was ordained in the middle of his congregation on August 29, the 9th Sunday after Trinity. May the Lord Jesus, who demands faithfulness from his stewards, grant this steward true faithfulness for the salvation of many immortal souls.

C. H. Sprengeler.

Address: Rev. L. Lekulrs,
k. O. Hsnäersvv, 8idls^ 6o., Ninv.

Display and request.

(To the Preachers of the Synod of Missouri, Ohio, &c. St.).

We hereby take the liberty of drawing your attention to our "Lutheran Calendar for 1867" and request that you send us the relevant addresses so that we can correct the list of preachers. Price for 1 copy with postage 10 Cts.

for H dozen	36 Cts.	""	40	""
for 1	"	60	"	"
				70
for 50 Er.	\$2.25	""	\$2.75	"
' for 100 Er.	\$4.00	""	\$4.80	"

8o b l i 1 t.

No. 6 K. 6" 8t. Baltimore, N.

C F. Junii Reformation History.

A new issue of this work, reissued by Mr. A. Schlitt in Baltimore, has just been published, covering pages 97-128.

Ads.

It has just been published by Aug. Wiebusch und Sohn and can be purchased from them for 75 cents (postage 12 cents):

Emigration^{the}

Saxon Lutherans in 1838, their settlement in Perry-Co., Mo., and interesting news connected therewith, together with a truthful account of the so-called Chiliast controversy which occurred in the congregations at Altenburg and Frohna in the years 1856 and 1857.

Told at the request of the congregations in Altenburg and Frohna to the glory of the truth according to the sources and given to the Lutheran Synod of Missouri, Ohio, et al. St. as a minor contribution to their history by

J. F. Köstering,

Lutheran pastor at Altenburg and Frohna.

The reason for the publication of this important document was the incorrect presentation of the matter, which Past. Schieferdecker had unfortunately let appear in print for his self-justification and to gloss over his fine evil trade. Then the dear Altenburg community felt compelled to bring the truth to light. Under the work of the author, the work has grown to what it is, namely a most valuable contribution to the entire history of our synod, which covers all the main events, and is documented with the most important documents, the publication of which, we may say to God's honor, is of church-historical importance. Also the external decoration of the book is good and even the enclosed six

The book, with its many clean woodcuts, from the log house in Altenburg, where our college had its small beginning, to the new Trinity Church here, will be a desired addition to many. The book, whose unvarnished, completely truthful content must fill every unbiased true lover of our dear church of the pure Word and Sacrament with thanks and praise to God, should not be missing in any family of our synod and will also find a wide and, as we hope to God, often blessed distribution beyond its borders. - — C.

Likewise:

The

Infant Baptism.

Your firm ground and sweet consolation, proven from God's Word against the baptismal flocks.

This excellent treatise is nothing other than a special reprint, desired by the Chicago Conference, of the treatise prepared by our dear Past. P. Beyer and already published in the latest volume of the "Lutheran": "Why a Christian man can heartily rejoice in the baptism he received as a child. Wherever indifference to

infant baptism or baptismal enthusiasm is evident, this treatise should be spread with all diligence and urgently recommended for attentive reading and faithful consideration and heeding. Every Lutheran pastor should have an ample supply of it at hand by the end. The dear little book is available at the price of 10 cents (postage 2 cents), the dozen 1 dollar from the general agent M. C. Barthel in St. Louis, Mo. C.

(Receipt and thanks.

For Brunn's seminary, the local Zion congregation received \$17 from unnamed persons, \$1 from Mr. G. Better in St. Louis, \$1 from Rev. HuSmann in Euclid from his congregation 25.

For poor students by Past. Riedel at Tandy Creek, Mo., collected at the wedding of Mr. Joh. Plack and Hanng Linhorst \$6.35. By Past. Wunderlich in Cook Co, Ill, by Mr. W. Kott \$1.25.
C. F. W. Walther.

For poor pupils: By teacher Rolf from his singing club and by Past. Mennicke from the valuable women's club in Rock Island each \$10. Bon Past. Anch and by an unnamed person at Addison each \$5. For Backhaus, Kindtauf-Eoll. at Büttner, Bloomington, Ill, \$3. Bon Teacher Drnninger \$1. Past. Friedrich for Schefft \$1.
A. Selle.

For poor students: By Past. F. Schaller in Red Bud, Ill, \$10. by Past. H. Grupe, Stockton, Aindtauf-Toll. by E. Fritz \$3.50. For F. Hanser and G. Fürbringer by Past. M. Günther by M. Kundinger \$5. For F. Häuser by d. Gem. in Saginaw City \$10. For B. Geyer by the Women's Association in Earondelet, Mo. \$20. For G. Heid by Past. G. Gruber's Gem. in GaleSburg \$7.40; from its branch in Kewanee \$3.60. For F. Kügelr & G. Heid by Past. F. W. Schmidt in Dwkgt by G. L. Hahn u. G. M. Hahn each \$2, by A. Burk u. I. L. H. each 50 EtS., by G. Siemantel \$1. For H. ALppel by Past. G. Th. Gotsch's Gem. in Akro" \$10.

For the household" Bon N. N. in St. Louis dinnerware worth \$120.

G. Alex. Sarer.

With heartfelt thanks, received au- Hr. Past. Riedel- Ge- meindr at the HeadS-Treek, Jefferson Eo., Mo., \$13.

Berw. Pastor Wolfs.

To have received through Dr. Sihler \$50.00 from the "Kasse für inner" Mission, testifies with heartfelt thanks
Rice Lake, Minn, July 1866, I. Heart er.

Lingegangen in der Raffea n-rdl. Districts:

On the synodical treasury, Past. Sprengler's Ge", Earver Eo., Minn, \$8. Past. Hueglis Gem. \$9.40.

On synodical debt redemption: Bon of ZionSgem. in Rockland, Mich, \$4. By Past. Lews" \$53.05; u. zw.r Eoll. of PeterSge". \$11.46; Eoll. of JohannisGem. \$8.84; by I. Schröder, G. Eberte, I. Förster, F. Eberlein each \$2, Hildebrand u. Rein each \$1.50^ G. Streeb \$1.25; H. Lemke, W. v. Rnmer, L. Seifer- lein, Schönborg, Eh. Schröder, W. Schröder, Hofer, L. Hinz, F. Hinz, G. Seiferlein, F. Engel, L. Schmidt, Eh. Platz, T. Rein, M. Hammel each \$1, I. Schmidt, Winkel- mann, Mrs. Heid, F. Reindel, Bittner, Wirgand,?. Schrm, M. Seiferlein, G. Busch, F. Gratopp each 50 EtS., Stange and Went each 25 EtS.

For poor pupils and students: Through Past. Lemke, for poor pupils i" Schulfninar HochzeitS-Eoll. at L. Knorr \$6.13; by the same for poor students in St. Louis \$4.85; u. z. Aindtauf-Loll. at H. Bittner \$1, at H. Walter \$2.10, Hochzeit-Lov. at Rvthenberg \$1.75; by the same von Knorr for am" Zöglinge der Brunnschen Anstalt \$3.

On the church building in Past. v. Kienbsch'S Gem. r Bon der Ge", in Ledarburg, Wi", \$3. I. H. W. \$5.

In support of Mr." Pastor v. Kirndusch: Bon Knorr in Past. Lemke- Ge". \$1. Past. List-Gem., Tosn of sperm", \$10. by Past. Stecher \$11; ". zw. of F. Köh" \$5" I. Boden-ei" \$3, F. Kaufmann u. Ehr. Bvllmann each \$1.

To the GynodalmissionS aafse: toilet at the 6th Mission Festival in Rord-WiSronfin, June 24, \$3IM.

For Rev. Brunn'- Anstalt: Ge", i" Graftor,, Wis., \$8.26. E. Trupke\$5. Gem. in Ledar- bürg, WiS., \$3. Toll, from the missionary festival in Nord-WiSc"- sin on June 24 \$68.70. Past. Lemke- St. PeterSgem. to build d. Brunnsche Anstalt \$6.34. MiffionSfest-Lvll. of Past. Sprengler's Gem. in Earver Lo., Minn. \$8.

tW . Hattstädt.

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To the synodal treasury Western Distr.: Don Past. Miracle- Gem. in Ehirago \$17.90. Bor" Pass. Hollis' cross comm., Gt. Clair Eo., Ill, \$2. Vaft. Dorn- Gen., on Boeuf Creek, Franklin E", Mo., Toll. \$11.20. By Past. Miracles of A. Gray i" Addison \$4, of F. Tegtmeyrr there \$2. Gem. in Earondelet, Mo , Lollect" \$15.10 Bom ImmanuelS- Distr. in St. Louis, \$21.85. Bom Trinity- - Distr. \$20.65. Past. Baumgatt" Gem. in Benedy, Ill, \$55 65. Past. Mennicke- Gem., Rock JSland, Ill, \$8. George Pfeifer, Philadelphia \$15. Past. Strikter- Fillaigem. in De Kalb Lo., Ill, \$7.50. Whose ImmanuelSgem. in Kendall Lo., Ill \$14.95. By himself \$2.55.

Znr College maintenance fund in St. Louis: Past. Köstering-Gem. in Frohna, Perry Eo., Mo., \$10. Past. Frederking- Gem. in Palmyra, Mo., \$3.75. vom ImmanuelS- Diftr. in St Louis \$11. Boa Dreieinigkeits-Distr. \$11. Past. Biltz's Gem., Lafayette Eo., Mo., \$8.45.

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For poor students: Turch Past. Frede: kin, Kindtauf-Eoll. at Köhler, Palmyra, Mo., \$1.10

For Pastor Röbbelen" Bon F. Wolf by Past. Frederking, Palmyra, Mo., 50 EtS.

For Pastor v. Kienbsch: Von Past. Klep pischs Gem. bei Vaterlos, Ill, \$4. E. R o s c h k e.

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John Frederick the Magnanimous

John Frederick, the firstborn son of Elector John the Steadfast, was born in Torgau on June 30, 1503. His mother Sophia, daughter of Duke Magnus of Mecklenburg, died the twelfth day after the birth of her first son as a result of childbirth. A tradition tells that the boy had a special feature, a gold-colored cross on his back, which was considered an evil omen. Early on he got his own teacher and educator in Georg Spalatin, whose biography can be found in an earlier volume of the "Lutheran". The noble prince soon showed that he was a boy of excellent gifts and good sense. In particular, however, he showed a great love for God's word at an early age. At that time, the pure and truthful Word of God was still buried under the rubble of the papacy, and what was still taught and preached of God's Word in churches and schools was mixed with many human statutes; nevertheless, it was a good sign that the boy showed an eagerness for it. Thus it is said of him that at the age of about nine years, he once urgently asked his father for permission to follow the so-called "Word of God."

He was allowed to attend the children's lessons that were held at certain hours in the church. Since he was given this permission, he took such an active part in these exercises that he became a good example for other children.

His freshest years as a youth coincided with the time when Dr. Luther accomplished his greatest deeds in the power of God and reopened the buried wells of Israel so that the streams of living water flowed into the streets. Johann Friedrich was also soon seized by the power of truth, and he again grasped the truth with all his soul and moved it in his heart. He read Luther's writings with great diligence, and where something struck him, he did not pass over it lightly or reject it unbelievingly, but sought the opportunity to be taught about it. Thus he became, as it were, Luther's spiritual son, from whose writings he drew marrow and juice to strengthen his faith. He also used to say: Luther's writings were hearty, and went through marrow and bone, and had right spirit in them; in one leaf of them he found more juice, strength and comfort than in a whole book of other scribes. Therefore he had a firm and certain heart, which the apostle calls a precious thing, so that he was not tempted or threatened, neither by the papists nor by the others.

That even in the greatest tribulation, when life and limb, property and blood, country and people were at stake, he did not despair, did not suffer shipwreck in his faith, and did not deviate a single finger's breadth from the recognized and known truth - for the sake of his enemies.

While his father was still alive, he was allowed to take part in the government and often had to attend the imperial diets, where, at that time, ecclesiastical and religious matters were a main topic of discussion, along with the other negotiations. Because there were serious battles for and against the truth, and because he took an active part in these battles, this contributed a great deal to his attaining a splendid firmness in doctrine and in his Christian faith. How aptly he often beat the enemies of truth with their own weapons and caught them in their own nets, we will give two examples of this, which happened during the negotiations at Augsburg (1530). One is told by Luther in his "Warning to his dear Germans" with these words: "When the article on the invocation of the saints was discussed at Augsburg, the papist Dr. Eck came out with the saying, Gen. 48:16, where Jacob says during the blessing of Ephraim and Manasseh: "The angel who redeemed me from all evil, bless the boys, so that they may follow my example and the example of the saints."

My Baker's, Abraham's and Isaac's names are called"; from which Eck wanted to prove that the saints were called in the Old Testament. When this was absolutely denied by Melanchthon and others, another pope, Dr. Cochläus, came forward and said: "The fact that the saints were not called in the Old Testament would have been the reason that the saints at that time were not yet in heaven, but in the outer castle of the hells. Then the churprince John Frederick stood up, tightened the noose and said to Eck: "There you have, Dr. Eck, answered for your saying, which you have brought forth from the Old Testament; - for what one pope wanted to prove from it, the other contradicted.

Another example can be found in Luther's Table Talks. When it was once discussed whether the chalice in Holy Communion should also be given to the laity, and the Lutherans decisively asserted this, because it was written: "Drink from it, all of you" - the papists replied: The "all" applied only to the priests, and not to the laity. Then Prince John Frederick stood up and said: "Well, if this explanation is correct, it must also be applicable to other passages, such as: "You are pure, but not all." That would be like this: You laymen are indeed pure; but you "all," i.e. you priests, are not. With that, he had shut them up perfectly.

In 1532, his father, John, gently and blessedly departed this life with a glorious confession, and he now took over the government of the country alone. Accordingly, he was Luther's sovereign for fifteen years, and he took great pleasure in the pious, noble prince. Luther knew well the saying in the Psalter, where it is written: "Do not rely on princes - they are men - they cannot help," and therefore he never put his trust in princes or some men, but only in the Lord; but he was very happy that his prince was such a faithful confessor of the truth, and I would have done the same. It is nevertheless gratifying to read when Luther writes of him: "Here is praise to God! a chaste and honest life and conduct, a truthful mouth, a mild hand, an earnest, constant and faithful" heart to punish the wicked and protect the pious." Thus he dissected the wholesome doctrine with a godly life, which is, after all, the greatest confession to the world. Although he was by nature inclined to anger, he was able to subdue his anger and break his spirit in such a way that it was a miracle. - The wife of this prince, whom he had chosen for the sake of her faith, deserves equal praise for her piety and modesty. Emperor Carl V had indeed promised him his youngest sister, Catharina, in marriage; but when the blessed time dawned, when by God's grace the light of the gospel was shining into the darkness, he was not able to marry her.

Because the Elector John and his son John Frederick turned to the light of the gospel, the emperor, who remained in the papal darkness, tried in vain to disparage them from the gospel. Enraged by this, the emperor broke the promise he had made and gave his sister to the king of Portugal. John Frederick, however, who did not want to sell his faith for the red lentil dish of an imperial princess, then married Sibylla, Duchess of Cleve, who has been a faithful helpmate to him in joys and sorrows. Her motto, which she wore on her necklace, was: "All in honor." It is extremely gratifying to read how seriously concerned the Elector was about the preservation of pure doctrine. He often took part in the negotiations of the theologians and urged them to stand firm on the truth and not to give in where one should not. For his own part, he was so sure that Luther's teaching was God's word that he could live and die on it. When once the papal envoy, Peter Paulus Vergerius, negotiated with the Elector about the organization of a council, and warned him against too much trust in Luther and his teaching, the Elector answered him truly magnanimously, and said: "Our doctrine, by the grace of God, does not need much correction, justification, or judgment by a council, for it does not stand on the delusions and wisdom of men, which can err and be lacking, but on the hard, strong, and solid rock of the Word of God, which abides forever, and which not even the gates of hell are able to overcome." With this decision, the envoy departed, but carried away a sting in his mind; for when he subsequently tried to refute the Lutheran doctrine, he was so powerfully convinced of its truth that he left his bishopric and joined the Lutheran church.

John Frederick was very careful and conscientious in the government of fine countries, for he knew that he also had a Lord in heaven who was over him. Therefore, he sought the judgment of his divine scholars in all difficult cases that came before him in his office of government, in order to learn what God's word said in this case. Arrogant spirits have often mistaken this for weakness, but it was only loyalty, unwavering loyalty to God's Word, which in every case had the first and last decision with him, and was the supreme court for him. He kept his servants and nobility, more than his father, under strict supervision to prevent embezzlement. Like King Jehoshaphat, he often exhorted his councilors and officials to love

justice in the fear of God, for the Lord, with whom there is no respect for the person or the acceptance of the gift, is not a man.

and valid, was with them in the court. For ecclesiastical purposes, for the preservation and better establishment of the high schools, the parish offices, he was extremely generous. When he was once reproached that he had so zealously pursued the Reformation only in order to be able to put the proceeds from the church estates into his sack, he smiled and said: "That would be like breaking the bowl to get the spoon. We can see how gladly and abundantly he lent his benevolent hand for ecclesiastical purposes from a letter of Bugenhagen to the King of Denmark, which Meurer reports in his biography of Bugenhagen. He writes: "I want to have faithfully warned the King's Majesty that he should keep a large supply of spiritual goods for the church and preacher's chairs, for the schools and poor people, for sick and abandoned church and school servants for the annual visitations, since much belongs to them and it is highly necessary to order for the marriage matters, since they are large, item for poor students and what more may occur. Here in Saxony, the dear gospel has gone on for such a long time, and good orders, thank God, have been written; nor has my most gracious lord the Elector this year added over 4000 florins annually to the said need with all his will and pleasure, nor without the university, which His Grace has confirmed this year, with 6000 florins annually." - He also warmly took care of the Christians who were chased away for their faith, accommodated them in his country, interceded for them with their government, as for example with the kings of England and France; and thus he fulfilled the word of the Scripture: "Take care of the saints in need. Be hospitable. Forget not to be hospitable; for by this some have entertained angels without their knowledge."

According to the words of Scripture, "Seek peace and pursue it," the Elector also saw to it that, as much as was in his power, the peace of the land was preserved. The hot-tempered Landgrave Philip of Hesse was often behind him, trying to persuade him to wage war against the emperor; but he always consulted his theologians first, and they advised peace unless the emperor attacked them with the sword for the sake of their faith. Therefore, the country under him (until the Schmalkaldic War) was in peace and prosperity, and there was such order and quiet in it that even the emperor, in the camp before Wittenberg, expressed his astonishment at this, saying: "We have found it much different in these lands than was unsaid."

As long as Dr. Luther lived, peace remained between the Protestant princes and the Emperor, who wanted to suppress the Gospel. However, when the holy man, who had fought a good fight with the sword of the word for so long, entered the triumphant church on February 18, 1546, he was not able to do so,

The war broke out between the Schmalkaldic League and Emperor Carl V. The latter pretended that the war had nothing to do with religion, but only with rebellious people.

The princes, however, pointed out to him that he could prosecute them in the Diet if he had a just complaint against them. It would be unjust and shameful, however, to cover their countries with war, and if he did not think of another way, they would have to expel force with force in God's name. While some may claim that the Emperor, who was a politician, did not want to eradicate Protestantism, it is certain that the Antichrist of Rome, the Pope, who had allied himself with the Emperor, declared the war to be a crusade to eradicate the Lutheran heretics. Therefore, in Protestant Germany, too, the imperial declaration of war was rightly regarded by the people as if it applied to the Protestant faith; and when the princes therefore called together their war bands, such a large crowd flocked to their flags from all over Germany that, according to human judgment, it would have been easy to strike the emperor on the head. But it was to turn out quite differently.

It is not our purpose to tell you the story of the Schmalkaldic War, nor what the external cause was that the war went so unhappily; we will only briefly follow the story of John Frederick, with whom we are dealing here, and say: Although the Protestant princes undoubtedly had a completely just cause, it did not please God, whose ways are wonderful, to give them victory. God wanted to exercise his church in humility and patience. The Elector, after bravely resisting, was wounded, captured and brought before the Emperor; and although he was received very unkindly by him, he was nevertheless confident and of good cheer. His imprisonment of almost six years has been a true blessing to the Lutheran Church. Never a sound of displeasure was heard from him or a sign of dejection seen in him. Through Christian patience and devotion to God in suffering, he has earned the nickname of the "magnanimous" among posterity. All the attempts - with promises and threats - that were made during his imprisonment were not able to make him admit even the slightest thing detrimental to the faith. He willingly accepted the harsh external conditions, such as being deprived of most of his land, and when his death sentence was read out to him, he was undaunted, but said that he hoped that Emperor! Majesty would deal with him more graciously; but if it should thus be decided about him, he asked that he be told for certain, so that he could talk to his wife and children about what was necessary. But when it was requested of him that he should submit himself to what was

He testified steadfastly that he wanted to stand by the doctrine and confession that he had professed at Augsburg alongside his father and other princes and estates, and that he would rather give up his neck than be torn away from God's word. He stands before the imperial majesty only as a poor captive man who had to leave everything he had for the sake of the confession and has nothing more than this captive body; but God will protect him so that he may leave the eternal by recanting, after he has confessed the truth for so long. He wants to stay with this truth and is ready to be an example to others by suffering what God and imperial majesty impose on him. The emperor, moved to tears by such loyalty and steadfastness, nevertheless did not cease to try to bring the Elector to his side with promises and to win him over to his plans. In particular, he tried all his arts to persuade the Elector to accept the well-known Interim, which had the Schalk behind it; the latter, however, declared that he would never accept the Schalksbuch because almost all of its articles were against God's word and divine majesty; he opposed its acceptance by all evangelical Christians. To his sons he wrote: "As dear as God's grace and his paternal mercy are to them, they should remain steadfast and not be deterred by anything. And even if all other countries were confiscated from them and even greater danger threatened, God Almighty would not forget them, but would graciously protect and shield them.

Because the dear prince did not want to listen to the whisperings of Satan in any way, his imprisonment was sharpened as a result. His previous court preacher was sent away, his books, even the Bible, were taken from him; only the Psalter and Luther's house postilla, which his servant had hidden, he kept. But he remained confident and said: "After all! They may take away my books, but they shall not tear from my heart that which I have learned from them, Jesus Christ. At that time the noble prince proved what he had already said ten years before at the trial of the Schmalkaldic Articles. He testified that these articles were so clearly based on Christ that even the gates of hell could do nothing against them. Then he added: "As for the dangers and dangers that may befall our country and people, even persons, because of this, we want to leave that to God, since he says that the hairs on our heads are all numbered and we may not lose any of them without his divine will. He has chosen us to be a ruler; if it is his will, he will keep us in it; but if it is not his will, no amount of worrying about danger will help,

For he will do well, as he pleases; to whom we have committed it in your prayers and those of other Christians."

Thus, the imprisoned prince not only remained steadfast in his faith and confession, and faithful to his God, but he was also able to strengthen and comfort others. The letters of comfort that **he** addressed to his wife and sons during his imprisonment are heartwarming, and one senses from them that they flowed from the source of a heart firmly rooted in God's Word and devoted to God. For example, he writes to his wife: "What more would we have if God is with us through His Son, our Lord Christ; who then is against us that can harm us? Therefore, do not let the devil, who is a spirit of gloom, lead you into gloom, but take comfort in our Lord Christ, who is a kind and loving God, who does not grieve but gladdens the hearts of men with his Spirit, who will not leave you or anyone who trusts in him, here or there. Abide in him, trust in him, believe in him and be glad in him, and you will overcome all sorrow and sickness. - A very sweet story from the time of Johann Friedrich's imprisonment deserves to be told here. Because the noble prince had to accompany the emperor on his journeys as a prisoner, he stayed here and there; and so he was in Augsburg in 1548, when the emperor deprived the Lutheran preachers of their office, because they did not want to accept the Schalksbuch, the Interim. When they came to the imprisoned prince to say goodbye and told him that the emperor had forbidden them the Roman Empire, he was so moved by this that great tears rolled down his cheeks, stood up, went to the window and then turned to the preachers again, quite distressed, with the question: "Has the emperor forbidden you the whole Roman Empire? - They said, "Yes," and he asked again, a ray of joy coming over his face, "Has Caesar also forbidden you heaven?" "No," they said. "Well then," he continued, "there is no need: **the kingdom** must remain with us. God will also find a land for you to preach his word. Then he had his saddlebag brought to him and said, "In it is all that I now call mine on earth; from it I will honor you with a penny, which I will share with your brothers and companions of the cross. Truly, it is a moving sight, how **they** stand, the poor exiles: the prince driven from his throne, the preachers chased from their pulpits, both for the sake of the confession; and yet find fit confident and undaunted, knowing well that "the kingdom" must remain with them, despite all the gates of hell! Tell me, dear reader, is not this one who is lost in God?

gnügte Churfürst, who has nothing in earthly goods but his saddlebag - is he not richer than Emperor Carl V, in whose vast empires the sun never set, but in whose poor heart the sun of justice had not risen?

With great patience and surrender, John Frederick endured his captivity, which was disgraceful for the emperor, and he never tried to escape from his captivity, even though the best opportunity presented itself to him. For when he was once hunting in Belgium, it happened that his companions, who were his guards, got completely away from him and searched for him in vain for a long time, while he rode calmly back to the gate of the city. Here he waited until his companions came to him, so that if he were seen alone, his guards would not be punished. His godly spirit, his childlike faith and his joyful hope are also expressed in the song he wrote during his imprisonment. There he sings in the last verse:

As it pleases God, so I accept it;

I will ask for his patience. God is the only one who can help; And if I have been in the midst of fear and anguish, If I have even been at death's door, He will save me with mighty wisdom;

God be, so be it! I'll win it: who wants to bet?

Thus he experienced what David said to God: "If you humble me, you will make me great. And who dares to deny that this quiet heroism of the prince of the Lutheran church may have been more beneficial in those days than "if" he had been granted brilliant victories against the emperor's armies! For just as the tree, shaken by the storm, only sinks its roots deeper into the soil, so likewise the Lutheran Church, under the pressure and violence of the Emperor, only became more firmly rooted in its eternal foundation, and bore above it all the more glorious fruit.

During the entire period of imprisonment, the Elector's wife, Mrs. Sibylla, had the litany sung three times a week in the castle church in Weimar and added the intercession to the song: "Keep us, Lord, by your word:

Oh, Lord, let it be commanded to thee"

Our countryman the servant thine: In firm faith keep him, and save him from the enemy's power!

And at last the hour struck when the bird was freed from the eagle's clutches, when he won what he had wagered, when his motto was fulfilled: "My hope in God!" After he had been in captivity for a full five years, God's judgment fell upon the emperor; he was defeated with the same weapons - with cunning and secret plots - with which he had fought until then. Duke Moritz, who was considered a dear son to the emperor, but a traitor to the divine truth by the Protestants, played a game with the emperor that broke his heart. With respect

Carl released his prisoner with great respect and almost friendship. But the whole of Protestant Germany cheered him, and his homecoming was a triumphal procession. Now they sang:

We thank thee, O faithful God, that thou hast so graciously remedied our countryman's distress: henceforth, bless his soul.

In Coburg he was received by his wife, who now took off her mourning clothes, which she had worn all the time. He, however, when he saw the great joy of the people over his return, said: "Oh what a poor sinner I am, that such honor should be bestowed upon me!"

But the right strength of the body life was broken to the noble gentleman, as also to his wife. Two years later, on February 21, 1554, when he had buried his spouse in the tomb, he did it only a few days more; he made a genuinely Christian and princely will, put his affairs in order, and dismissed his minister with the words: "So now go, dear chancellor! What I cannot order, my sons may do. I will now take care of nothing temporal, but talk with God and prepare to die." Then he confessed and received Holy Communion, exhorted his sons to constancy in the faith, and passed away on the morning of March 3, 1554, with the words, "Into thy hands, O Lord, I commend my spirit!"

The new orphanage in New York.

In the local column of the New-Yorker Staatszeitung of August 31 we find the following editorial advertisement concerning the orphanage founded during the last years with many efforts by Dr. Paffavant:

German Wartburg Orphanage near Mount Vernon, Westchester Co, New York. - It gives us great pleasure to be able to inform the German population of New York and the surrounding area that a new welfare institution, which seeks to meet a long felt need, has come into being. A man whose name has a good reputation among the Germans, Mr. Peter Möller, gave the sum of -30,000 for the erection of the necessary buildings about 18 months ago; Mr. Möller's brother and other friends of the orphans among

the Druze and Americans followed his example. The funds for the construction of the buildings are largely available. The farm in Westchester County formerly belonging to the "Five Point House of Industry," consisting in 111 acres of land, a commodious dwelling-house - large enough to make a beginning in - together with stables, barns 2c. 2c. was purchased for 32,000 and has already been managed for the purposes of the new institution since April 1, d. l., and has yielded a pretty good crop.

While the new institution is managed in the spirit of the Evangelical Lutheran Church The children will be accepted without distinction as to religion and home country of the parents. Poor, fatherless and motherless boys and girls from 6-10 years of age are to find admission, education and care there. It is the intention of the founders to offer a home especially to German emigrant orphans, without thereby excluding others in need of this help. Mr. Cand. G. C. Holls, who has been the director of the orphan farm school in Zelienople, Pa. for the past eleven years, has been appointed director of the institution and will soon open it to receive a number of children.

The funds necessary for the maintenance of the institution must be raised by voluntary contributions from friends of the orphans. All these friends, of whom our German people have a large number, especially in this country, are herewith called upon to support this new institution vigorously and are asked, for the time being, either to hand over their donations to the editors of the various German newspapers in New York for further forwarding or to address them for the time being to the Director G. C. Holls, your ok Ur. k.. UoeUstr, 95^VaUstr. to be addressed. (Luth. Journal.)

Tsar ecclesiastical" chronicle.

Sectarian conscience. It is strange how conscienceless the sectarians act, while they otherwise want to be perfect *double-extra* saints. We were reminded of this again when we read the pompous praise of the recently deceased godless, Christ-hostile school perverter Diesterweg, which can be found, among other things, in the "Christian Messenger" of the Protestant or Methodist Albrechtsleute of Aug. 31. But this is how the sectarians do it. Even if they can hardly write orthography, they consider themselves so full of wisdom that they fear to burst if they do not quickly publish a newspaper in which they can dispose of their wisdom for the salvation of the world (Job 32:18-20). If they would only bring their religious dreams to market, one could think that this is not pride, but only enthusiasm. But this is by no means so. Why, for example, do they praise such a "godless" miner of education as Diesterweg was? No doubt not because they approved of his anti-Christian doctrinal and educational principles; but because they hear that all the world praises him, they think they must also act as if they knew the man and help to praise him; otherwise people might think that a "Protestant" newspaper writer is not learned. There may be a similar reason for this kind of writers when they praise so highly, for example, the "hours of devotion. But what an atrocious lack of conscience does that presuppose? W. [Walther]

The Methodist church in Bedford, Lawrence Co. of Ind.

How will the Methodists feel when they see the altar of the Mass offering where their penitential bench used to be? Should they not then at least become a little ashamed? —W. [Walther]

School matter. As the "Evangelist" reports, the German Methodists are now also making efforts to train school teachers for their congregations at their educational institution in Warrenton, Mo. This is undoubtedly something good that is being grafted onto the tree of Methodism in America by the German branch. W. [Walther]

Religion and State. In the South, it seems that here and there the atheists and naturalists, even the Jews, are regarded as dangerous to the state and therefore want to keep them away as much as possible. At least the new constitution of North Carolina, which was adopted by popular vote at the beginning of August, stipulates that no one who denies the existence of God or the divine authority of the Old and New Testaments may hold office. Since atheists and naturalists in particular now generally regard communism as the goal of all earthly welfare, a state which has hitherto been held only by professors of the Christian religion can hardly be blamed for taking such precautions. W. [Walther]

About the local Sunday schools. Much could be said on this subject. For the time being, it is sufficient to quote what the "*Lutheran and Missionary*" of August 2 says about it, even from the pen of a German reformer. He attributes the inadequacy of the plan of a Sunday-school education to the fact that "it ignores infant baptism, sets aside thoughts of sacramental grace, and is content with a vague, aimless, emotional kind of so-called pious education, which knows nothing of either church or sacraments." Now, such a healthy, well-considered judgment of a reformed man should shame all those Lutherans who can still expect salvation and piety from such a hermaphroditic institute. - —

Unionism. The "German United Protestant Synod of America" recently held its meeting in Cleveland, O., and there were also tremendous official reports which are worthy of further attention as a curiosity. First of all, "Br. Runck" reports, about which the synod secretary writes: "Br. Runck makes us see in his dear St. John's congregation at Evansville, Ind., which is wholeheartedly averse to all confessionalism, the ideal of a truly united congregation, as it were the mirror image of the united church, and therefore makes us respect and love in it an unshakable member of our synodal body." Further on, in relation to this "reflection of the united church," it is said as follows: "In all of this, however, the I. Br. must regret that church attendance is only a passion of the Evansville people.

Holy Baptism is universally honored, less so Holy Communion." - This, then, would be a model congregation, a "mirror image of the unirited church," a dear congregation "heartily averse to all confessionalism." And what does this "reflection" show? That church attendance is poor, that the holy sacrament of the Lord's Supper is despised! No wonder, since the Uniate Church, by its lack of confession, plants contempt for the Church and the holy sacraments in the hearts of the people.

(Columbus Lnth. Kz.)

Where is Heaven? According to the "Happy Messenger" of September 5, a preacher of the United Brethren in Christ answered this question in a sermon at a camp meeting as follows: "In a scriptural (!) conception of the locality of heaven, one would have to think of it upwards, in spaces above the clouds and a part of the stars. With the theologian Lee he considers it probable that the sky is in the middle point of the universe, and since this middle point is outside the circumference of our solar system, the distance of the sky from the earth cannot be less than the distance of the earth from this circumference, which is at least 2,700,000,000 miles. But about the length of time it takes to bring the pious soul there, one should not worry because of this great distance; for judging by the words of Christ to the believing avenger, it does not take long for the soul of the man who died in Christ to get to heaven." - Such old Vettelian fables are told to the souls by the sect preachers at the camp meetings in order to awaken and convert them. One can get an idea of what kind of awakenings and conversions must be caused by such silly fables. Here, one is involuntarily reminded of the times of the ' ruling Pabstthum, when, as Luther reports, one preached about blue ducks and black snow. W. [Walther]

"The Watching Church." This is the title of a new periodical which Pastor Grabau has been publishing since September 1 of this year. This magazine, which appears monthly in half sheets, is intended, as one can imagine, to portray the Synod of Buffalo, from which Pastor Grabau separated himself, and the ministry of this Synod, which deposed him from his office, as a wicked mob and Pastor Grabau in everything as innocent of lamb. This is also done in Pastor Grabau's well-known manner, with the agility of an advocate washed in all waters and with the most serious face of a persecuted servant of God, who

alone is zealous for God's honor, for pure doctrine and for the salvation of the church. The proverb is fulfilled in him: *Ad suam nemo non satis sepit*, i.e., his own wickedness.

Everybody is foxed enough to defend the cause. There are perhaps few people in the world who know how to present a legitimate cause as the most godless and an evil cause as the most holy as Pastor Grabau. The Synod, which has dared to expel this man, has been placed in a very difficult position. May it place itself entirely on the rock of pure Lutheran truth and thoroughly discard all injustice in which it has involved Pastor Grabau, then it will have nothing to fear from the foaming rage and the cunning swordplay of a Grabau, but will emerge from the battle with this Goliath not only victorious, but also with rich booty, deeper knowledge and wholesome experience. W. [Walther]

Self-praise. This malodorous virtue has always been eagerly cultivated by the Methodist "Apologet". In the latest issue of the same, dated September 10, we again find a sample of it. It says: "Our Apologete is at present the largest and best (!) German religious paper in America. . Many a reader reads it for its clear presentation of the most important political events." The latter may well be true; indeed, we believe that the Apologete is probably read more for its political than for its religious content, for there is probably no more rabidly demagogic-political party paper in America than this so-called religious paper. W.

[Walther]

Warning to all Christians against the political journal of a certain Marcus Thräne, entitled "Norske (The Norwegian) American." Under this heading, in the September issue of "Maanedstidende," the ecclesiastical journal of our I. Norwegian Brethren, a lengthy essay from which we believe we must share with our readers some evidence that faithful Lutheran preachers, wherever they are found, rightly abhor preaching politics, but that when politics becomes a mockery of God, of God, His Word, His Church and His servants, to undermine morality and all divine and human order, to warn against such vile abuse in all seriousness is, of course, not an interference with politics, but the most sacred duty of every faithful pastor. The essay begins, "Our ecclesiastical maanedstidende, like certainly all the preachers of our synod, have hitherto given little or no attention to writing or speaking about the content of our political journals. They knew that they were not set to influence the political opinion of the people or to meddle in worldly matters, but that their profession was to teach people God's way to blessedness, to proclaim to them the truth that leads to the fear of God. Of course, they were not blind to the fact that politics and many other worldly things also have an influence on the inner life of the people.

If they could have an influence on the people and on their attitude towards God, they could not therefore interfere in all these things, but only sought to give the people the clearest possible insight into God's word, which would of course also better enable them to judge everything else in the light of the divine word. If, however, political papers begin to teach obviously immoral conduct, contempt for God, His Word, and the existing worldly order, they seek to adorn such godless teachings with the name of enlightenment, freedom, 2c. If they seek to adorn such ungodly teachings with the name of enlightenment and freedom, if they are not even ashamed to use the name of Christianity for their hostility to Christ, then the servants of the church can no longer remain silent, and an ecclesiastical publication cannot keep its mouth shut, but must call out and testify, must warn and admonish all Christians to beware of such poison of the soul and not to let the devil deceive them. The "Norske Amerikaner" of Markus Thräne, of which 8 numbers have already appeared, compels us to such a testimony. This paper fights and mocks Christianity and thus also the One True God, the Father of our Lord Jesus Christ; it mocks and slanders the servants of God, the preachers and teachers of our church; it defends and praises sedition against the authorities and incites to it; it violates morals and grossly offends against the simple sense of decency 2c. It uses the great word of enlightenment, which it wants to spread, but in what this enlightenment consists, unless, as I said, in the destruction of everything that was hitherto most sacred and sacred to us, and what it wants to bring us for all that, the sender has not yet been able to find out. I now want to prove these assertions of mine with passages from the sheet itself, but first I say that I do not consider it necessary to take up the space of the Maanedstidende and the time of the readers for citing everything that could serve as proof here, but that I only want to cite such pieces that prove with irrefutable clarity how the sheet is constituted. Nor do I want to get involved in proving that Christianity is true and the denial of it a lie, for I am writing for Christians who must already know that. I am also well aware that many, many of those whom we call simple-minded Christians and whom Mr. Thräne counts among the dumbest of the dumb, have already realized without my help that the "Norske Amerikaner" is a satanic newspaper, and for that reason throw it away with disgust. But I hope partly to give them help and encouragement to work against the paper when the opportunity presents itself, and partly to come to the aid of those Christians who have not been clear enough to see the abomination of the paper themselves, so that they will put out their eyes and no longer allow themselves to be deceived, nor contribute to others being deceived.

which we spare our readers, since they already know enough of the blasphemous teachings and principles of these people from the possibly even meaner German newspapers, such as the "Westliche Post" here and others. Should this submission find a place in the Maanedstidende, it will probably be quite unique in its kind, and it is to be hoped that it will not soon be necessary to offer the readers of our church organ a similar essay. May God put to shame the voices of deceivers who want to lead our people away from the one, true faith in Jesus Christ. Yes, He does! Our I. Readers may see from the above that the same tribulations are coming upon our Norwegian brethren as upon us. C.

Strange and gratifying statement by Count Bismark regarding the Lutheran Church in annexed countries. As we learn from the "*Lutheran and Missionary*" of Aug. 30. the Prussian minister, Count Bismark, in a letter to a high-ranking servant of the church in Lutheran Lauenburg, expressed his firm opinion that neither Lauenburg nor Schleswig-Holstein, which is also Lutheran, had reason "to be concerned about the constitutional organization of the church and about interference with the existing confession," and expressly gave the assurance that the Prussian state government was quite alien to the idea of somehow making propaganda for the Prussian (Uniate) state church, or of allowing others to make efforts in its favor or in any other way to disturb the confession or the organization and constitution of an old Lutheran population.

Filling stones.

Some peculiar marks and characteristics of the pathological Pietist-Methodist Christian are these:

I. He immerses himself more in individual emotional impressions that the Word of God in Law and Gospel produces in him, than that he rushes at the Word of God even without feeling, yes,

even against the feeling of sin he recognizes himself in faith in Christ for a righteous man and with the feeling of grace nevertheless in himself only for a sinner.

2. he always has the tendency to become a finished saint before he has thoroughly become a poor sinner; and therefore the heart of his Christianity is not the article of the poor sinner's justification before God by grace alone, for Christ's sake, through faith to the exclusion of works.

(3) Therefore, he does not have a firm heart and wavers back and forth between despondency and presumptuousness, erratically and inaccurately, depending on whether he feels sin or grace inwardly.

4. he does not live in want, because in Christ he is a righteous man **through** faith, and yet at the same time Adam is only a sinner through original sin.

(5) He dangerously and perniciously confuses the atonement and redemption accomplished by Christ, or the acquisition of salvation, with the acquisition of it by faith in Christ, as if he were redeemed only when he believed in Christ. The divine fact of the redemption accomplished by Christ is, however, independent of man's faith, even though the appropriation of it and of the forgiveness of sins from the Gospel that it implies is impossible without faith in Christ.

6. he is always under the delusion that he must first accomplish something considerable in good works before he can believe in Christ and take hold of the forgiveness of sins in him, whereas the matter, according to the Gospel, is just the other way around; thus he is a righteous spiritual blood relative of the papist, who, of course, is in the heart of all of us.

7. in the cause of the Lord, he also wants to be fine and valid with "his" little person.

A righteous Lutheran is just the antithesis in all these plays.

Mission Feast.

Since the mission feasts are displayed once, it was desired that at least a display be made of our feast, which we celebrated this time on the 14th Sunday after Trinity in Pleasant Ridge. So let it be done to the honor of Him who rules so wonderfully, but leads everything out gloriously. It seemed altogether as if it should advertise a **poor** festival in every respect. Even persistent rainy weather had set in and the morning of the celebration showed such a gloomy sky that many a heart was not in a cheerful mood until shortly before the beginning of the service. But it was not allowed to rain, until in the evening all were nicely at home. Not only did the sun do its work powerfully, but also the Word of God was so strong in the hearts that everyone's "face" shone with joy and their mouths overflowed with it, and many confessed that they had never celebrated it more beautifully, which also spiced up the communal meals in the open air quite nicely. The fact that the right mission festival atmosphere was not lacking, of which the number of participants is probably also a testimony, which, although the festival was relatively poorly attended, still amounted to -126, namely -94 in the morning and -32 in the afternoon. In the morning the undersigned preached and in the afternoon Pastor Fick refreshed us with a lovely lecture in which he gave us the example of the holy martyrs of our Lutheran Church according to Rev. 12:10, 11. Martyrs of our Lutheran church. Praise be to the Lord for everything!

Pleasant Ridge, Ills, in Septbr 1866.

A. Wagner.

Church News.

Mr. H. W. Lothmann, of the St. Louis Theological Seminary, having received and accepted a regular appointment from the Lutheran St. Pauls Gemeinbe at Liverpool, Medina Co., Ohio, and from the St. Johannismgemeinde at Elyria, Lorain Co., O., which is connected with it, the same died on the

He was ordained by the undersigned, on behalf of the honorable President of the Middle District, on the 12th Sunday after Trinity in the midst of the first-mentioned congregation and inducted into his office. May the Lord make him a sailor of the host entrusted to him! F. W. HuSmann. Address: Rov. 8. Iss. Botdwsun, lüvsrpooi, MäivL 60th, 0.

On the 12th Sunday after Trinity, the Candidate of Theology, Mr. Carl Böse, who had received and accepted a regular appointment from St. Matthew's Parish in Russell's Grove, Ill, was ordained and inducted in the midst of his congregation by the undersigned. The Lord give him mouth and wisdom. A. Francke.

Addison, Sept. 3, 1866.

After the Lutheran congregation of St. Immanuel in Lancaster, O., had been vacant for almost eighteen months due to the removal of its faithful pastor to another field of work and in the meantime had been served from the country with fourteen daily services, it received its own pastor again in the person of Mr. E. I. Friedrich, since then pastor at Russell's Grove, Ill. He was introduced into his new field of activity by the undersigned on the 13th Sunday after Trinity by order of the venerable Mr. President Schwan.

May God grant grace that this change may also be for the glorification of his glory and for the salvation and welfare of his church. I. F. Niethammer. Address: Rov. L. "1. Brieärieb, Banesstr, kuiruolä 6o." 0.

On the 14th Sunday after Trinity, September 2, the candidate for the sacred office of preacher, Mr. E. T. RLchter, having accepted a regular appointment from the Lutheran Zion congregation in Egg Harbor City, N. 3rd, was solemnly ordained and inducted into his office by me, by order of my father.

May God give his servant wisdom, joy and patience, and help that his word may also prove in this place to be the power of God to save all who believe in it.

S. Keyl. Address: Bev. L. Biodker,

Lgg llsrbor 6iH, U. -

On the 1Stcn Sunday after Trinity, Rev. A. Rohrlack, having been called by the Lutheran congregation at Oshkosh, Wis. and dismissed from his former small congregation at Rockland, on Lake Superior, which will now be co-served by the neighboring Rev. Wübben, was installed in the former by the undersigned, assisted by the Rev. Wambsganß, by order of the Honorable Mr. Vice-President of our Northern District. God with him!

C. Penalties.

Address: kokrlaok, Osdkosd, Mo.

With the help and blessing of the merciful God, "who wants all people to be helped and to come to the knowledge of the truth," it was possible to found a new Lutheran congregation in U. A. C. and to provide it with its own preacher. Macon City, a flourishing city of about 3,600 inhabitants, among which a large part are Germans, is the place where our new community is located. The town is located in northern Missouri, at the end point of the northern Missouri railroad, which is now being built to Iowa, and approximately in the middle of the railroad line from Quincy, Hannibal to St. Joseph. After the congregation had been visited and organized by our dear President Büniger, and thereupon had been served several times with Word and Sacrament by other preachers of our Synod, it called the undersigned, although living about 150 miles away from it, to provide for it spiritually as a branch, which was then also done with the consent of its own congregation for a year regularly every four weeks. The heartfelt wish of the dear new congregation to obtain its own pastor living among them has now also been fulfilled by the merciful God. Following an orderly appointment made by her in God's name, the candidate for the holy office of preacher, Mr. Bruno, has been appointed. Bruno Mießler, after having completed his studies in the theoretical class of our Concordia Seminary in St. Louis and having passed the examination, has settled in her midst to her great joy. By order of the Reverend President Western District of our Synod of Missouri, Ohio and other States, Mr. Pastor Büngers, the same was ordained on the 13th Sunday after Trinity, the 26th of August of this year, by the undersigned, assisted by our traveling preacher, Mr. Rev. Liebe's, who just passed through Macon City on his missionary travels on Saturday evening, was solemnly ordained and inducted into his office with commitment to all the confessional writings of our dear Lutheran Church.

The celebration was a double one for the dear new congregation, in that on the same Sunday their little church, 36 feet long, 24 feet wide and 12 feet high, although not yet completely finished, could be consecrated at the same time.

Dear brother Mießler has a wide, and we hope to God, also blessed spiritual field of work in

Macon City and the surrounding area, where especially in recent times, since the end of the war, many Germans have settled, and still more are moving in. We can be happy about the planting of the candlestick of the pure dear divine word and of the unviolated holy sacraments in Macon City. We can rejoice all the more about the planting of the lamp of the pure, dear divine Word and the unpolluted holy sacraments in Macon City, since our orthodox Lutheran congregations are still very few and far between in northern Missouri, which is becoming more and more populated by Germans.

Our dear Lord Jesus Christ, the true arch-shepherd and bishop of souls, grant then also to this newly called servant much grace and gift, that through him not only the herd entrusted to him? May not only the small flock entrusted to him be properly pastured on the green pastures of the gospel and soon increase, but also that from him and his congregation the good news of God's grace in Christ, the universal and unique Savior of sinners, may resound far and wide in all the surrounding places, to the salvation and blessedness of many other poor souls sunk in spiritual sleep. May God be with you! F. W. G. Matuschka, Pastor.

Address: Rev. Bruno Uessler, Better-Lox 195.

110000 Oit/, 1/aeon 6o^, Uo.

To the members of the general synod of Missouri, Ohio, &c. St.

The cholera epidemic in our city of St. Louis has still not completely disappeared. Although, according to the experience of previous years, it may be expected that the aforementioned epidemic will in any case have disappeared by the beginning of October, the undersigned nevertheless considers it safer and more advisable that the time of this year's sessions of our general synod be postponed somewhat further. Provided that the wishes of the members of the Synod are met in this respect, the undersigned therefore proposes and hereby requests the general Synod to hold its meetings on October 10 and the following days instead,

on October 31 and the following days. At the same time it is noted that if the cholera has not yet left St. Louis by the first of October, this will be announced in the October 1 issue of the "Lutheran" and in this case the synodal meeting will be postponed until next year.

St. Louis, Mo, Sept. 5, 1866.

C. F. W. Walther,

General Pres.

**Dr. Johann Jakob Rambach's Well-Instructed Catechist, which is,
clear instruction on how to teach the youth the basics of Christian doctrine in the easiest
way possible.**

(96 and XVI pages in small octavo.)

This little work, which was published for the first time in 1722 and for the eighth time in 1739, has now left the press for the ninth time. Among the many now reissued writings of our older godly theologians, this one is without doubt one of the most pleasing phenomena. How highly this book was once appreciated in better times is proven by the fact that within 17 years it went through eight editions. With the gradual disappearance of correct doctrine and simplicity in our church, this book was subsequently lost from use. However, since the life of faith has awakened again in our time, those who have again built up the field of catechetics in the Christian sense have again drawn attention to this valuable booklet. Consistorialrath Lorenz Kraußold, who has delivered works of not insignificant value in this field, confesses in his extensive "Catechetics" (Erlangen 1843)

Enke) of Rambach's "Well-Instructed Catechist": "A still excellent little book! Several years of use of it compel us to subscribe to this verdict. It is true that in our "Well-Instructed Catechist" there is nothing of the newer high arts of catechism, but all the more of what is most important in proper catechetical instruction, without lacking, in the Lutheran simplicity that prevails in it, the necessary winks also in regard to the appropriate form. In short, whoever is interested in learning from an experienced and highly gifted catechist how to instill the milk of the Gospel into children, whether he is a preacher, a teacher, or a householder, should take advantage of the opportunity now offered to him and buy the old booklet in its new handsome guise; he will certainly not regret it. It can be obtained through the publisher, Mr. L. Volkening, St. Louis, Mo. Price: the copy tastefully bound 60 cents, with postage 65 cents^W [Walther]

Receipt and thanks.

For Pastor Brunn's Anstalt received from Mr. Günther in Benedy, Ill, 52. through Past. Bergt in Paltzdorf, Mo., from its congregation 015.35 and from Mr. Gottlob Fihler 55. Through Past. Th. Grüber in Hampton, Ill, 56.

For poor students from the Young Men's Association in Benchy, Ill, collected on its foundation day 517.50. Don Mr. I. Günther in Fort Dodge, Iowa, 51 and from Mr. Albin Krämer there (both for Brunn's schr) 50 EtS. By Past. Keyl at the wedding of Mr. Jak. Scheerer in Philadelphia collected 511. T. F. W. Walther.

To the GeminarhauShalt received through Past. Claus from R. R. 510; 'by Past. Reque from his parish "7; from R. N. Kitchensutenfillen in the value of 570; from the gentlemen millers Leonhardt and Schuricht dahier: 10 barrels of the best flour.

For poor students By Pastor Lehman from M. Baier -5 for the Brunn'sche; by Pastor Llaus from Mrs. Otto 51; vou R. R. 56 for the same; "o" N. R. 54 for poor students r by Pastor Kleist for inner MWon r Collecte fine congregation at their Mis- stonSfest 532, after deducting postage 531.60; from the congregation in Benedy 525, for BuSzin; by Pastor Sapper: Dom Frauen-Verein of his congregation 518.75. By Mrs. Landmann 52, by D. Preacher in Pastor Hörnkcke's congregation for Brunn'scheu 51; by Pastor Reisinger for the same; By his congregation 55. by his filial congregation 55, by A. Ehrlicher 55, by himself 5U by Pastor Bergt from his congregation 52,50 for Hudloff.

A. Krämer.

Received:

Z u'm'GeminarhauShalt in A.ddifon: Vou H. Degen" in Provksio 1 Drtl. Meat, 1 sack of turnips, 25 lbs. of butt". Bon Aug. Heidorn 1 Drtl. Meat, from an unknown"" 1 roll of butter. Bro. Bolberding 3 p. oats, j p. flour, 3 pieces of meat. Carl Purheck 1 pot of butt". Fr. Hase 2 p. grain. Gottlieb Purheck 2 p. grain, 2 p. oats, 1 p. flour. Ph. Schröder 3 p. grain. Ph. Koll 1 pc. bacon. H. Nebel 1 piece do. H. Dolder- ding 4 p. oats, H p. flour, 4 pc. meat. Fr. Degen" 4 p. Hafn, 2 p. grain, 1 p. flour, j p. beans, 1 pot of butt". L. Firne 1 E. Flour. Mesenbrtnk 1 hog, 1 p. flour. From theseibrn community 2 S. com, 1 S. Haf", 1 pc. bacon. A "s Past. Fraukes Ge". in Addisonr from Th. ton 12 pd. butt", 1 p. com, 1 p. haf", 1 pc. bacon. Fr. Tonne 1 p. oats, 1 p. grain, 15 lbs. butt", 1 hen. Br. Kücker 1 pc. bacon, 6 pst. butt". Bro. Graue 1 hog, 1pc. Flour, 3 chickens", 55 baar. Bro. Gehrke 3 "Höhn", 3 p. grain, 2G. Haf", 15 pst. vutter. Fr. Oehlerking 1 pc. bacon, 2 dp. Egg", 1 roll Butt". W> Drechsln 2 S. Hafn, 1 St. Bacon, 4 Bush. Beans, 16 pst. butter, 6 dtz eggs. Aornhaas 2 pair stockings, 51 baar. Wittwe Wolkenhaun 1 S. Wetzen, 2S. Potatoes. Wittwe Heun 2 p. rye, 2 p. grain, 2 p. oats, 6dts. Eggs, 24 pst. butter. Mr. Mathies'1 p. rye, 1 p. oats, 1 p. bacon, 2 rs. Butter, 30 pst. meat. Aug. Schnake 2 p. oats, 1 p. potatoes, 1 pc. bacon. Ph. Strauschild 52 baar. W. Leseberg 53 baar. W. Prrcht j meat. Fr. Krage 40 pst. butt". H. Marquardt 2 g. Haf", 10 pst. butt". Wittwe Backhaus 2 p. Haf", 2 p. Kom, 2 pc. bacon, 1 roll of butt". Fr. Tegtmeter 1 R. "Butt", 1 p. oats. Bro. Leseberg 3 g. Kom, 2 p. Haf", 2 p. bacon. D. Kmse 1 st. bacon, 6 dtz. Egg", 10 pst. butt". Collecte on Fr. Kuhlmann's wedding 58.75 baar. K. Hageno" 1 p. rye. H. Plaß 52 baar. H. Weiß 3 p. Haf", 1 roll of butter, 2 pairs of stockings.

From the congregation of Mr. Pastor Daib in Town Echester, Mich.: Don Joh. Beuschel, G. Mmer and Th. Schwarz each 3 Bush. Potatoes. A. Hubert, Lh. Peter, Dan. Beimbau" and G. Holzbttm" 2 each ditto. Jac. Hagele 1 do. Conrad Kraft I. and Conrad Kraft II., Wilh. Reiw", Ph. Schaf" each 1 p. potatoes. H. Ritze, Mr. Müll" each 2 do. T. Kreiz", G. M. Miller, Ad. Sack- mann each 2 bush. Wheat. Mr. Sehler I do. G.F. Reist" 1 p. wheat. Bro. Kirchner 1 shul". From the same municipality in Town Ealedonia: Don Mrs. Betzln 1 bushel potatoes. Mr. Lan, Kassn senior, Hei", P. Schmidt each 1j do.- Kassn ju". 3 do. Jac. Schanz. Jac. Walk" each 4z do. H. Zöllner 50 TtS. From whose parish in Grand Rapid- from H. Hochmuth 6 bush. Potatoes. W. vehm, Grand Haven, 51 baar. H. Gehrke.

Received in the Raffe of the Eastern District": "j" i" Rovrmbn 1865: ")

To the synod treasury: Don d. Gem. WilltamS- burg 534. Past. Weisel sen. 52. past. Keyl sen. 52. past. Sommer 51. past. Föhlingn 51.

For Prof. Biewend: congregation in New York 518.80.

For poor e seminarians in Addison: Wedding Toll, at O. Olpe 514.50.

For heathen mission: Mrs. Day 51st from the comm. in Buffalo 57.40.

For internal mission: from d" Washington congregation 513.25.

To the T-llege maintenance fund: Gem. Nnv York 53.26.

For Pastor Röbbelen: Washington congregation 520. don N. N. 55.

For Rev. Gross in Rtchmondr Don R. N. 515. comm. in Eden 59,57. comm. in Boston, N. I., 56,43.

To the church building in Baltimore: Gem. in Port Richmond 5 I7,68. Gem. in William-burg 5 I7.

b) April and May 1866. f)

To the synod treasury: Port Richmond congregation 515.58. Philadelphia congregation 517.50. Past. Grätzel- Gem. 59.70. Gem. in WolcottSville 54. Gem. at Olea" 58.32. Gem. Washington 514. from F. Stutz's love-coffee 515. Gem. in Elmyra and Flora 511.50. Gem. in Buffalo 512.65. Gem. JohannSburg 520.50. Gem. in MarttnSville 57. I. Rode 51.50. Wedding Eoll. at Bugemann's, WolcottSburg, 52.

For Prof. Biewend: GemMde to Olean 57.22.

For heathen mission: Gem. KingSville 57,40. Don Past. Summer 53. from F. Stutz's Love Coffee 55. Gem. in Buffalo 52,66.

For inner mission: from H. Grün 51. I. Frapp 51. from F. Stutz'-Liebe-kasse 55. community in Nen 58,50.

To the college maintenance fund: Gem. at New York 59.20. Gem. at Wellesley 59.90. Bon P. Koch 52.10. Gem. at New York 510. A. Friedrich at Strattonport 53. Gem. at Ratnham 57.68.

For Past. Brunn's seminar: Gem. in Strattonport 513.45. From F. Gtup's Liebeskaffe 55.

To the Pfarrwittwen-Aasse: Don G. R. zu JohannSburg 55.

*) The receipt-lifts over" this amount" had been sent in time rvorden, ad" lost.

f) This UttungSliste was sent although in time Word", ab" also verloryr gone.

To the Synod school deletionSkasfer Gem. in New York 5160.75. Gem. to KingSville 57.40. Don Past. Summer 53. gem. in Boston 542. from N. N. in Boston 5100. Gem. at Alleghany 513.11. Gem. at Olean 519. Gem. at Strattonport 513.50.

On the building of churches in Yorkville: Bon Pastor Jäbkers Gem. 530. Past. Trautmanus Gem. 520, Don Past. Gotsch 510. Z. Birkner.

Received in raffé dc* eastern district": to synodical treasury: from d" bemeiude at Washington 515.08. bon teacher Winterstein 51. bon Mr. Kohl" 51. bond" ge", at Port Richmond 59. comm. at Strattonport 54.40. comm. at Midleto", tocl. agio 59.06.

To build church inYorkviller Don to Washington congregation 513.86. Gnu. in Port Richmond 515.50. Past. Biltz's Ge". 55. gnu. in Pomeroy 515. by Mr. E. Bounet 510. comm. in Lauesville 55.

For college students: from d" G">. in Washington for E. Bürg" 59.81. Don F. Stutz there for G. Sommer 52.50.

For Past. Brunn's seminar: By F. Stutz \$5. By Past. Ruhland \$1.

For the educational institutions: Bon der Gnu. in New York 510.50 and 56.88.

To the Pfarr.wittweukasfe: Bon der Ge", in New 57,25.

For teacher salaries: Gem. 1" JohamttSburg 54.68. Gem. in MarttnSville 53.20.

For Pastor Rödbelen: of "" Gemrdwe in ZvhanniSburg 52. weddingS loll. at H. Dies in Bugau- point 54,25.

For the travel expenses of the Diftr. -Prase: Gem. in Ratnham, knrl. Agio 55.85. Gem. in Midletou, deßgl. 54.53. Gem. in Elmira and Flora, deßgi. 57,55. ge', in Buffalo 510. gem. in Eden 54,45. gem. in WolcottSville 54. ge', in Boston 512. ge', in Jo- hannisdurg u. MartinSvillr 55,50.

For inner mission: Kindtauf - Coll. at Kintsch 52. wedding--Eoll. at R. Buetti 55. vou Mrs. Rodel25 LtS. Mrs. Sns.Blank 75 Lt-. Bond "Gem. in Philadelphia 53,15. New York, Aug. 16, 1866.

I. Birkner.

No. 92 William - Street.

Entered in the raffle of the eastern" District""

To the Syuodalkasse: vou der Gemeine z" Richmond 513. From F. Stutz's Liebeskaffe 515. Bou der Gem. zu Welle-rille 54,93.

To the travel expenses of the. Vice-President: Bon of the municipality of Olean 54.

For the General Pres. By Kaufmann, Baltimore, 54.50. By Radrcke that. 58.50.

For poor students: Lom Women's Association in New York for Both 515. Dr. B. in Baltimore 75 LtS. WeddingS-Coll. at Bonlieb (for Fort Wayne) 54. Gem. in Washington for E. Bürg" 53.73. From F. Stutz'- Lirbeskasse (for Addison) 55. Gem. at Richmond 57.50.

For Heathen Mission: Ge", to Richmond 57.

For inner mission: collected by Mr. Rmchel 528.55. Thank offering by F. Sk. 510. Don I. M. 55. by Past. Keyl Sr. 52. Ge", in Richmond 57. Gem. in Alleghany 56.32.

A "s F. Stutz - love coffee 55.

For pastor Rödbelen AiMauf-Tollecte at Siedrntop 54.

For Brunn's seminar: Gem. to Washington 518. Ge". Richmond 53.75. Gem. Olean 56.

For church building 1" Racine: Collected through Mr. Ruppel 520.91. vm" Past. Keyl sen. 51.

To build church i" Halberstadt: Ge", in Port Richmond 517.07. Bon Sr. in Baltimore 50 CtS.

For church construction inYorkville: congregation in Lake Ridge 57.40. congregation JohanntSburg 55.75.

For sick pastors: HochzeitS-Lollecte bei Glas" 53. I. virkner.

New York, Sept. 1, 1866.

Changed address r

Vottlisd Lisnrlo, teacher, Vuntov Ltntiov, Oook Oo., IN.

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Church consecration, initiation and school consecration in Chicago, III.

On the second Easter of this year, the newly-formed Trinity congregation in the southern part of Chicago had the joy of being able to dedicate its newly-built church, on which occasion at the same time Rev. F. Döderlein, after he had followed the new call with the approval of his former congregation in Cape Girardeau Co, Mo, was inaugurated by the undersigned with the assistance of Pastors Wunder and Große. - Likewise, in the parish of the undersigned, on the 9th Sunday after Trinity, a newly built school 40 by 60 feet, containing 3 commodious schools and a teacher's dwelling, was solemnly dedicated, Prof. Selle preaching the sermon of celebration. May God grant dear Brother Döderlein wisdom, joy and much fruit in his new sphere of activity, and may the newly opened school be a source of rich blessings for many. - With this, the latest events in the area of the Lutheran Church in Chicago are mentioned, and if only the address of the dear brother, the name signature, and then perhaps the small addition, which is of course already self-evident for us, namely that the introduction was carried out in the presence of the honorable Presidium of the Western District of the Synod of Missouri, Ohio and others, then the reporter could

The president put down his pen again. However, the order of the honorable president was accompanied by a small note in which the wish was expressed to write not only an announcement of the introduction, but something more detailed about the origin and growth of the Lutheran Church in Chicago. Which member of our synod, if he is a loyal citizen of the city, should not seek to fulfill such a wish with pleasure; for as hairy as we Missourians would be when we receive orders from our honorable presidents, so gladly and punctually do we fulfill their wishes; almost in the same way as our dear parishioners do with us pastors. So this report follows here, as it can be compiled from the available documents and from the mouths of eye and ear witnesses. The dear readers, however, do not want to think of a tapeworm-like essay right away, because the whole thing is supposed to be published even before the current volume of the "Lutheraner" is finished.

In 1820, hardly anyone thought that a significant city would ever rise on the sandy lowlands surrounding the mouth of the Chicago River on Lake Michigan. Two houses only, Fort Dearborn and Kinzin's dwelling, showed that the white man had settled here as well, initially to trade with the wild sons of the land. Not for long, however

cS, new and ever new influxes came from the East, and already after 20 years Chicago had become one of the most important cities of the West. Among the inhabitants were also quite a few Germans from all over the world, among them also a number of "Protestant Christians. Soon the desire arose among them to have a preacher among them, so that they could go to church on Sunday. The man who was to give them this pleasure was soon found. For a certain sum of money he held "lectures" at certain hours, but otherwise lived like a heathen. Our compatriots had no objection to the fact that the lectures were based on the most miserable rationalism, that was just like in Germany; but the godless, shameful life of their lecturer was more than even German patience could bear. The man was therefore dismissed after a few months. Another, but no better, clerical artisan followed and was dismissed, as were a third and fourth, of whom the chronicle says it all in two words, namely: Run and chased away. Of course, under such circumstances there could be no talk of uniting the individual Germans into a community, nor of a school for their children. One can only wonder that the people did not lose all respect for the preaching ministry and no longer had any regard for church and worship.

wanted to know. Despite all the experienced deceptions, however, they had a preacher again in the fall of 1842, this time a reformed one. He at least knew how to rally the people around him a little and then, as a "German Lutheran and Reformed" congregation, to get them to donate a church lot and to start building a church. The man had only one fault, he drank terribly, and because a part of the congregation would not tolerate this and he could not let it go, he was dismissed. All these bitter experiences had finally made the Lentlein so wise that from now on they did not want to appoint a wanderer again, but only such a man about whose life they had sufficient knowledge. A committee was appointed to find a suitable preacher. The work of this committee lasted almost three years without the desired success, because all the preachers whom they found suitable were unable or unwilling to respond to the call. Finally they turned to the Lutheran preacher A. Selle, then in Columbiana Co., Ohio, and after lengthy negotiations, in which the committee described the previous organization of the Chicago congregation as "imperfect, ambiguous and hermaphroditic" and expressed the hope that a genuine Lutheran congregation would come into being as soon as the pastor arrived, the aforementioned preacher followed this call and preached the first Lutheran sermon in Chicago on Easter, April 12, 1846. Already after this first sermon, the committee paid the pastor a visit and urged him to help organize the congregation as an "evangelical, i.e. united" congregation, whereupon the pastor declared that he would rather resign from his office immediately than ever agree to such a request. Grumbling, the people withdrew, but did not put any further obstacles in the way of the formation of the congregation into a Lutheran one. And the congregation built and grew in peace. A school with 26 children was started, the church was enlarged and consecrated on the 19th Sunday after Trinity in 1846, and the whole community life had a blessed progress. "The life of our pastor," an old settler told me, "was *all right*, but the teaching was too severe for many."

Thus the first sessions of the Lutheran Synod of Missouri, Ohio and other states approached and were held publicly in the church at Chicago from April 26 to May 6, 1847. While the sincere Lutheran Christians were thereby encouraged in the knowledge of the truth and powerfully stimulated for it, the uninspired in the congregation were also encouraged in the realization that with a pastor of this synod they would never succeed in life in shaping the congregation according to their sense, and soon thereafter their restrained repugnance against Lutheran doctrine and practice therefore broke out openly. There were at first a few customs at the divine CentS. - But even though there were few poor members, they now had a wealth that raised the existence of the congregation above all doubt: that was the unity in doctrine. This soon became apparent to the other churchgoers, and as early as May 15, despite the fact that the entire congregation had now established the Lutheran customs for worship, as they still exist today, 32 new members were admitted and the purchase of a building site for a church was discussed. The resolute spirit that now animated the congregation is also evident from the resolutions of the same date, namely that a collection for the synodal treasury be raised and that the Lutheran hymnal published in St. Louis be introduced. Bon

From now on, the lively life and activity of a truly Lutheran congregation began to unfold splendidly, despite all lack and all human weaknesses. Church services, prayer and devotional hours on Sundays and weekdays were held in abundance and, with the exception of the afternoon services (a mistake that the dear Chicagoans still drag on about today), were diligently attended. The heathen mission was supported to the utmost, the poor quietly, and orphans were helped to attend school without charge. For four years the pastor kept the school himself, and when the congregation wanted to lighten his load and appoint a teacher for the school, the congregation almost fell to pieces once again. A hopeful, hypocritical man came to the school to help out, at the same time to pass his probationary period. When the probationary period was over and the congregation wanted to give him the job, he declared that he could only accept it under conditions that the congregation found partly ridiculous, partly unacceptable; for example, he could not get along with \$100, he had to have tz104; he did not want to do the church service, that would mean demanding that he play the fire boy?c., which is why the congregation did not call him, even when he dropped these conditions, of course, but did not admit that he had been proud and stubborn. The blame for the fact that he was not called was put on the pastor and he told him

that the next meeting should bring him (the pastor) more harm than he thought. And indeed, by unjust accusations, distortions and distortions of certain statements of the pastor, the villain made it possible for him to

the hearts of a large part of the congregation were alienated. But the faithful God prevented a separation, and the decision of the congregation remained that the proud, unrepentant man could no longer be a teacher of this congregation. So he left, and now, without ever having confessed his wrongdoing, he is a pastor in some part of our great country, of course not in connection with the

Missouri Synod. Perhaps, these lines will come to him and he will realize when

They wanted to abolish the customs that had already been introduced. They were considered weak, and in order not to confuse their consciences, the customs that were so objectionable to them were stopped until they were further instructed about them. But instead of being satisfied with this, they now demanded other things, e.g. that the names of the symbolic books be deleted from the congregational constitution and that the pastor not be bound by them, that the Lord's Supper be served to everyone without prior notification, and that a vile moral be preached instead of Christ and the fine cross. In this sense they demanded in a congregational meeting on April S. 1848 (remember, dear reader, it is the revolutionary year of the Germans) a *derbesserung* of the constitution and enforced it that a committee was assigned to make proposals for such improvements. After only half an hour, the committee submitted its proposals, which all amounted to making the community a confessionless and unlawful one again. All the pastor's ideas, pleas and exhortations were unsuccessful, and he urged the following

Vote. At last, Rev. Selle that all who would vote for these so-called improvements would thereby cease to be members of the Lutheran St. Paul's congregation, and that he would cease to be its pastor. All those present, with the exception of only four, nevertheless voted for the innovations and with a saddened but undaunted heart, the pastor and the four faithful left this meeting, which for once did not want to be Lutheran,

They went to the pastor's house and continued their negotiations there. Here they decided, trusting in the faithful Savior, to let the congregation continue, whereby the other decision immediately proved necessary, namely that the church council should no longer consist of 10, but of 4 members. They now had no place where they could hold their services, because the apostates, as the majority, took possession of the church property and refused to give the Lutheran congregation the right to hold services.

But already on the following Friday the Lord had graciously helped over this obstacle and the congregation could be informed that on Sunday services including confirmation could be held in the Court House.

At the same meeting, eight new members joined the congregation, and it probably gained the courage to decide that a communion cup should be purchased for 75 cents. Yes, dear reader, they were poor people who founded the Lutheran congregation in Chicago, and it became very sour for them to hold fast to the pure doctrine. The Lord, however, helped them from one year to the next, left them the pure preaching of the gospel and blessed them so abundantly with temporal goods that it would be easier for them to raise 75 dollars now than it was for them to raise the few cents they needed.

Even late, fine injustice; what is further appropriate, ek as pastor will know himself. - After the wound, which this school lebrer story had torn, was completely healed, Past. Selle a rnf from the congregation in Crete, Ill and after careful consideration accepted it with the consent of his congregation. Pastor H. Wunder was appointed in his place on July 13, 1831, and at the same time the profession was issued to a teacher, Mr. I. G. Fischer. Both accepted their professions and both have worked in it with blessing until this day. Our town is not exactly beautiful, but it is large, and the river with its north and south branches and its ca. 20 bridges, all cut according to one pattern, confuses the newcomer to such an extent that he arrives at A, six miles from B, to which he would want to go if he did not study the excellent "citly Dlirectory" (a book in which all the inhabitants of the city are listed by name, together with their place of residence) before he starts his voyage of discovery, and on the way the men serving in all places, our excellent policemen, sometimes in German, sometimes in Irish, chat about "Where to now? and "how then"? The town already had the same extension in 1854, even if it did not have today's buildings. Therefore, the parishioners living in the southwestern part of the town could not be suspected of wanting to form their own parish in order to make a church and school route of 4-5 miles unnecessary, which also led over railroad tracks and bridges. With quite a brotherly spirit, they were encouraged by the congregation in this plan and supported in its execution; and so it came about that on March 19, 1854, the German Lutheran Immanuel congregation was organized in the southwestern part of Chicago. Here, too, a small number began the work of the Lord, only ten members (four of them are still there, one is working in a distant field, two are no longer there, and three are alive and dead); they were also poor people, but they had courage and faithfulness, which in the end is always worth more than all earthly riches. Trusting in Him, they began their work, bought a building site, built a building for church and school on it and appointed Rev. G. Schick as their pastor, all in the course of the same year, and already in May 1855 they also appointed their own teacher, Th. Büniger, then in New Orleans, La. United in doctrine and faith from the beginning, separation was never necessary in this congregation. In peace, Pastor Schick and his successor in office, Pastor W. Müller, were able to sow, and with thanks to God, the undersigned is now experiencing how abundantly their seed is sprouting and bearing fruit, because God gives it the ability to flourish.

The same reasons which had determined the members of Chicago's southwest side to form a separate congregation urged some members of the south side last year to the

They too, after being dismissed from the Immanuel congregation with the best blessings, formed the youngest, the Lutheran Dreieinigkeitsgemeinde with only seven members. Already at Easter of that year their nice little church could be consecrated and their pastor introduced, and already in this short time an enlargement of the building and the employment of a teacher became necessary, while the number of members increased from seven to sixty. Since the congregation of the North Side also found it urgently necessary to appoint Mr. I. Große as a second preacher last year, there are now four Lutheran pastors working in Chicago and each of them has his hands full, for there are 500 members of the congregation entitled to vote whom they have to serve. If, therefore, the dear reader, when praying, "To us thy kingdom come," would also think of the pastors of Chicago and their work, and would include our thirteen (soon to be fourteen) church teachers, he would certainly have prayed in a Christian manner and according to our wishes, and the blessing of our God would rest all the more upon our work. But the reader may ask what has become of the revolutionaries of 1848? Well, that can be briefly settled; they found preachers after whom their ears itched. Many of our compatriots, especially in more recent times, have fallen to them, without hatred they know what they have done, and claim stiffly that they feien^ev.-lutheran, although they belong to unirten congregations. In short, out of that egg crawled the so-called Hartmann congregations of today, which will all become Lutheran once again when they have become stubborn. But it takes time and a lot of patience to wait for this transformation. As soon as it has happened, it will be reported.

J. P. Beyer, Pastor.

On the internal mission.

Something to think about for orthodox preachers and meanness in big cities of this country too.

In Scotland's capital, the famous old city of Edinburgh, there are, as in all cities of the first rank, neighborhoods that look into an abyss of spiritual and physical misery. But this city also has its group of

Good Samaritans who, in self-denying love, pour oil and wine into the wounds of the wretched of those quarters and lead them to the hostel of the Christian church, where they care for them with patience and devotion. It is true that these Christians are in the outward association of an irreligious church, for Edinburgh is the headquarters of Scottish Calvinism; but the eyes of faith behold God's children even in the midst of the antichristic pabstacy, and it is love that rejoices in good wherever it is revealed as the fruit of living faith and that recognizes it for the praise of the Lord and for the awakening of all the more ardent zeal in those who have not seen the goodness of the Lord.

possess and enjoy the diminished grace of the "pure" doctrine.

This Samaritan service of the Christians of Edinburgh was brought to life by Dr. Chalmer, who became so famous because of the independence of the Scottish church from the state. In connection with another preacher, Dr. Guthrie of St. John's Church, he worked with incredible self-denial in the abyss of misery of those quarters. However, after that strange man went home in 1847, Dr. Guthrie in particular became the soul of the Samaritan ministry there. For the above-mentioned purpose we take only one example from a vicleseen magazine.

One of the poor districts of Edinburg, called l'bo klarwanee, contained about 2060 people who had sunk into complete paganism, never entered a church, mostly lived in wild marriage - 300 children were wandering the streets completely neglected. Dr Guthrie and his college Dr Hanna (son-in-law of Dr Chalmers) with their overseers and deacons took the matter vigorously in hand. They selected a missionary and a teacher, whose maintenance their congregation undertook, and built a school for the instruction of the children during the week, for the worship of the adults on Sunday. But the missionary and the teacher were not to do everything alone. The whole district was divided into sections of six to seven families, and each was to be visited by a member of the community once or twice a week. The visitors were to try to pull the people out of their lethargy, advise them, and show them how they could escape their misery; they were to put their homes in better condition, try to dissuade them from drinking, accustom them to cleanliness, order, and sobriety, and finally persuade them to send their children to school and to go to church even on Sunday. The appeal of the two pastors met with a lively response in the St. Johannis congregation - the necessary money was quickly collected and 40 to 50 people registered as visitors. So now we went down to the *Pleasance*. What happened? In a short time about 200 children were brought from the streets to the school and on Sunday the school began to fill up with visitors to the service. Soon the space became too narrow and more and more cramped - they had to think about building a church for the *Pleasance*. And St. John's congregation did not hesitate - they built a special church for the poor at their own expense and Mr. Cochrane, the previous missionary, was ordained pastor for the congregation thus gathered. Now 613 communicants belong to it and the whole district is as if transformed; the school, however, is already maintained entirely at the expense of the new congregation. - —

Those who were thus saved from physical and spiritual misery would have had no excuse on the last day, even though

merciful love would not have followed them and, for their sake, would not have lit a special light and swept the house and searched diligently and not let go until the lost penny was found (Luc. 15:8); for the word was close enough to them, because there are enough churches in Edinburgh. But could the Christians there have calmed down with this thought and then found excuse with Him who said: "The Son of Man has come to seek and to save that which was lost"? (Luc. 19, 10.) Therefore "go out quickly into the streets and markets of the city, and bring in the poor and the crippled and the lame and the blind!" (Luc. 14, 21.) F. L.

(Submitted.)

What a satanic spirit prevails in some Masonic lodges is evident from the words of a lecture to an assembly of German Freemasons, which is printed in the "Mittheilungen aus dem Vereine deutsch-amerik. Freimaurer" No. 6. It says among other things:

"Do you see now, my brethren, why I said "in the beginning of my speech that religious discussions might well have the purpose of preventing possible divisions among the brethren? Philosophy (to which the Masons pay homage) has made infinite progress since the beginning of the last century. It has dared to tear off from the face of a believed God the artificially woven veil of dogmas behind which the caste of priests of any religion tried to hide him, and - found nothing but a man-made work.

She has smashed with bold hammer blows the altars on which each people worshipped its own personification under the name "God". She says:

It is written in the holy book: You created man, God, in your image. I deny it, I defy the parish priest.

Man created you in his Eden image. You are a creature; your creator, God, I am I -

"Today one is no longer afraid to call oneself an atheist. Today one is proud to apply the sciences in contrast to faith up to the most distant, greatest and highest concepts. For the striving of the inquiring spirit there is nothing more unapproachably sacred.... These are the basic ideas of the freethinkers, the atheists. Do these now contradict so much the basic thoughts of the "masons" as they are supposed to be? Are they not, on the contrary, completely identical with them, since Masonry wants to form a union of all good people on a purely human basis? - — Oh, I am firmly convinced, my brothers, that the time will and must come when atheism will be the general view of men in the way I have tried to characterize in brief words, and when they will look upon deism as upon a vanquished state of affairs. point, just as the deistic Freemasons rise above confessional divisions.... Let us leave God in his heaven, if there is one God and one heaven. The true Mason is the true man, and he need be nothing more."

Dear Christian, don't you think these are terrible words? Can you now still be uncertain what to think of Freemasonry?

To the ecclesiastical chronicle.

The Albrechtsleute or the (Methodist) Evangelicals seem to be in a very miserable condition. The editor of their paper "Der christliche Botschafter" (The Christian Messenger) compares in the number of September 21 the "once and now" in their community and finds that it has gone more backwards than forwards. He writes about this among other things as follows: "First. In what respect has the community really progressed and improved? 1. in its outward institutions for the more successful operation of the work commended to its hands, mainly by the improvement of its church order and ecclesiastical government in some respects; although even in this, according to our findings, some respects have been worsened instead of improved; by the formal introduction of the missionary, Sunday school and tractate cause, the expansion of its printing and book establishment, and in the last decades by the introduction of higher educational institutions. 2c. It has also made great progress financially through the greater generosity of its members in general, in that at the present time many a poor servant contributes far more to church undertakings than the wealthiest members used to contribute, with only a few exceptions. 2) In education, knowledge and science, the community in general, especially its ministry, has made real and in some cases praiseworthy progress, even if it is not rapid and completely appropriate to the need. In preaching, as far as system and order are concerned, as well as in worship practices in general, especially with regard to singing, great improvements have taken place in some places - unfortunately, however, there is still much to be improved in this respect as well. - Secondly. But in what respects must it be admitted that the fellowship has lost its foundation and gone backward? (1) It cannot be denied that it

has lost, at least in part, its former simplicity and has become more worldly. Even if we admit that in former times in certain cases the other extreme prevailed, and that in teaching and instruction too much emphasis was sometimes laid on simple costume and way of life, it cannot be denied that during the last quarter of a century the community has become more and more worldly.

In the first half of the twentieth century, and especially during the last fifteen years, worldliness has made dangerous advances, especially in dress and social intercourse.

Secondly, it is only too clear that the former seriousness and zeal in worship is no longer present in many of us. The preaching, although more systematic and orderly, is on the whole no longer so full of faith and power, and the exhortation, by which the best effects were often produced, has almost died out in some places, except that perhaps long, dry, tiring, and deadening exhortations still take place at prayer meetings, which, however, would be much better omitted. Admittedly, there were some very deficient and dull preachers from the beginning, who were no credit to the community - but in general, preaching was more anointed and effective than it is in modern times. 4. revivals and conversions are usually not as deep and thorough as they used to be. The cause of this is undoubtedly partly because some preachers themselves have not been converted as deeply and thoroughly as they used to be, and partly because too many of them lack the proper anointing and power to preach. Nowadays, in many places it is reckoned in advance that at least half of the alleged converts will fall away in the course of a few months or at the most in a year - and unfortunately they do not care very much about it! 5) The discipline of children is no longer observed and applied as carefully as it was in former times. This is perhaps one of the greatest mistakes of the community in our days. Some preachers neglect it almost completely, while others handle it very poorly, and thus sin and unrighteousness open the door and take over more and more, as it unfortunately happened in the old churches, where discipline was neglected! - It is not yet too late to remove most, if not all, of the evils and neglect that have really crept in and to restore a better state of affairs. But if this matter is dithered over much longer, we shall surely follow most of the older churches to ruin and ruin." - Thus the newer small sects, which had separated themselves from the older ecclesiastical communities because they had become so dead and worldly, and had formed a new community, find that they have only too soon fallen into the same ruin, although they set out to establish a completely pure church. W. [Walther]

From the Russian Baltic provinces, the "Evangelische Kirchenzeitung" tells of a peculiar movement of Estonian and Latvian peasants, who 20 years ago were lured into conversion to the Greek church by pretense of earthly advantages. There are now more than 150,000 of them, and the greater part of them is in despair.

-her the step they have taken. Especially the adolescents of the second generation demand at all costs to leave the Greek Church and to join the Lutheran Church. Thousands and thousands have solemnly and publicly declared to their priests, to the Emperor's delegate, Count Bobrinski, and finally to the Archbishop of Riga on a fine tour, that they wanted nothing to do with the Greek Church, that they had never known its doctrines, nor believed in them, never obeyed its ordinances, never understood its cultus; They had always and at all times been Lutherans, had drawn all spiritual nourishment from the Lutheran Bibles, the Lutheran hymnal, the Lutheran sermon; they wanted to have their children instructed in the Lutheran faith, they had to be allowed to make up for the guilt of their apostasy before death through a repentant return to their grievously afflicted mother church.. Sunday after Sunday, these so-called "Greek" Esthen pester the Lutheran pastors; they plead with them to grant them absolution and to administer Holy Communion in spite of all prohibitions; the sin of denial could not be punished for all eternity. The children of the same people tearfully ask to be admitted to the Lutheran schools; after all, they also have a right to the Word of God. Despite all the warnings of the Lutheran pastors, the older children forced their way into the confirmation parlors, and they took it as read that the Lutherans would have to use force to drive them away.

Mission. In London at the Christian meetings in May of this year, the missionaries Edwardes from the East Indies and Ellis from Madagascar attracted special interest. Ellis told about Madagascar: "35 years ago the first 20 Madagascans were baptized, now there are 8 Christian assemblies in the capital with 12,400 listeners and 2000 communicants and 200 catechumens. In the villages near the capital are 16 daughter churches with 882 communicants; 100 English miles from the capital 8 congregations with 126 communicants, 200 miles from there 2 congregations with 100 communicants; in total about 3000 communicants and six times as many baptized, since one takes with the admission to the Lord's Supper;s very strictly. - The Queen has pledged against Queen Victoria not to allow any more persecution of Christians to take place. (Monthly.)

Saturdays and Sundays.

Saturday. Snow, rain, wind and mud.

"John! it's a very unpleasant morning, wrap up well and beware of catching cold."

"Oh, don't worry for my sake, I'll put on my waterproof skirt, thick boots, and work my way through. If the weather is bad on Saturday, there's nothing to be done about it but to "take the weather in hand.

Sunday. Snow - rain - wind and mud.

"John! it's another very unpleasant morning; I think you're not making yourself out this ^morning."

"No, I think it would be wrong. Gs is a real cold weather. Really, one must be careful; it would be wrong to offer defiance to such weather."

Saturday. "You look so affronted this morning, John!"

"Pah! Thorheit! not worth talking about; you don't have to let me go like that right away. I have a lot to do today, the market will be good, and I must make as much of it as I can."

Sunday. "You look so affronted this morning, John!"

"Yes, I also feel very attacked. I think it is better that I rest today instead of going to church. A nap on the sofa will do me good. Of course, there will be a sermon today on "a" special subject - I am thinking about it. - But who can help it!"

Saturday. "O Mr. Schmidt! I am sorry to be so late! - But there is a gentleman here who wishes to place an order for goods with you. You will certainly find yourself tired this evening, I can imagine. - In the meantime - "

"O not at all, not in the least! I shall be there in a moment, I have never been so little fatigued! Indeed, I come with the greatest pleasure."

Sunday. "O Mr. Schmidt! I'm sorry to bother you, but we absolutely must have a teacher this afternoon. Won't you be so kind? You are tired, I can imagine, but it is a good thing." - —

"Well - in der-Tbat - no, I can't, I'm completely exhausted, you'll have to try to find someone else who isn't so overly busy throughout the week."

Saturday. "Mr. Schmidt, there is a meeting of citizens tonight to consider some important improvements. The Mayor hopes to find you there as well."

"Thank you, - understands flich, with the greatest pleasure, although it is my busiest evening."

Sunday. "Mr. Schmidt, we have a prayer meeting tonight. You know what particularly important things we intend to bring before the throne of grace today. You will come too, won't you?"

"Thank you. No, it will not be possible for me well."

(OkristtLv Vorlä.)

How a princely mother admonishes her son.

Duke Erich I of Calenberg-Göttingen died on July 26 of 1540. He, who, after Luthern had stood before the emperor and the empire in Worms and had spoken fearlessly, "had given Luthern a mug of beer to refresh him.

Luther expressed the wish: "As Duke Erich remembered me in this hour, so remember our Lord Christ in the hour of his death" - he still remembered the words in his last hour and asked the noble boy standing next to his bed, Franz von Cramm, to refresh him with evangelical comfort. He is buried in Münden. His pious wife Elisabeth took over the guardianship of the twelve-year-old son Erich. This is what her husband Erich had wanted, and this is what her motherly heart wanted for her son and the land entrusted to her care. For the new doctrine had to be introduced and protected from powerful enemies and adversaries, and if the princely woman had not known the right assistance and red helper, she would certainly not have seized the reins of government in those evil times. But how the pious woman also watched and prayed that the "old, evil enemy" would not succeed in trampling the barely sprouted seed of the gospel and in suffocating the tender germs of the new doctrine! And how carefully she also directed the instruction of her son in the teachings of the holy Scriptures! With her own hand she wrote a booklet full of golden sayings, which were to lead the princely youth to his duties as a sovereign and evangelical Christian. Both at home and on journeys he was urged by his pious mother to daily prayer, especially before and after meals, so that once the worthy Joh. Spangenberg heard with amazement how the young Erich and his betters Georg von Meckleoburg prayed aloud German and Latin psalms. When once Elisabeth in Wittenberg had Dr. Luther invited to the table, he also refreshed himself at the dukes' prayers and urgently spoke to his mother that she should continue in this way, because only prayer could protect the princely young men from evil. The high lady knew this very well. That is why she never "lacked" it on her part. - When Erich II himself took over the reign in 1546, his mother gave him the instruction, which was so important for him, and which was to guide him through the turmoil of life to peace and to the source of all consolation. "I will," it says, "have my conscience for God, and manly at the last judgment, and though our counsel be not always equally sharp, and swift, yet, God willing, it shall be honest and useful unto thee." Then she admonishes him to let God's word be his command, to cherish a "fiery heart" against the transgression of His commandments, and never to think that "faith" is a small thing. He should treat the monastery people mildly, use their income only for pious purposes, watch over the parish goods, honor the old servants, not close his property to the supplicants. He should see to it that justice is done in his courts, hear the complaints of the poor himself, heed the advice of the councilors, cast out flatterers, pay less attention to the strong houses in the

The country, because build on the firm thirst of the Lord. May he finally secure the subjects from oppressive estimates, chastise the transgressor with severity, not withhold from the servants what is their reward. "I write this to teach you and to remind you. To place your confidence and trust in no man, or to defy it, but to build and trust in GOD alone, and to keep His commandments and words. Because you, my dear son, will "respect God" and keep His commandments, He will also graciously help you and do you good. But if you despise such things, do not think that you have despised me as a man, but your dear God Himself. Mark this with diligence, for I truly mean well with you, as my dear child, whom I would like to see warned and protected against eternal and temporal ruin and misfortune, out of a faithful heartfelt mind, and hope that you, as a pious son, will follow me, as your dear wife's mother, in this and consider how motherly I am.

I have had you instructed by your master, also as I myself have instructed you in person and through this written admonition, what is conducive to godliness and convenient for princely prosperity. Indicated to you. I have also written such book with my own hand to you from beginning to end; therefore you should not leave it under the bench, but read it often and keep it in your mind and spirit. (StgSb.)

A young western preacher.

Solomon gives the advice to sometimes answer the "fool" according to his foolishness, so that he will not be fooled. The principles that the unbelievers establish often seem very ridiculous when applied properly. An example of this.

Raven near the Alleghany Mountains, a disbelieving judge, in the midst of a circle of fine friends, once made fun of the story of man'S creation, as given in the Bible, and asserted that man came into being by chance. "Who knows," he said, "whether some of us did not exist earlier as imperfect beings, and at last - since nature is always in progress toward perfection - became men; others came into existence by other ways and means; and if we could now still find a rich virgin land, still uncorrupted by the hand of man, I should not be surprised if men grew on the trees." Since he was fluent in speech, and put forward his case with great confidence, and in other respects stood higher than his listeners, he knew how to make his teachings quite plausible, and soon asked this one, and soon that one in the company, what he said to fine views? Of course, all expressed themselves approvingly. Finally, he also addressed a young stranger with a fine question,

who sat silently in a secluded corner. The latter answered: "My lord, I have no doubt about this subject, because I have traveled for a long time in the most fertile part of Teras. There I saw the forest in its original perfection, untouched by the destructive hand of man, and I saw large pigs growing on the trees. The rebuke forms the outermost tip of the tree, as the shape of it shows to everyone. I have now seen for myself how they fell off as soon as they were ripe, and immediately went to work" to eat the acorns that had grown on the same baume." This simple application of his own principles turned the laughter of his friends against the judge and was a sufficient counterweight against the mischief he could have caused by his "speech".

(Olerx^ ok)

Desolation of unbelief.

After 267 on July 3 and 4, 1849, in St. Louis alone, according to God's Cemetery reports. people had mostly died of cholera, when our city still had barely half of the current population (202,000), then added

the old Anzeiger des Westens in its number of July 6, which is still before us, adds the following statement verbatim to the list of burials given by it:

"Who wants to - who can give comfort in present time - who can receive comfort? We would not know how to give one, we would not know either,

that can satisfy us. - Losses - sacrifices - pains, that was the lot of everyone in these days; - worry, - anxiety, - hopelessness, - that is what prevails and confronts us everywhere." - —

Unbelief reveals itself in such a desolate way just in the time when man needs consolation above all and when faith in the despised gospel shows its heavenly power overcoming the world, hardship and death and celebrates its most glorious triumphs. O man, who in your good days go along safely and

carelessly in unbelief, remember that hours will come for you, too, in which you will need consolation! Then your unbelief will also leave you in the lurch, and you will learn that Christian faith alone does not leave you empty of true comfort even in the greatest, even in the most dire distress. W. [Walther]

Filling stones.

The last day will not come until three things are fulfilled, namely, first, the number of the elect, second, the cross shape of the church, and third, the wickedness of the world.

The light of knowledge and the practice of godliness, especially of love, always interact in a beneficial and blessed way. The more the one increases, the more also the other; but also vice versa.

Ecclesiastical message.

After Pastor F. T. Körner, until now assistant preacher of the congregation in New Kork, had received and accepted a regular appointment from the German Lutheran St. John's congregation in Härlein, N. A., he was installed in his new congregation by me on the 13th Sunday after Trinity according to the order received from the Presidio, assisted by Rev. I. Renz into his new congregation. May the faithful God crown the work of the new church servant with rich blessings.

F. W. Föhlinger.

Address: kev. K. Körner, vor. ok 3ä sve. Sr 1224 Llsrlen", K.

Mission Feast.

We have finally succeeded, with God's help, in celebrating the first mission feast in the west of our beautiful Missouri on the thirteenth Sunday after Trinity, in which, in addition to the two congregations of the undersigned, the two congregations of the Rev. Mießler in Lole Camp and of Fibo, the congregation of Past. Biltz in Lafayette Co. about 50 miles away, and the congregation of the Rev. Jüngel in Cooper Co. participated. On the first morning of the feast, Rev. Th. Mießler gave a wonderful sermon on the second petition of the Lord's Prayer, and in the afternoon Rev. Biltz delighted us with a mission-historical birthday, linking to Is. 60, 1-3. On the second morning of the feast, Rev. Sandvoß showed us in a sermon on inner mission that our love must also reach out to our neglected fellow believers, based on 1 Cor. 1:9, and in the afternoon Rev. Jüngel gave a very puffing sermon on 1 Pet. 1, 13. About 900 to 1000 guests were present. On the first day, the collection was H113, which is to be divided equally for outer and inner mission; on the second day, it was H47.25 for our proseminar in s teeren. The festive joy was increased by some four-part singing pieces under the direction of the teacher Herrmann. That the festive comrades were fed and housed several times by the congregation of the undersigned shall be mentioned only briefly.

Beuton County, Mo, September 1866.

S. M. Hahn.

Church dedications.

On the fourteenth Sunday after Trinity, the Lutheran congregation of St. John's in Secor, Woodford Co. St. John's congregation in Secor, Woodford Co, Ill, had a great day of rejoicing, in that on that day they were able to consecrate their newly built little church to the service of the Triune God. Present and active, besides the undersigned pastor of the congregation, were Pastors F. W. Schmitt, P. Heid and G. Reisinger. The former preached the sermon on the Gospel of the consecration of the church, Luc. 19, 1-10, after Pastor Heid had said the consecration prayer. In the afternoon the latter preached an English sermon on Luc. 19, 10. which was listened to with great attention by many English people. In the evening there was another service, and Pastor Reisiuger preached on Ps. 26, 6-8. The festivities of this day were closed with the distribution of the Holy Communion. Holy Communion.

Also the choir of singers from the parish of Mr. Past. Heid had honored us with his visit and through the polyphonic and well

kingeübtkn song pieces, which he sang under the guidance of the teacher Krumsieg, offer festivities and our joy very much increased.

Praise and thanks be given to the gracious and merciful God for all His love which He has shown us up to now and on the day of the consecration of the church. May he now help, according to his great grace, that his word may always resound unadulterated in this house of God and that through it many souls may be won to eternal life.

Hermann Sieving.

The Lutherans in Johnson Township, Knox-Co., Ind., -mostly members of the congregation in Bincennes, who are supplied with sermons by the undersigned every three weeks-have long desired to have a little church of their own, both to be able to hold their services in it, and to induce other Lutheran Christians to settle in the same area. A block church was not only built with God's help, but also consecrated to the service of the Triune God on the 15th Sunday after Trinity. The pastors invited to the celebration were prevented from coming. Signed said the prayer of the bride, he preached on the consecration gospel. The churchyard next to the church was also consecrated. The raised Collecte amounted to nearly 60 dollars. The physical hospitality of the guests was abundantly provided.

May He, to whom also this unadorned St. Peter's Church is consecrated, let His pure word always resound in it for the salvation of many souls.

P. Seuek.

To the "dear" rural congregations of the Synod, to whom the faithful God has given an abundant wheat harvest this year.

Beloved brothers!

It has pleased God, for the second time, to afflict the communities around Fort Wayne with such wheat failure that almost all farmers have neither seed nor bread grain, let alone anything to sell or donate to our college's budget. In contrast, the faithful God has blessed other congregations of our synod with a rich wheat harvest. Wouldn't it be nice if you took the place of the local congregation and compensated their lack with your abundance by donating wheat or flour to our college instead of them? And since for some of you the greater distance made this impossible, you could easily turn your gifts of love into money and give it to our steward, Mr. W. Reineke. This would be a twofold love sacrifice, partly for our pupils, but also for our rural communities, in whose place you would then be doing this work of faith and love and would gain the favor of your Lord and giver, if you were doing this work of love in simplicity of heart and the left did not know what the right was giving.

May this circumstance also stimulate your Christian charity, that among our hesitancies lingen are already 47 pastors' sons, whose fathers mostly have only a rather mediocre salary and still have other children at home to provide for. Seven pastors, however, already have two sons at our institution, so that your gift of love is very much appreciated by them.

would serve to facilitate, after the

The words of God: "Bear one another's burdens, and you will fulfill the law of Christ", that is, act according to love that does not seek its own, but looks to what is the

The need and benefit of others is to serve and help them exactly as they need.

Our local community in the city takes care of the college students to the extent that each of these 130 pupils in a family has his laundry and Sunday lunch, also repair of clothes; and whoever is particularly needy, occasionally gets new stuff through the sewing club. If this charity were to be paid for, it would be a

it would amount to over 1800 dollars for each school year. Would it not be a laudable competition in love, if you dear congregations in the distance, to whom the faithful God has bestowed a rich blessing in wheat and rye this year, would turn a part of it into money, in order to give the same benefit to the mostly poor pupils, who are being trained here for the future assumption of the holy office of preacher.

and to facilitate the maintenance of their parents? After all, the whole synod in all its congregations is also the foster mother of these children of theirs; and it is precisely through our this-

In the midst of the poverty around us, God wants to try the richly blessed churches in the distance to see if they will also show their motherly caring love for our poorer students in this area.

ler. At the same time, you would "comfort" the heart of many a righteous Christian among our farmers around here, who are sorry that, with the best will in the world, they will not be able to give any of this

necessary fruit this year.

May you dear congregations also consider this word of the apostle: "Now that we have time - but some may not have it next year, either through their own lack or through dying - let us do good to everyone, but most of all to our comrades in faith". And finally, what is all our giving compared to the unspeakably glorious gift that God gave His most beloved only Son in the shameful and ignominious death of the cross for us sinners, so that through Him we might obtain forgiveness of sins, life and salvation? And are we then reasonably urged by the grateful reciprocal love for the Lord to surrender to him again with all the strength of our souls and all the members of our bodies for a sacrifice that is alive, holy and pleasing to God through faith?

It is a small thing to give and share one's earthly gifts and possessions with the poorer members and brothers of Christ! - —

The dear brothers in the office, who are the be-
The people who preside over the congregations meeting in the Lord will hopefully gladly undertake the labor of love to cooperate in the procurement of this handout of love among their church children. May they also make the old and ever new lovely experience that giving is more blessed than receiving. This wishes you from the bottom of our hearts

Your
United to you for service and intercession in Christo

W. Sihler.

Kort Wayne, September 24, 1866.

A reminder.

Most readers of the "Lutheraner" will be familiar with the fact that the Synod decided some years ago to reprint the first three volumes of the "Lutheraner". The synod made this decision due to the great demand and the frequently expressed wish to be able to get hold of these volumes again. Mr. Wiebusch, the book printer, offered at that time to carry out the synod's decision for the sake of the synod and to take over a reprint on his own risk, under the condition, of course, that he would also find customers.

and that the company would not suffer any damage. Likewise, he offered to let any surplus resulting from this flow into the synodal treasury. He has already fulfilled his promise. All three volumes are well bound in one volume for the price of H3.00, and can be purchased from the aforementioned gentleman with an appropriate discount. Up to now, however, the desired number of purchasers has not yet been found; and because some would like to have completely forgotten the enterprise, we would like to have reminded them of it again in a very friendly way, so that they can perhaps make up for what they have missed at the time of the next Synod.

There are two reasons that move us to this reminder: First, that Mr. Wiebusch, who has arranged for the printing of the first three volumes of the "Lutheran" by decision and on behalf of the Synod, may be indemnified by the sale of a larger number of copies, where possible. On the other hand, it is primarily the content of the first three volumes that prompts us to this reminder and recommendation. How many excellent essays concerning the doctrine and history of our Lutheran Church are contained in them! We would like to say that it is evident in all the essays that they are a fruit of the first love. Moreover, these volumes are a source for getting acquainted with the first historical beginnings of our synod. Therefore, no preacher or school teacher within our synod should be without them, and they should be strongly recommended to our "church members" by us preachers. K.

To the members of the general synod of Missouri, Ohio, and a. St.

Since, through God's goodness, cholera has ceased to exist as an epidemic in St. Louis has ceased to exist and the very few cases of disease still occurring here and there have lost their former malignant character, and since, according to the unanimous testimony of several conscientious local physicians of eminent practice and various systems of healing consulted by me on this subject, our city is at present again enjoying such a good state of health, as ever, and therefore, as far as people can judge, even foreigners can visit our city again without any concerns for their health, I, the undersigned, propose anew to the general synod and hereby invite it once again in the name of the Lord to hold its sessions of this year here on

31 October this year and the following days. Arriving Synod members and Synod guests are requested, if they arrive during the day, to report to the Porcellan-Waaren-Handlung of Messrs Heinicke and Estel, Nördliche Mainstraße No. 26, or, if they arrive at night, to the *Saxony-Mill* of Messrs Leonhardt and Schuricht, Lombüldstraße between 3rd and 4th Street (opposite the old Dreieinigkeitskirche).

Since I, the undersigned, have been forced by circumstances to determine the time of the meetings of the Synod without first being able to consult with the District Presidents and with the Secretary concerned, the members wish to accept the present announcement at the same time as that of the Secretary and to allow me to remind them that the pastors do not want to forget either to bring the necessary statistical reports with them or to send them in good time in writing to the Secretary at my address.

St. Louis, Mo, Sept. 29, 1866.

C. F. W. Walther, General Pres.

» —O» «

To the message.

The Chicago-St. Louis-KLÜ-LoLä Company has reduced the fare for all who wish to attend the next Synod to -14.40, but the full amount must be paid in advance. All those who intend to travel via Chicago and take advantage of this discount should send the above amount no later than October 20 to

Llovss L Lroviw, Nnrkst-8trest Isso. 6, Obiengo, Ills.

and pick up their ticket there when they arrive.

(Receipt and thanks.

For poor students received through Pastor Kleist from the worthy women's association of his congregation in Washington, Mo., ,11. Through Mr. Widrach from an unnamed ,25.
E. F. W. Walther.

Received:

For poor pupils: Kindtauf - Collecte at P. Strauschild ,4. collected at Dollinger's wedding for Brunn'sche Sendlinge ,16H8. Bon Cantor Brauer -1. by Past. König ,6. by N. N. 40 CTS. By Past. Hattstädt r2,68. collected at Denningrrs wedding ,7,18. by Past. Schliepsirk ,5. from Kornhaus for Bruno's Sendlings -1. by Rev. M. Moll ,22.35. from Lake Zurich congregation. Ill: 5 shirts, 2 pairs of stockings. Through teacher Kirsch 7 towels. Dom women's club in Rock JSland 10 sheets, 10 pillowcases, 6 towels. Bon some friends" in Baltimore several pieces of clothing.

For the household: From Past. Lochners Ge", Rich, Ill., ,28. I. E. W. Lindem " nn.

On the building of the church in Yorkville

from the congregation of the Rev. Weisel in William-burg ,25 and from the congregation of Mr. Past. L. Geyer in Larlinville ,10 to have received, testifies

Forkville, Sept. 4, 1866.Renz, Rev.

To the CollegehauShalt in Ft. Wayne u. für arme Schüler: Aus Past. König-Dem. from Mrs. Büttner ,1. from Past. Flitschmanns Dem., from Mr. Griebel for Ferd. Crämer ,3.50, for the household ,3. From Past. Kühns Gem. from Mr. Schiuri 200 lbs. rye flour, 21 lbs. pork. From Pastor Stocks Gem. from Mr. L. Prange 1 Fuder hay, from Hru. Brück 1 p. wheat flour, 1 p. rye flour. Don Herr Müller 3 bush, green beans. From the communion box in Past. Trautmanns Gem. ,18. from Past. Bode's Ge", from I. Vöglein 1 foder of straw; from Mr. Janzow 1 foder of straw, 2 bush. Potatoes; from Mr. Olsen, 1 bdr. straw. Cathedral women's club in Indianapolis 2 shirts. Dom northwestern women's club in Baltimore 30 towels. AuS Past. Stretchfoot's Gem. ,17.55. From Past. P'lacks Gem. from Mr. Meier ,5. from Past. Jädkers Gem. from the school children by teacher Kirsch 14 towels- 2 sheets, 2 pillow cases. From Fort Wayne's Gem.: savings from lumber runs on the canal ,10*60 r u. z". from Mr. Paul ,25; from Herm C. Borgemauu ,27; from Mr. Jürgens ,14; from Mr. Kanne ,21; from Mr. Homeier,18,60. Dom löblichen Jungfrauenverein daselbst ,17 to kitchenware and window curtains.

Correction: In No. 22 of the "Lrttheraner" read instead of C. Köstenrr - Rösener; instead of Frau Plinke,1 - ,2.

Fort Wayne, Sept. 1866, F. W. Reiuke.

For the Lutheran HoSpital and Asylum in St. Louis: Bon Hrn. Skeving, venedy, Ill., ,1. Mrs. W. Hohlfeldt ,1. By Past. Reifinger from his Gem. ,10. To Past. Ehr. Körner's wedding ges. ,11. Bon Frau Bergmann ,5. Don Herr Schepergötter In der ImmanuelSkirche zu St. Louis auf den Teller gelegt ,5. I. W. Senf ,1. Gg. Vetter ,1. Pohlmanv in Franklin Co. ,2. 50. past. Dorn 50StS. Rodekohls by Past. Biltz,2. Mrs. M. H., Cape Girardeau ,5. by Herm Neumüllrr in Altenburg, Perry Co. ges.

For the orphanage: Don Mrs. Adam Thiemeier,1st Von Nierman" by Past. Heinemann, Reu

Gehlenbeck, Ill., ,1. from Past. Wa-ners community zw Pleasant Ridge ,232.50 u. zw. of Eh. G. ,15, Br. D. ,12; H. M., F. Z., W. St., L. W., C. G. each ,10; H. R. ", H. T. N.; A. W-, 3rd F., G. Sch., H. T., Eh. B., H. H., 8th W., Eh. Sp., L. Sch., H. D., F. N. each,5; Lh. Sch., H. v., E. W., Eh. W., E. V., W. B., L. P., L. B., W. K., L. St. each "; H. G., F. T., W. D. each,2.50; I. W., B. A., F. B., F. I., G. B., H. O., E. O., W. L., W. G., L. D., H. G., L. W., H. H., H. W-, Ch. B., H. K., L. B., L. D., H. N. ,2 each; P. G., v. T., L. H., H. H., D. P., L. St., A. H., H. W., B. K., F. W., F. P. ,1 each.

Furthermore, it is acknowledged with heartfelt thanks for the following gifts: Bon the gentlemen: Aug. Wirbusch u. Sohn Drucksachen Werth ", Tirmenstein vlechwaaren ,2.50, Westermav" u. Meier a large Matter ", Moritz 1 set knives and forks ,2.25. Heinicke u. Estel 1 dozen theel spoons ,1.25, Wilh. Steinmeirr, gardener, 4 half barrels of vegetables, W. Walthe in Lowel, St. Louis, 1 bor of soap, from the Fraum-Verein in Ehester through Frau Vorsteherin D. Güster 1 eomfort and 1 quilt.

L. E. Cd. Bertram, Cassirer.

Received in -er Lasse ves middle district":

On the SynodalschuldeutlguugSkasse: by Past. Dr. Sihler himself,10.

On the synodal treasury: BonPast.Sihler-Ge",.95; by Past. Jäckers Gem. ,15; from St. Paul's Gem. in Adam-Co., Ind., ,8.33; from the same Gem., MonatSroll., ,5.89; from Past. Kühn's Gem. ,3.55; Past. Schmidts Gem. ^,60; Past. Zagels Ge". ",N; Past. Jor Ge", in LoqanSport ,18.15. in Peru ,13; by Past. F,icke of H. Symp and Mrs. von Strich each ,1; by Past. Klinkenberg of the catch ,1, Arnse ,1, of some members of his Ge". ,8.75, of whose Gem. in Rock fort V,10; aon Past. Kühn's gem., Collecte pr. Sept., -2,26; of Past. Jungk's Gem. by himself ,1.

For the proseminar in Steedea: Bon Past. Bodes Gem. W,57; of Past. Niethammer's St. Jacobus Gem. ,10; of whose TrinityS-Grm. ,10,50; of Past. Wynekens Gem. ^4.23, by the same to W. HöiterHochzrtt ges. ,5.62; from Past. Aönig's Ge". ,65, by the same from Friedrich,10, Mrs. Werner ,2, Stern, Laufermeier and Heinr. Haas each ,1, from the Jünglingsverein of his Gem. :5; from Past. Jor on Aühleus child baptism ges. ^,15; from Wittwe Rauch ,4.20; by Past. Sauer by Wittwe Gcheppmann ,1.50, Mrs. G. Dickmeier, Gerhardt Meier Louise RickerSir ,1; by Past. Fricke by Carl and A. Rösener ,1.50, W. Pöhler, F.vehlina, L. Meyer, Ehr. Möller, H. Syrup, W. Pirl, I. Hartewig each ,1, W- Meyer 50 EtS., F. Schildmeier, W. Rösmer, F. Briakmaun eachGL Fr. Ostermeyer ,3. H. Baumhöfer and Ehr. Ostrrmeyer each W. Bultrmeyer 50 LtS., Herm. Rösener ,2, H. Fahle, L. Stegmann, F. W. Rösener, Ehr. Meyer, H. Seele each ,1; by Theodor Müller von der Ge", in Laucaster ,14; by Georg Merz, Dankopfer,; by Past. König von Laubwehr ,5; by Past. Rcichardts J "hannes-Ge" ,7,25.

For Brunn's pupils: by Past. Sruel by L. Seelrmmm ,1, Heinr. Hrymeier ,2; by Past. Schwan vo" Frau Desterfeld,3.

Regarding the travel expenses of the Bruauscheu pupils: Don Past. Sihlers Gem. in den MissioMprudn" ges. "2.64.

For Past. Ki end usch in Halberstadt: By Past. Geuel by H. Hehmeier, Mrs. M. Schmidt u. Past. Geuel each,1.

To eollegehauShalt inFortWayne: Bon Karl Wrstenfeld ,2, of Past. Bauers Gem. ,11,17.

For heathen mission: From Karl Wrstenfeld ,2, from teacher Leeser's school children ,1,30, from Past. Kliakeubergs Gem., Collecte, ,20.

For inner mission: Dorr Karl Wrstenfeld ,1; by Past. Schwan by Mrs. Westerfrld,2; Past. KönigS Gem. ,4; Hackstedde,2; by Past. Hattstädt W,25; by Past. Klinkender-"mr Bon dem Finge ,1; by Past. Horst's Gem. ,5.

On the church building in Racine: Vo" KaA Westenfeld ,2.

For Past. RSddele": By Past. Niethammer by Mrs. Dauler ,2.

For Prof. Bieweudr Don Past. KühaS Bem., Collecte pr. July, 58 LtS.

For poor seminary poisons" in "Addiso"; Pou

Past. Schwans Gem. ,16,15.

For ar "e students i" St. Loui-r Bon Past. Swan's Ge". ,16,15.

For poor students in Fort Wayne, "Don Past. Swan's Ge". ,16.15. by Past.-Klinkenberg of Bon dem Fange "2, by Past. Bold of Bunset ,2,73, by Past. Horst,2.

To the parish and teacher - Wittwencasser by Past. Schwan on w. Schmidts wedding -es. ,6,2L from Bmer ". by Past. Klinkenberg from Don dem Fange ,1, "" Past. Juagk,1M.

Fü^k sick pasture": By Past. König von Hackstedde,2.

For teacher salaries: Boa Past. KUnkenbergS Gem. Eoll. ,14,65.

Fort Wayne, Sept. 25, 1866.

L. Bounet.

Changed addresses r

No. l'rieär. Neisr, teacher, your ok rev. k. Level box 160. Vivoevvss, Ivä.

kev. vöäerlein,

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Print "" A. Wieb "sch ". s " h ". St. Loutt, Mo.

**Whether the history of the Reformation is told at a certain time in the church year
or not
in the Sunday - afternoon - exam should act outlandishly?**

Not only the doctrine of the Reformation, but also its history is an inexhaustible, rich source of blessing, which again and again, as often as one deals with it, gives sweet teachings, rich consolation, strengthening of faith, cheerful courage, and so on. And just as the history of the Christian church in general, in its weal and woe, its sufferings and joys, its struggles and victories, is very faith-strengthening, so especially the history of the Reformation, which, next to the incarnation of the Son of God and His work of redemption, and next to the equipping and sending of the apostles into all the world, is one of the main events in church history. For it is certain without any doubt that the work of reformation, the work of bringing his eternal gospel back on the scene, has been the last special work of God in his church, where it shall remain until the end of the world. And because the history of the Reformation is the history of our, the Evangelical Lutheran Church, it should be all the more important for every Lutheran Christian to be concerned with the history of his own church, his spiritual mother.

And as in the doctrine of the church of the Reformation, so also in its history he should seek to broaden his knowledge more and more. The main moments of this history, with which he should make himself quite familiar, are: The exceedingly miserable decay of the church before the Reformation; the sighing of the pious for a thorough Reformation; the peculiar cause of the Reformation; the small instrument of which God made use; the struggles at the Reformation; the progress and the glorious victory and outcome of the Reformation, and so on.

Now it is certainly true that a Lutheran Christian, if he can read differently and has the desire to read, can expand his knowledge himself without special instruction; for there are enough sources available for this and can be obtained with easy effort. The history of the Reformation is described in many books and booklets; only one must be careful in the selection, lest he buy false goods for good. For it is only too true that the devil seeks to falsify not only doctrine, but also history, and has indeed falsified it (for example, the story of Christ's resurrection: "Say that his disciples came by night and stole him while we slept"), in order to make a prey of this kind as well. Not all of those who have described the Reformation story have done it in accordance with the truth and for the

Some have mixed in their poison and tried to diminish and reduce the work of the Reformation as an incomplete and often human one. If we may draw attention here to good sources of Reformation history (as has often been done), we mention among the older ones Johann Mathesius' History of the Blessed Work of the Reformation, which he presented to his congregation in sermons according to the proper year; and Herr von Seckendorf's History of the Reformation, which is currently being republished by Herr A. Schlitt in Baltimore after June. Among the newer ones, however, we mention Luther's life by Meurer, which is very attractive and correctly described in its historical presentation of the facts, even if one cannot agree with the author in all his personal judgments. On the other hand, we must warn against the completely false presentation of the history of the Reformation by D'Aubigny, which unfortunately! to the detriment of many - especially among the sects - is very widespread. - —

Thus, a Lutheran Christian can easily expand his knowledge in this matter, if he is only diligent in reading; some also find themselves so familiar with the history of the Reformation that they could well compete with many a preacher. But the number of them is always only small; on the other hand, there are many of them,

The Reformation history is still poorly understood by those who do not read much and often do not understand what they read. Therefore, the question still remains to be answered whether it would not be good and beneficial to present the history of the Reformation to the public congregation in an afternoon examination at a certain time in the church year. We answer this question in the affirmative, because we have learned from experience how useful it is. - The fact that a piece of the history of the Reformation is presented annually at the celebration of the Reformation festival (which probably happens in all congregations) is not sufficient to bring about a more detailed knowledge of it in the congregation or to awaken a lively zeal for reading it; this can only be achieved by a longer and more detailed treatment of this subject. The following reasons speak for a longer treatment of this subject in Christian teaching: 1) It is a general experience that the common contemplation of a subject in public congregation, in the house of God, is of greater blessing, in that through the devotion and attention of one, the devotion and attention of the other is awakened and kindled. 2) It happens that through questions and answers some things and events are made even clearer and more comprehensible, which is of great benefit to children and simple-minded people. 3) In this way, the knowledge of the history of the Reformation will be spread more widely throughout the community, and many who have been lazy and indolent in reading will be encouraged and made merry and happy to read more diligently at home and to expand their knowledge of this subject. 4) The blessed memory of the Reformation will be kept fresh in the memory; the congregation will be led more and more to the realization of the great benefits that God has bestowed on His church through the Reformation; it is thereby encouraged to hold faithfully and ever more faithfully to the doctrine of the Reformation, strengthened in faith, encouraged and equipped for battle, made willing to suffer for the sake of the Gospel, according to the example of the Reformation fathers, and fortified and strengthened in the certain hope of the final victory of truth over all error. Summa: In whichever place the history of the Reformation is properly practiced in the teaching of Christians, no one, not even the one who has received support in this area, will leave the church without a blessing; if nothing new has been added to his knowledge, the old has nevertheless been repeated and he has been strengthened in it. For even the history of the Reformation is always useful for teaching, for punishment, for correction, for chastisement and for consolation. Therefore, it should not only be read diligently by everyone at home, but also, where possible, at a certain time of the year in the afternoon examination in the church. Where this has not yet been done

If only one year at a certain time an attempt is made with this; then, we have no doubt, in the next year the municipality will look forward with eagerness to the time appointed for the negotiation of this matter.

What then would be the most appropriate time in the church year to conduct these church examinations on the history of the Reformation? Everyone will undoubtedly have the right answer at hand and say: The most appropriate time is that in which the Reformation feast falls. For just as every ecclesiastical festival gives us an opportunity to preach about a special good deed of God, so also the Reformation festival, which is included in the number of ecclesiastical festivals, gives us a good reason to deal with the history of this festival in a special way in the church during the time in which it falls. If one wishes, one can already begin with it on the Sunday preceding this festival, and in this way inaugurate the festival as it were and prepare the hearts for it.- But how many Sunday afternoons should be devoted to this important object for young and old as a rule, about this a congregation with its preacher will be able to make the most suitable determination itself. We express our intemperate opinion that at least from the Reformation until the end of the church year - or even until the last Sunday in Advent - it should be continued. It would be advisable for a preacher to divide the history of the Reformation into certain time periods, and then to try to come to an end with one section in each year. If he finishes it by the last Sunday of the church year, it is good; if not, he should finish it on the Sundays of Advent.

How should the matter be approached so that it can be brought to life in a way that is beneficial and blessed to all listeners? - As much as we understand about the matter and how it is carried out in our place, we want to communicate recently. First of all, it is necessary to look for a good textbook appropriate to the purpose, so that one has a firm foundation on which to stand and a guideline to follow; otherwise, it could happen all too easily that one would lose one's way in the course of instruction and end up in a pathless wilderness, since it would not be everyone's work to find one's way again. If one can find a textbook on the history of the Reformation that is suitable to be given to the catechumens and listeners in general, so that they can prepare themselves at home for the piece to be discussed each

time, this is a great relief for the catechist, and his catechizing will go so much better. For just as it would be very difficult for him to first have to recite everything bit by bit and then have to quiz it, so it would be even more difficult for his catechumens to give him

The teacher must be able to follow the lecture and give the right answers. How much more difficult it would be to teach religion, for example, if one did not have a guideline to follow! The same is true in this case.

If we now look around for such a textbook of the history of the Reformation, which is suitable to be given into the hands of the young as well as the old for the preparation for the examinations discussed above, we can easily find such a book; for although the number of books on the history of the Reformation intended for this purpose is not large, we are nevertheless, thank God, so fortunate to have such a book in our midst, which can be acquired with easy effort and little expense even by the poorest.

We mean "**the Luther book**" by our dear **Pastor Hermann Fick** in Collinsville. No such book, as far as our knowledge of books goes, is so appropriate for this purpose as the one mentioned. For first of all, it is compiled by a sincere lover of the Lutheran Church; and secondly, it contains a thoroughly truthful account of the history of the Reformation, which is the main thing in the first place. And as far as its selection and arrangement of the material is concerned, as well as its grainy language, its lively, attractive narrative style, etc., it is unsurpassable for our purpose.

What then would be the proper use of this book, so that it would serve the purpose? For instance, the preacher (or teacher; for in our place, in regard to Sunday afternoon examinations, the teachers sometimes have to take the preacher's place), after the completion of each examination, indicates which chapter or chapters are to be read next; if he himself can read them publicly beforehand, and thereby call attention to the most important points to be remembered, this is all the better. Then he exhorts especially the confirmirt? Then he urges the youth in particular to study the relevant passages diligently at home, and to remember the main moments faithfully, so that everyone can give a speech and answer about them. As far as the school youth is concerned, however, the teachers will already know what they have to do in this regard. That they can and should also prepare for the ecclesiastical examination in this area does not need to be said to **them**. Perhaps it would be good if it were the rule that during the same time when the history of the Reformation is dealt with in **the** Sunday afternoons in the exams, it should also be dealt with in a special way in the schools. Of course, we do not mean that it should not be a continuous subject of instruction in school.

Finally, as far as the examination of the material is concerned, it is done in the same way as the catechism examination. Of the good (and **the** best is the written) preparation

of the catechist depends, of course, very much. The questioning should not be done from the book, but without a book. If there are things that are difficult to understand, foreign words, etc., he must explain them. If an event, which is nevertheless important, is briefly mentioned, he must supplement it with a more detailed oral presentation. Above all, however, he must not forget to apply each passage to our time, so that his teaching may be a lesson, a punishment, a correction, a chastisement and a consolation to his listeners. For it is not in order to promote a superficial, inflating knowledge that we should diligently pursue the history of the Reformation, but for the betterment of us all. The saying must always ring through: "Remember your teachers who have told you the word of God, whose end look on, and follow their faith." - —

Lutheran, do you have the symbolic books and do you read them?

(Continued.)

Luther's two catechisms.

After a longer interruption, we continue our discussion of our symbolic books today, and now come to Luther's two catechisms. There is a large number of catechisms in Christianity, but we Lutherans can confidently claim that none of them can be compared to the one that Dr. Luther wrote in a twofold form, namely the large and the small catechism. He had given the larger one the name "German Catechism", but the smaller one he called "Enchiridion (little handbook). The small catechism for the common pastors and preachers." Catechism, however, means nothing else than an instruction in question and answer, as this way of teaching was common in the Christian church from the beginning.

From Luther's preface to the Small Catechism we can see the history of its creation. In 1528, a visitation of the congregations and pastors in the Electorate of Saxony was ordered; Luther was one of them. When he noticed the great ignorance in the district assigned to him, both on the part of the people and on the part of the preachers, he found himself impelled in his ardent zeal for the kingdom of God to write a booklet in which everything a Christian needs to know would be contained briefly and comprehensibly. Therefore, in his preface to the Small Catechism, he himself says: "To put this Catechism or Christian doctrine in such a small, bad (simple) form, I was forced and urged by the miserable hardship, which I recently experienced, since I was also a visitor. Help, dear God! How many a pity I have seen that the common man is not at all

know nothing of Christian doctrine, especially in the villages; and unfortunately many pastors are almost (very) unskilled and unfit to teach, and yet all Christians should bite, be baptized, and enjoy the holy sacraments."

Luther had already published something similar to the Catechism in 1520, namely a "short form of the ten commandments, of faith and of the Lord's Prayer" with a detailed explanation, but in view of the newly recognized need, he now not only brought the explanation of the first three main pieces into a shorter, clearer form, but he also added two further main pieces, namely those on baptism and Holy Communion. It is also true that the eighteen articles written by Melancthon and approved by Luther, about which the visitors had to instruct the preachers in particular, were detailed and excellent enough and spread over everything that was initially necessary. For a large part of the preachers, however, it seems to have been too much and various things at once; they still needed a simple textbook in which the basic truths that they and their people had to learn were stated briefly, clearly and comprehensibly. This is exactly what Luther wanted to give in his catechism.

As for the time of writing, both appeared in 1529, the larger in the spring, the smaller in the fall. Luther probably did not intend to write two catechisms in the beginning, but since this book, the present large catechism, which he first wrote, grew so much under his work, and he realized upon its completion that it was not suitable in this form for the "children and simple", he decided to make an excerpt from it for them, as it were, and thus the small catechism came into being. That it was made later is already proven by the fact that Luther already speaks of a "large catechism" in the preface to it.

Both of Luther's catechisms were, by the way, welcomed with great joy, and the reputation and importance which they soon attained in the Lutheran church is great and general. This is evident, among other things, from the fact that the small one in particular was soon called the Layman's Bible, and it was immediately translated into Latin, then into Greek, Hebrew, Arabic, Syriac, and finally into almost all living languages, English, and so on.

In our Concordia Book, the two catechisms follow only after the Schmalkaldic Articles, although, as we

have just seen, they are older in their composition than these, and even older than the Augsburg Confession and its Apology. The reason is undoubtedly that the previous confessions were made by order of and in the name of the protesting estates, but Luther wrote the Small and Large Catechisms of his own accord.

They were published by a godly impulse and only under his name. Nevertheless, they were elevated to public confessional writings of the entire Lutheran church, since the church not only tacitly confessed to them by general acceptance and introduction of them already before, but also publicly, expressly and solenniter in 1580; thus it says in the introduction to the Concordia Formula Part II: "We also unanimously confess to the small and large catechism of Dr. Luther, as they were written by him and incorporated into his tomes, because the same have been unanimously approved by all churches related to the Augsburg Confession and publicly used in churches, schools and homes. Confession have been unanimously approved, accepted and publicly used in churches, schools and homes, and because in them the Christian doctrine from God's Word has been understood in the most correct and simple way for the simple laymen and has been explained in the same way in a necessary way.

As far as the content is concerned, the Small Catechism originally contained only five main pieces, namely the Ten Commandments, the Faith, the Lord's Prayer, Baptism, and the Lord's Supper, to which were added the morning, evening, and table prayers along with the household table, as well as the booklet on marriage and baptism; Just as Luther included in a later edition an instruction on "how to teach the simple to confess," so several appendices were made later, namely the main piece on the "Office of the Keys" and "Christian Questions" by Dr. Luther. It is probably superfluous to say something about the fame and price of this catechism, of which Prince George of Anhalt testified that in this small 'or layman's Bible the core of all prophetic and apostolic teachings is summarized in the shortest possible way. Suffice it to say that when he came to Venice without Luther's name, a Roman theologian exclaimed, "Blessed are the hands that have written this holy book!" and what a more recent historian says: "the Catechism which Luther published in 1529, and which he says he prayed himself, as old a doctor as he was, is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, who holds fast to it! He possesses an imperishable consolation in every moment, only behind a light shell the kernel of truth, which does enough for the wisest of the wise." It is also known what Justus Jonas said of him, namely: "The catechism is only a small booklet, which one could buy for six pennies, but six thousand worlds could not pay for it. He certainly believed that the Holy Spirit had given it to the blessed Luther.

The large catechism also contains the above-mentioned five main pieces with explanation, only with the difference that the same is not given in questions and answers, like

in the Small Catechism, and that this explanation is much more detailed and extensive. Only in a later edition did Luther add "a short admonition to confession," in which he punishes with serious and harsh words those who, now that the Pope's compulsion was over, left confession pending, but also entices Christians with sweet words. Whoever now likes to increase in knowledge and wants to be led deeper and deeper into the understanding of the blessed catechism truths, should read diligently in this catechism, and he will find that no one can explain and bring close to him the treasures of divine grace and goodness like Luther, and that no one can lead him so deeply into God's word as he. Precisely because of the richer understanding that this catechism gives before the smaller one, it is suitable for preachers, teachers and house fathers, for they can prepare themselves more and more thoroughly from it, get more and more material for explaining the small catechism to those who are entrusted to them by God. Therefore, may God grant that all of us, old and young, may always be happy to remain Luther's catechism students.

To the ecclesiastical chronicle.

Methodism. Until now, we thought that at least after the war ended, the Methodists would stop transforming their religious body into a political party. But this is not so. The war is over, and still politics is the subject that primarily moves this "church." In the "Apologist" of October 1, an essay entitled "The Importance of the Autumn Elections" is the first editorial lead article of this number, in which it is announced that the Methodist German Central Preachers' Conference considers it its duty to openly state its convictions about what is necessary for the civil welfare of the country. At the same time it is expressly noted that the entire press of the Episcopal Meth. Church without exception is decidedly on the side of a certain party, for which therefore all Methodists as such have to work as one man.

W. [Walther]

Röbbelen. Unfortunately, the state of health of our dearly beloved brother, who has been tested so much, has worsened considerably during the latter period. Even unable to write, he had to entrust it to his son to accompany the receipt found below with a few lines, from which we take the following: "Father's condition has worsened greatly since the winter and throughout the summer. A painful rheumatic ailment has joined the old malady. His neck is gouty paralyzed, his head and right shoulder are constantly very painful and make him unable to occupy himself." - —

Colloquium with the Buffaloers. In the number of the "Informatorium" of Sept. 1 there is a reply by the hand of Mr. Past. v. Rohr a reply to our dear Prof. Walther's announcement of the recent events in the Buffalo Synod, to which reply, of course, much could be said. However, since the conclusion of this reply contains the pleasant news that the people of Buffalo now want to enter into a colloquium with us, and since the letter from the Senior Minister to our General President, Prof. Walther, mentioned below, has already arrived, we will of course leave everything else for the time being and only hurry to inform our readers of the conclusion of this reply. It reads as follows: "As we have hitherto sincerely sought a court of arbitration to judge alongside Missouri, in order then *caeteris paribus*, as two equal brothers who in fact and truth still recognize each other as Lutheran synods, to come to an understanding in a colloquium about our doctrinal differences; so we can and will, even under the changed circumstances since 1857 and '59, *caeteris paribus*, *colloquy* with the Synod of Missouri as two synods which no longer recognize each other as purely Lutheran synods and brethren, because the arbitral tribunal rightly demanded and promised under those circumstances now recedes into the background, since since that time each synod could consider itself entitled from its point of view to accept those who transgress from a false church. Therefore, in order to do everything in our power to reach doctrinal agreement, peace and Christian reconciliation under God's grace, we want to accept the unalterable proposal of the Missouri Synod for a colloquium, which is repeated in the above Synodal decision. We are especially moved by the distress of conscience and the discord in hundreds of families, here in the East and in the West, caused by this sad discord. Even if it does not immediately lead to a complete elimination of all doctrinal differences, we hope, with God's help, to come so far that, after elimination of all misunderstandings and consequences that have gone too far, and after exact retention of the remaining doctrinal differences, mutual toleration will be possible as two Lutheran synods that recognize each other as before, and further seek unity in the spirit in a brotherly way, both orally and in writing. If God the Lord should not let this succeed, for our sin's sake, there is at least so much to be hoped for that, even if we cannot agree so far, we can still testify

more clearly against each other about the really existing doctrinal differences, justly and with a good conscience. We have therefore instructed our senior to contact the presidency of the Missouri Synod about the time and place of the colloquium, as well as the number of participants from both sides, and whether it would not be advisable to have some deputies from the household present as witnesses. We trust God our Lord, who is mighty in the weak, that he will give us the mouth and wisdom to answer for the teaching and discipline we have led up to now, in faith and with a good conscience, although we, deprived of one of our theologians by the devil's cunning, must now also defend it against him. May the merciful God help us and the Synod of Missouri and mutual representatives to love and seek truth and peace with sincere hearts. Amen!" - Our I. Mgemeiner Praeses has, of course, immediately replied to the Honorable Senior Minister to his concerning letter that we, for our part, are gladly ready for a colloquium, but that, of course, all further determinations about it are to be postponed until our near future Synodal meetings. C.

Moral decay under the guise of Christian charity.

There are many people in this country who loudly and often condemn going to the theater and listening to operas. Well, we don't want to say anything against that, because unfortunately the stage, in recent times, has been leased by the devil to become a recruiting institution for vice. But what should we say to this, when the same people, who are excellent church members, carefully bring their children to the stage and to the theater, and themselves take care to teach them a taste for it? Or does this not happen? Should it be excused if it happens under the shining garb of Christian charity?

Last week an example took place here in Columbus, which explains the above. There is a so-called "*Ladies' Benevolent Society*" here, which has set itself the task of providing support for the poor, especially those of the female sex. Now, however, the money in the treasury was running low, and because it has become the custom to raise funds for charitable purposes, even often for purely ecclesiastical ones, through fairs and theatrical performances, and because much, much money is received through such events, and because with roaring dance music and frenetic spectacles, the good people feel their sense of well-being tremendously; and give one, often even two dollars so sacrificially, the good women of said support society had the idea of helping their dwindling treasury to get back on its feet by a "grand" performance in the opera house; and that at least was a clever idea. On Tuesday evening, June 5, the preparations were finished, and foot-long posters on all street corners announced what was to happen.

By 8 o'clock, the sense of charity among the ecclesiastical and non-ecclesiastical residents of Columbus had risen to its highest level, and they flocked by the hundreds to the opera house. What a touching sight! Certainly many a poor person shed a tear of gratitude, for he was allowed to see it with his own eyes, to see how he still had friends who were determined to make a sacrifice for him in the opera house. O you theatrical charity, how you are already so!

We did not see what happened in the opera house, because we are still biased against such opera house charity in an old-fashioned way, and believe, even if medieval, but nevertheless quite sincerely, that the old way of doing good without first having one's own sensual pleasure is the best. In short, we did not pay a dollar that evening to go to the opera house for the benefit of the poor. The next daily newspaper, however, gave a full account of what happened. There were comedies, which, as was particularly emphasized, were very funny to watch, so that one had to laugh quite hard - for the benefit of the poor. There were dances in real ballet costumes, which were performed to the great satisfaction of all the friends of the poor who were present. There were songs, such as the love song: "My heart I lost there in the highlands 2c.," which are said to have been sung very beautifully - for the benefit of the poor. There were so-called "rabsaux" or "living pictures," which again provided much amusement - for the benefit of the suffering poor.

The reader might think that all this was performed by professional actors. But in this he is mistaken, and forgets that a Christian charity society held its meeting in the opera house for the benefit of the poor, and many a pious heart would have been more offended by the appearance of the professional actors than by something profane. Therefore, Christian virgins and young men, boys and girls, and also some venerable gentlemen and matrons were taken. They performed comedy in the opera house, and sang love songs, and even danced regularly, and presented "living pictures" - for the benefit of the poor! And all this was done, as the reporter says with enthusiasm, in a costume and with a skill that could only be expected from professional actors. Particular praise is given to the little girls, who behaved so sweetly on the stage and danced so pleasingly! Just think and be amazed - even small children are so charitable to play and dance for the good of the poor in the theater! How many a pious parent's heart might have rejoiced when the dear little ones jumped around the stage so freshly dressed in their ball costumes - for the benefit of the poor!

The friends of the poor all left satisfied

I went home with the "sweet awareness" that I had contributed to the welfare of the poor and had spent an enjoyable evening. Probably the thing will be repeated, because once the sense of charity gets going in this way, it cannot be inhibited so soon.

How now, if later on the dear little ones, who played and danced that evening for the poor comedy, should take it into their heads to become ballet dancers, or professional actors, or just passionate theater lovers, ei, how would the good parents wail, and curse the evil theater, while they themselves have led their children into misery through their own stupidity.

What we have described above occurs in many places. All these methods to collect money for charitable or ecclesiastical purposes are a cunning invented by the devil, from which he has the greatest benefit in the end. The true sense of charity dies out, and the morals come into decay. - Shame and disgrace on charity, which needs such stilts! (Luth. K -Z.)

When the need is greatest, God is closest!

On November 17, 1485, the people of Göttingen went with their people to the court of Uslar, robbed as much as they could get, went to Dransfeld, robbed all the sheep and captured more than 80 citizens; among them were also some farmers from the neighboring villages.

Among the captured peasants, one revealed "that the inhabitants of Niedercheden and Oberscheden had brought all their goods and provisions to the church in Oberscheden, had joined together and conspired, one with the other, to stake their goods, blood, life and limb on it, and had also fortified and occupied the church, in the complete opinion that they would preserve what was theirs there. This statement came before the captains, and because the people of Göttingen were not in agreement with these two villages anyway, they had the prisoners driven from Dransfeld to Göttingen and put into evil prisons there, and moved from Dransfeld to the fortified and strong church at Oberscheden. When they heard there that this church could not be taken so soon and easily, they hurriedly had all kinds of armor,

ladders, guns, crushing equipment, etc., and whatever might be useful for such work brought from their city to besiege the church in earnest and to take it by storm, and also had many terrible threatening words spoken to them about what they would do to the men if they captured the church.

Thus the besieged on the church did not give much to the "Göttingen" of the good words also and sat down manly with their projectile and stones to the defense.

The women, some of whom are hiding in the woods now and then with their children! were not a little worried and distressed about their husbands; but one of them, called Hensemänn'sche, a courageous woman, took some women to herself and went with them to Münden, indicating the distress and danger their husbands were in, imploring them to provide neighborly assistance for their husbands' release.

But the women were denied help. - In the open marketplace, Hensemänn's wife said loudly in front of all the councilors: "Well then, if no one will come to the aid of our poor, afflicted men, God will certainly have mercy on them and provide advice and help,"-and then she and the other women, who could not speak because of tears and weeping, went out of the city again.

When they crossed the bridge to the Blümischer Berg, they found a trumpeter next to a lansquenet and a woman, who were willing to follow the war, sitting on the road.

As soon as the Hensemänn saw them, she said to her neighbors: "Be of good cheer, God will provide," and then spoke to the trumpeter, avoiding the distress her men were now in.

They had appealed to the people of Münden for help to save and release their men, but they had been roundly rebuffed; nevertheless, they could not omit anything out of heartfelt love and loyalty, For this reason, they called upon him for a small service, so that he would go with them to the next forest of the village and blow a noise with his trumpet, so that they would lead their cloths upwards on erected poles and cry out confidently in complete hope: God would thereby put a fear in the hearts of their men's enemies and cause them to flee. The trumpeter, as well as the lansquenet, put up with this attack of the woman and agreed to do it and put it into action, and to go with the women over the Blümischer Berg through the forest to the village, since the enemies were certainly visible in their work to gain power over the churches.

Then the trumpeter began to blow with all his might, the ensigns flew, the women screamed, so that the people of Göttingen did not think otherwise, they also considered it certain that Duke Wilhelm and his son Heinrich were moving to depose his own and to attack the enemies, therefore they became fainthearted and made short counsels how they could be safe, because they did not trust the surrounding mountains.

This was noticed by the farmers in the occupation,

defended themselves with bullets and stones as well as they could and were able, thereby also damaging and hitting a noble citizen of Göttingen, Captain Hans Hinterthür, so that he died. This caused the citizens of Göttingen to flee and to look for the nearest and best way to their city, - therefore they left in great haste all kinds of armor in front of the church in Oberscheden, which was fetched to Münden, and quite a bit of it was still present and to be seen on the old town hall until the end of the 16th century.

(Freimund.)

A Bishop of Confidence.

Bishop Chrysostom († 407) was a man after the heart of God and therefore a faithful witness of the truth. The world was therefore angry with him and did not rest until he was expelled from Constantinople by the Empress Eudoria. But he remained confident in God and spoke when he entered the ship:

"If the empress will banish me, let her banish me; the earth is des HCrrn. If she wants to cut me in two, let her cut me in two; I have Isaiah as a model. If she will cause me to fall into the sea, I will remember Jonah. If she will have me thrown into the fire, I have the three men in the furnace of fire who suffered it. If she wants to throw me to the wild beasts, I think of Daniel in the lions' den. If she wants to stone me, I will let myself be stoned; I have Sephanus, the first of the martyrs, as a model of suffering. If she desires my head, let her take it; I have John the Baptist as my model. If she wants to take all my possessions, she will take them. Naked I came from my mother's womb, naked I shall go again. The apostle Paul calls out to me: God does not respect the reputation of men. If I were pleasing to men, I would not be Christ's servant. David arms me with his word: I speak of thy testimonies before kings, and am not ashamed."

But his congregation, which had come to the church in great numbers, he had addressed beforehand thus:

"The waves are high, a mighty flood is coming; but we are not afraid, for we are standing on a rock. Though the sea rage, the rock is not loosed; though the waves roar, the ship that carries Jesus does not sink. What shall we fear? Death? Christ is my life. Banishment? The earth is the Lord's. The loss of our possessions? We have brought nothing into the world, we can take nothing out with us. I despise the terror of the world and scoff at its glory. I fear not poverty, neither do I desire riches; I fear not death, neither do I desire life.

I speak to you also now for your good, and I ask: Be of good cheer. They fight against me, they will not overcome me. They storm against the church, - do they want to wage war with heaven? The church stands firmer than heaven. How many tyrants have tried to overthrow it in the past centuries! Where are the enemies now? They find forgotten. And the church? She is still standing and shines all the more gloriously after her victory. - Let nothing that happens frighten you; but stand calm and firm in the faith. Behold Peter walking on the sea; he sank, yes; but it was not the power of the waves that made him sink, but the weakness of his faith. - The will of the Lord be done, not this or that, but what He wills. If He wills that I stay, I will stay for Him; if He wills that I go, I will go for Him; where I am, I will thank Him. And if we were separated in space, we remain together in love; even death does not separate us. I am ready to die for you a thousand times, and you need not thank me; it is my duty; a good shepherd lays down his life for his sheep." (Freim.)

Many a sermon.

When in the year of Christ 1529, in the month of September, the Colloquium was held in Marburg in Hesse between some distinguished theologians because of some disputed articles, Landgrave Philip graciously requested of the gentlemen theologians at that time that they preach and be heard there in the church one after the other, as was done, and Andreas Osiander, Superintendent of the city of Nuremberg, made the beginning. He preached about the fall of our parents, how they would have had to sin, and if they had not sinned, the Son of God would have had to become man. When Luther heard this scholastic sermon, he said to Philip Melancthon: "Oh, this presumptuous spirit of Osiander will once again bring forth an abominable heresy. After that Ulricus Zwinglius preached there about the eternal election of grace, how God had chosen a few people to eternal life, but had created and cast out most of them to eternal damnation. Martinus Bucerus preached about the eternal dwellings in heaven, of which he discoursed so subtly and so quickly that the simple-minded listeners understood less than nothing about it. Johannes Oecolampadius preached a sermon on the Holy Trinity and discussed how it is possible that

three independent and distinct persons are in one eternal divine and inseparable being. How then the order came to Luther, and everyone supposed that because he had begun to write against the pope in the first place, he was the first to write against the pope.

He has taken the words from the Gospel of the 19th p. ll*r.: "Be of good cheer, my son, your sins are forgiven you" - finely and clearly explained how we can be sure of the forgiveness of sins. For he, as a well-practiced theologian, knew very well how much this teaching was important to every Christian. When the theologians had preached one after the other, Landgrave Philip asked his councilors which of them they liked best and which preached the best sermon. They answered that they were so amazed at the high and glorious gifts of the theologians, but that they had made it so subtle, so bold and colorful, that they could neither grasp nor understand anything in particular; according to their simplicity, they confessed that Luther's sermon was the best, because they had learned from it how they could obtain forgiveness of sins from God the Father through Jesus Christ, item how they could pray rightly and comfort themselves in all crosses and misfortunes. (Freimund.)

A good word at the right hour.

A bookbinder's journeyman from southern Germany had to take part in the French military campaigns as a soldier in the army of the Rhine Confederation from about 1806 to 1809. Now it happened that once in the autumn time the red dysentery broke out among the army with all vehemence. Our soldier was also seized by the disease and lay hopelessly in a hospital. He had already been abandoned by the physicians, when one afternoon the autumn sun shone mildly and warmly on his bedside. The keeper granted the abandoned man's fine request, since there was nothing left to spoil. As the poor patient sat there in the mild, invigorating sunshine, all the sorrow of his early and lonely departure from life fell upon his soul, and infinite sorrow shuddered through him. Suddenly the two verses emerged clearly and brightly from his memory (Dresdn. Gesangb. 473, 1. 2.):

If at times it seems as if God abandons his own, O I know and believe this: God will surely help at last.

Help, which He postponed. He has not therefore cancelled it; if he does not help at any time, he helps whoever needs it.

He prayed this precious word with deep fervor and learned to look up to the mountains from which help comes. He, the terminally ill, despondent, gained new courage to live, new hope. As he sat there, outwardly miserable, weak, helpless, but inwardly calmed, uplifted, strengthened, he saw at some distance a rosehip bush (*Rosa. canina*) with ripe, red berries on the edge of a stream.

and the insurmountable inclination to taste the fresh berries arose in him. On hands and feet he dragged his tired, feeble body to the bush, picked and ate the berries with pleasure. What he had not known or suspected, happened, - the berries peculiar astringent power worked more than all means of medical art. From that moment on, the sickness left him, and in a very short time he walked away healthy.

Must not this simple fact appear as a blessed experience of God's eternal, wonderful faithfulness to help, to which it is equally valid to help by much or little, but is it not on the other hand a speaking monument of the quietly hidden and so powerful work of our church songs? (Pilgrim a. Sachs.)

Triple glory of a pious farmer.

A pious peasant boasted of three things in particular. First, he said, I have heaven and hell in my house every day; I can get either of them I want. Next, I have a hundred guilders in one place, which no thief can steal from me, but I can collect more than ten percent interest from it annually. And third, I can make it that the good Lord *w i t h w h i c h I w i l l*. When he was asked how this was done, he answered as follows: First, I have an old blind father at home, and I can earn either heaven or hell from him, depending on what I think of him. Secondly, out of a good heart, I have donated a hundred guilders to the church and hospital in honor of God; the interest is certain enough for me with God, and I am not a penny poorer because of it, but always richer. Thirdly, God scents as I will; for I have completely subjected my will to His will and think that He has now kept house in the world for over six and a half thousand years and has never spoiled it. What he now does, that is well done with me. If He wants to make it rain, I want it; if He wants to make the sun shine, I want it; if He wants me to reap a lot, I thank Him; if He wants to give only a little, I thank Him even for the little, recognize that I do not deserve that for Him either, and think that it is no longer of use to me for this time; He can also bless and increase the little for me. He can replace the loss in the future according to His grace. And in this way I always get along best with God. I have left my affairs to God; He will do with me as He pleases.

Would to God that all emperors, kings, princes, counts and lords, noble and ignoble, learned and unlearned, high and low citizens and peasants were of the same mind as this peasant, especially with regard to the last, namely, that one should place all one's happiness and unhappiness, life and death solely in the

He resigned himself to the good and gracious will of God and thought: He is the Lord; He does what pleases Him. I.Sam.3, 18. What my God wants, that always happens; His will, that is the best. (Freimund.)

Angel watch in children.

In 1452, a large pile of wood fell over in the courtyard of a brewery in Lübeck and completely buried a small child who was sitting in it. When the wood was cleared away, the child was found sitting on its little chair and holding an apple in its hand, quite safe and sound. The logs had joined together just above him as if to form a bulge.

When on Nov. 1, 1570, a great spring flood submerged almost all of Friesland, and about 20,000 people lost their lives, a child was found sleeping safely and sweetly in its cradle on Schnecksche Bühel, a hill. The wild sea, which must also obey the Lord, had washed the cradle there.

During the siege of Freiberg on Jan. 21, 1643, a Swedish cannonball fell into a house, knocked over a cradle in which a child was lying, and passed between two other children without causing any damage.

At Dalfingen on the Danube in 1623, a ship on the river, full of farmers who wanted to go to Austria, sank and more than 30 people drowned in the waves. A child, however, swam downstream in its cradle and was finally driven to the shore, where it was pulled out. It lay in its cradle and smiled.

On July 11, 1646, a three-year-old child fell from a small alley in Freiberg into the old walled cellar of the town hall and was missing for four days and nights. It happened that a soldier was led into the cellar for a crime, and the child's voice was heard calling his father and asking for a drink. The cellar from which the voice came was opened and the child was found safe and sound despite the deep fall. A strange man - he said - had brought him food and he had slept beautifully on it.

(Sormtag-Lote.)

War benefit.

Just as through bloodletting much evil blood comes away, so through war many bad boys, in whom there is nothing good, therefore He said: War is *purgatio terrae et impletio gehennae*, i.e. a thing by which the earth and the land are cleansed and hell is filled. - When a great potentate starts a war, the devil must

make hell several thousand fathoms away, for the devil's best toll and tithe is war, in which many millions of souls are brought to him. (Pilgrim a. S.)

A beautiful word from the teacher Dörpfeld in Barmen reads: "A Christian must react (counteract) to the best of his ability against everything that openly announces itself as Zeitgeist and Zeitströmung. Living fish swim" against the current, only the "dead" ones drift downward!"

(SonntagSb.)

Church news.

After Mr. Claus Seuel, Candidate of Theology, had received and accepted a regular appointment from the Lutheran congregation in Lyons, Iowa, he was ordained and inducted by the undersigned on behalf of Mr. President Büniger in accordance with the regulations of our official church calendar on the 17th Sunday after Trinity.

May God graciously grant him to proclaim the Rathschluss zur Seligkeit to many open ears and hearts with the joyful opening of his mouth! C. A. Mennicke.

Address: Rov. Olans Level,
Lox 284. I^ons, lov".

After the former assistant preacher of the Zion congregation at Boston, Mass., Rev. Chr. Körner, with the approval of his congregation, had accepted the calling of the newly founded Lutheran congregation at Norwich, Conn. he was solemnly introduced by the undersigned on the 19th p. tr. by order of the Venerable Presidency of the Eastern District instead of the Venerable Vice-President who had fallen ill.

May the Lord bless the dear brother as a blessing for many. Traugott Körner.

Address: R.sv. Obr. Losrusr,
box 576. Rorviok, Oorm.

On the 19th Sunday after Trinity, Rev. H. EverS, formerly of SturgiS, Mich. was installed in his congregation at Allen and Adams Co, Ind, by order of thePresbytery by the undersigned.

May God crown the ministry of his servant there with rich blessings. G. H.JLbker.

Address: Rev. 8th Lvers.

Root, Oo., Ivck.

To the members of the general synod of Missouri, Ohio, and a. St.

Since, through God's goodness, cholera has ceased to exist as an epidemic in St. Louis has ceased to exist and the very few cases of disease still occurring here and there have lost their former malignant character, and since, according to the unanimous testimony of several conscientious local physicians of eminent practice and various systems of healing consulted by me on this subject, our city is at present again enjoying such a good state of health, as ever, and therefore, as far as people can judge, even foreigners can visit our city again without any concerns for their health, I, the undersigned, propose anew to the general synod and hereby invite it once again in the name of the Lord to hold its sessions of this year here on

31 October this year and the following days

to hold. Arriving Synod members and Synod guests are requested, if they arrive during the day, to report to the Porcellan-Waaren-Handlung of Messrs Heinicke and Estel, Nördliche Mainstraße No. 26, or, if they arrive at night, to the Saxony-Mill of Messrs Leonhardt and Schuricht, Lombardstraße between 3rd and 4th Street (opposite the old Dreieinigkeitskirche).

Since I, the undersigned, have been forced by circumstances to determine the time of the meetings of the Synod without first being able to consult with the District Presidents and with the Secretary concerned, the members wish to accept the present announcement at the same time as that of the Secretary and allow me to remind them that the pastors do not want to forget either to bring the necessary statistical reports with them or to send them in good time in writing to the Secretary at my address.

St. Louis, Mo, Sept. 29, 1866.

C. F. W. Walther, General Pres.

To the message.

The Chicago- St. Louis-Rail-Road- Company has reduced the fare for all who wish to attend the next Synod to K14.40, but the full amount must be paid in advance. All who intend to travel via Chicago and avail themselves of this concession are requested to pay the full amount in advance.

Total no later than October 20 to

8evos & Lrovvs, Narret-8trest No. 6, OtuvSKO, Ills.

and pick up their ticket there when they arrive.

Death - Display.

The undersigned has the sad duty to announce that Mr. A. Brose has gone home to the dwellings of peace. In the night before last Sunday, cholera attacked him and after he had received Holy Communion from me in the morning, he passed away gently and blessedly at 11 o'clock. After receiving Holy Communion from me in the morning, he passed away gently and blessedly at 11 o'clock. The congregation has lost in him a faithful, frugal and skilful teacher, who, as long as he worked here, was serious about promoting the Kingdom of God. Today we buried him together with his daughter, who passed away the following night. May God let him rest in peace and raise him to eternal life one day.

Chicago, Oct. 8, 1866.

I. P. Beyer.

Receipt and thanks.

ForBrunn'SProseminar received from Mr. Schau, CollinSVille, Ill., -1st L. F. W. Walther.

To the seminar household: Don the gentlemen Ude in MinerStowu 9 barrels of apples; from Past. Claus- Gem. from gardener Giesking 2 barrels of cabbage and vegetables, 1 barrel of yellow turnips; from three other gardeners there 1j F. of kitchen vegetables; from the gardeners of Larondelet Gem. throughout the fall at various times plentiful supply of potatoes and all kinds of kitchen vegetables; from Mrs. Steilding from there -5; from Mr. Lange from the Zions-District here 6 lbs. of coffee and 6 lbs. of sugar; from Mr. Seit" meier there 10 Ell. Kattun for a poor Studmtentfrau; by Past. Jor -13 from sr. Gem. in LoganSport; by B. Lochhaas from Past. Lehmann's Gem. 20 KrautkSpfr; by Mr. Klauenberg in East - St. Louis 5 Bush. Potatoes; from Ehr. Hammony there 5 Bush. do.; from F. Foges there 3 B. do.; from Wittwe Bista there 4 Bush. do.; from Messrs. Millers Lange and Kalbfleisch 20 sacks of the best flour.

For "poor" students: Through Past. Link from N. N. of Oshkosh -5 for Thurow; through Past. Jor -28.50 from f. Gem. in LoganSport and -11.50 from s. Filial in Peru for Ernst; by Prof. Brauer -71.35 Lall, for inner mission in the Ge", of Past. Rösch.

R. Streetcar er.

Through Mr. I. H. Bergmann a renewed friendly support of 500 FrcS. (schr.: five hundred fran-ken), testifies with the warmest thanks
Landern in Baden on August 28, 1866.

K. Röbbelen.

With the heartfelt thanks of my community vs.
friendly" donors I certify dm reception of -431.90,
which I have collected for the purchase of a parsonage for them, and between them in Past. Bürger's parish in Washington, D. T.. -115.25; in my father's parish in Baltimore -204.65; from Past. Sturken's congregation there -112.00.

Philadelphia, 25 Seyt. 1866. p. Keyl.

On the church building ofImmanuelSGemeinde z" Rock ISland, Ill, preserved: Bon Past. Schürmann's Gem., Homrstead, Ja., -2.75; Past. Wunders Gem., Chicago, Ill, -38; Rev. H. Löber" Gem. -10; Past. E. Rirdels Gem. -5; Past. Seuels Gem. -6; Past. A. Stamms Gem. -15.

Dankerch quittirthese gifts of love M enni cke. Past.

For poor students received: for Pieritz HochzritSColl. inPast. Links Gem. -3.90; from teacher Fathauer -1, teacher Strikter-4, Hm. G. Rupprecht in Mary-ville, O., -1.10; for R. Müller of Past. Wüstrmann's Ge". -17, Past. Schumann's Gem. -6.35; from the Singverein of this Gem.-6.65. A. Selle.

Display.

The third edition of Dr. Joh. Lassenii 82 Trostreden has just been published. A pleasing sign of the excellence of this book. It is published by L. Volkening, St. Louis, Mo.

Lingegansen 1" of the Raffé western "Distrier":

To the synodical treasury of Western District:

Don Past. Wunders Gem., Chicago, Ill., -6.10. Toll,
ges. by Past. Friedrich at L. Fischer's infant baptism, Ruffels Grove, Ill., -4. Don N. N. by Past. Wagner, Pleaant Ridge, Ill., -3. Bon N. R. by the samebm in the same comm. -
2.50. Don of a woman in the same htm. -10. bon Past. Bergts Gem., Paitzdorf, Perry Co. mo. -11.60. Bom TrinityS District St. LouiS, mo., -6H.30. Bon Teacher Erk, St. Louis,
mo., -1.00. Bom Immanuel District in St. LouiS, mo., -6.55. By Past. Michael of Jackson congreg. in Arcadia, Ill., -14.75. by some members in ZionS district in St. LouiS, Mo, -
6.40. don Past. Kähler's St. John's congreg. in, RorthamptonTownsh., Pa., -5. Of Past. Burkhardt's Gem., Dundee, Ill., -9. Loll. in Past. John's Gem., New Wells, Mo., -3.50. Bon
I. Bohnhoff by Past. Miracle, Chicago, Ill., -1.

The second edition of:

Dr. Luther as Educator of Youth has just been published and is available from the undersigned for 35 cents per er. (postage 8 cts.). A liberal discount if parthies are taken.

Aug. Wiebusch L Son, St. Louis, Mo.

Bon A. Potzel by the same -1. Don Past. Markworth's Gem., DanvMe, Ill., -H85.

To the Lollege UatertainmentS Fund: vo" TrinityS District in St. LouiS, Mo., -22. do" ImmanuelS District in St. LouiS, Mo., -11. don Past. Horns St. PaulS commun. in Mount
Hope, O., -1.85. Den Past. F. Schaller's commun. of, Red Bud, Ill., -23.15.

To Synod "I-M issiouSkasser Bon Past. Heids Gem., Peoria, Ill., -10. Toll. ges. at Misfiousfest of Rock Island and Hampton congregations, Ill., -30. Bom TrinityS District in St.
LouiS, Mo., -6.55. Bon Ph. drove by Past- Mmnickr, Rock ISland, Ill., -10.

For inner mission: "oll. at MissiouSfest in Past. Wagner's Ge", Pleasavt Ridge, Ill., -126. by Th. Reinhardt through Past. Miracle, Chicago, Ill., -3.50.

For the maintenance fund -e- SemiaarSinAddison: By Past. Lochner, Rich Station, Ill., -28.

For poor sickPastore": Bon Mrs. G. in St. LouiS, Mo., -1. Bon of Springfield PastoralConference -8.

For armestudentrn: Bon to an unnamed person in Baltimore, Md., -1. Bon A. Heidoru by Past. Sugar, Proviso, Ill., -1. Bon M. S. in St. LouiS, Mo. -5.

For P a st. Brunn'-Zöglinge: Loll. g-f. from I. Braun's wedding in Past. Nützel- Ge", O., -7.80. Bon G. Ruprecht in Past. Nützen Gem., O., -1.10.

For Past. Bruun's Anstalt: Toll.ges. at" Missionsfest der Gem. in Rock ISland und Hampton, Ist." -10th Bon Jakb Hofstetter by Past. HollS, Tentreville, Ill., -5. thanksgiving
offering by Mrs. Klausung for happy marriage bond, at Pleasant Ridge, Ill., -2. Bon Past. Biltz'S branch parish, Lafayette Lo., Mo., -2.55. Bon Otto Frerking, same, -1. By Past. F.
Schaler, -es. at K. Nagrl's wedding, Red Bud, Ill., -9M. byTh. Reinhardt through Past. Miracle, Chicago, Ill., -3.50.

For Past. Günther von Kiendnsch: By Past. Kleist, ges. at F. Nirrdick's wedding, Washington, M", -6. by Mich. Schreck by Past. Böse, St, LouiS, M", -1. Boa Her".
Heidemann by denftlben 50 TtS.

For the community in Rock ISland: Bon Past. Wagner's Gem., Pleasant Ridge, Ill., -21.

Ld. Roschke.

Changed addresses r

Rev. P. vookner,

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Mission report of the pastor F. Sievers.

Dear reader! You gladly and diligently pray the holy "Our Father" and especially the second petition of the same. You also carry our two mission stations in Michigan and Minnesota, where our missionaries Clöter and Mießler, the former in Crow-Wing, the latter in Isabella County, are active, on your soul, and you therefore desire to hear about these small mission fields, which the Lord has entrusted to the care of our Synod. Now, after a year, your old rapporteur is again responding to your desire to give you a picture of the present state of these two stations.

If you call only that a mission station, where everything is in full bloom from a spiritual point of view, where servants of the Lord count the souls won by tens or hundreds through the joyful effect of their preaching, and where crowds of young and old crowd around their beloved missionary every day to receive the bread of life from him, then our stations will be lacking. You will no longer even be allowed to call them mission stations; you will rather think that our so-called stations are lost posts and that it is no longer worth the effort to inquire about them, that nothing more can be hoped for and that one should do better, Give it up and use the money earmarked for it for other purposes. Then you will also be annoyed by the present inconspicuous report and you will do better to skip it. But if you agree with me that a mission station is any place that Christians under divine guidance have chosen as a starting point to wait here until the Lord opens the door to the hearts of the Gentiles, and from there, according to God's fingerprints, to try to prepare or initiate an effect among the Gentiles by preaching from the name of the Lord; If you can bear to hear a missionary station speak cheerfully even where only preparations have been made for a long time without the main activity of sowing the divine seed in orderly fields among the Gentiles, yes, even where no fruit is yet to be seen before the eyes of men, although sckou has been sown longer to the extent that God had given, or where even after the initial joyful sprouting of the young seed, a dying breath has caused the young plants to wither or even die, and where the lives and property of the missionary preachers have been endangered or completely destroyed by the pagans in retaliation for the work of love that the gospel was preached to them.

I confidently offer it to you, trusting that it will cause you to pray and sigh to God that He will bless the work He has begun,

Recently returned from the station Crow-Wing of the missionary Clöter, I begin with the same. Crow-Wing is a very small village, which lies at the confluence of the Crow-Wing River with the Mississippi, which here is no more than four to six rods wide and has a rapid course. The few houses of the place stretch up the Mississippi; the highest of the houses on a rather barren sand hill is that of our missionary Clöter, who lives there only for rent (with a monthly pension of three dollars). In the last autumn, the missionary became very ill as a result of one of those arduous Indian journeys, on which he found himself continually exposed to the greatest efforts and privations, without being able to protect himself against them. His wife was for many weeks in her solitude and seclusion the only nurse of the terminally ill, who in the highest stage of nervous fever often lay in the wildest fantasies. A doctor from the Indian fort of Ripley, eight or nine miles away, did his utmost, with the consultation of another famous colleague, to restore the sick man, and God blessed the doctor's cure as well as the housewife's care. But the convalescent remained weak for months and

The eyes of the convalescent remained especially long suffering and weak, since the season of the rough and cold winter was not conducive to the quick recovery of the sick person.- But when the missionary felt somewhat strong again, he began to make visiting trips to a region where a door to the Indian hearts seemed to open to him recently. It is a lovely stretch of land on Mosswater Lake, about 40 miles east and 50 miles north of Crow-Wing; the lake runs into a river called Willow River, which may have a fine winding southeastward course from there for another 40-50 miles to its mouth on the Mississippi. On the other hand, a closer connection of the Moss Water Lake with the Mississippi is given by a so-called portage, where one has to carry or drag the light birch canoe only four miles in order to entrust oneself anew to it, which is then carried again by the Mississippi. There is a small band of Chippeway Indians living at that moss water lake; however, the land around it is not a so-called reservation, i.e. no land pledged to the Indians for the payments due to them by the government. After the missionary's former station Gabitawigama had been destroyed in the Indian uprising of 1862 among the few now completely extinct Rabbit Lake Indians, some of the Mooswafferfte Indians have often proposed to the missionary of their own free will that he help them establish a proper settlement at Mooswasser Lake; they "wanted" to "clear land", have cattle, build houses, have church and school, "like the whites". Of course, there are only a few families who have their residences at Lake Mooswasser; but they themselves assure that they are convinced that several of their tribe will soon like it here, if only the thing has got going. There is room, even for a large settlement, the land is excellent and the opportunity to settle is on the whole excellent for the Indians. It seems to be the best way for the missionary to expand his sphere of activity among the Indians, that he responds to the request of the MooSwassersee-Judians, all the more since it is easier for him to make "missionary journeys" from there to the Indians living farther away, e.g. to the Indians living at Sandy-Lake, at the St. Louis River, etc., and swarming up to Lake Superior. The costs for the missionary's relocation will not be considerable, since a log cabin can easily be built at Mosswater Lake, since cedar wood is available in abundance, and the necessary provisions could be procured by a yearly maturation with a small flatboat, which could be brought to the place.

and place of Cedar timber easily built and with four tons of salary, led by five men, could bring the same up the Mississippi from the town of St. Cloud to the newly project tirten station. The nearest market place for Crow-Wing, as well as for the new station, is the town just mentioned; it is 50, miles below Crow-Wing on the right bank of the Mississippi, and from there a direct railroad runs in the Mississippi Valley to Minneapolis and St. Paul.

In addition to the above-mentioned Indian places, there is also an area on Ottertail Lake, about 60-70 miles west of Crow-Wing, only slightly to the north, which is well known to the missionary and of which he can thank God that the Indians staying there have not closed themselves off to him. He will also be able to keep this region in the mentioned new place in his mind and would have the best opportunity, if only one or a few assistants were still at his disposal, to make visiting and missionary trips among them. It is obviously now time to take up the missionary work in Minnesota with full dedication, in order to use the God-given opportunity to spread the seed of the Gospel among the heathen. It would be especially delicious if a few young men, who had a heart for missions and were reasonably well prepared, were to train themselves practically with the missionary Clöter, so that they could soon be sent out by the missionary here and there as evangelists among the Indians. We must no longer look hopelessly to our Indian mission in Minnesota; in any case, the Indian nation is by its very nature the noblest kind of heathen, adorned with many natural virtues and (blood vengeance excepted) preserved from the most shameful vices of the rest of paganism, until it was "seduced by the enforcing ejection of the white Europeans, completely initiated into the pagan vices of the old world" and today, of course, through drunkenness. Today, however, they have degenerated to a very low degree of dullness and insensitivity to spiritual things through drunkenness, lust, thievery, greed for money and impudence. In addition, the previous missionaries of the sects have mostly taken such a wrong path to Christianize them, by pursuing the plan to break the way for Christianity among them through civilization, that their senses seem to be completely insane and they already see with the eyes of every missionary that they want to exploit him for the purpose of civilization in order to gain all kinds of worldly advantages.

The reporter was allowed to have a surprisingly lovely experience during his last presence in Crow-

Wing. He" Indian from Mosswater Lake was for a longer time as a worker and also as a family member in the missionary's hanse. His wife and children had stayed at home, but he helped the missionary for a few weeks to make fine hay for the dairy cows. Since he was quite familiar with the English language, I was able to converse with him to some extent. I learned from him that he had been baptized by a Protestant missionary in earlier times and that his Indian name was Ojinawigijik, i.e. *Ringing of the sky*. His wife Wabane (the white woman) and his four sons Akiwensi (old man), Weneni (white feather), Nawagweshkang (who appears at noon) and Pienne (Pierre or Peter) were unfortunately not baptized, He regrets this very much and he recognizes the deep corruption and forlornness of the whole people, yes, he shudders when he thinks about where it must go with his poor people, when this life, which is so fragile and transient, comes to its end. Most of his people, of course, do not even think about what will happen afterwards and live in the day; but he knows how miserable the fate of his people will be if they do not get a teacher who will bring them to the knowledge of the truth. Therefore, his only wish was that his family and his neighbors would have a teacher. He did not want to spend a former inactive life and build the land. That he loved the Word of God was evident; he read much of the English Bible and the passages from God's Word, which were used in the mission family for edification, were announced to him each time; thus, while we preached in the German native language, he edified himself in the English Bible. He was modest and moderate in food and drink and presented the appearance of a serious, thoughtful man, much occupied with the salvation of his soul; the missionary also praised his diligence and his understanding in making hay, so that he honestly deserved the salary granted to him. To my astonishment I learned that from his youthful education (he had been a member of an English school for some time) he could still write a little English; I therefore asked him to inscribe his name with his own hand on my Greek tablet, which he really did in very graceful and legible English lettering.

Another exception to the frightening certainty and carelessness about the fate of people in eternity, which prevails among the Indians of today, was presented to me by the missionary Clöter. "On one of my journeys among the Indians," he said, "I met an old woman who immediately told me that she had been baptized, not by a Mekatewikwanaie (blackcoat of the Roman church), but by a Kikinoamagewinini (Protestant missionary) like me, a long, long time ago, and that her husband had been a Christian until his death, but that since his death she had had no more instruction in prayer and had forgotten everything.

message again." In addition to this woman, missionary Clöter met more people who seemed to be serious about wanting to hear God's Word and who felt uneasy in their present state.

How grateful we, dear readers of the "Lutheran," may therefore be that we, facing the misery of the poor Indian people in Minnesota, now have in the missionary Clöter such an efficient force, who has just overcome the difficulties of the language to such an extent that he may be convinced that what he presents to them is really in accordance with the wholesome doctrine of God. Therefore, we only want to implore the Lord to preserve and strengthen us with this powerful force, so that the peace of God may be preached among those who have sat so long in the shadow of death and were far from the testament of promise and without Christ!

The right to a compensation sum from the treasury of the United States for our mission property destroyed and forfeited in the Indian uprising of 1862 has finally been sold by Missionary Clöter for 1,000 dollars and this money has been used to cover most of the expenses for the station during the last two years.

If the verdict of the Crow-wing station in Minnesota is that we live in hope that the Lord will soon let us see the time when what has hitherto been said in darkness will be heard in the light, what has hitherto been spoken in the ear in the chambers will be preached on the housetops, and when the gospel, which has hitherto been babbled childishly, will be proclaimed in strong manly language: so we have to lament with regard to Isabella County in Michigan, that many, even most of the Indians entrusted to us there have left the first love, about which we already had to sigh in earlier reports. The missionary, who in Bethany had been confined mainly to the Indians living around him, had in the new place in Isabella County not only to yield to his parishioners who had already moved there before him, but also to work so that the heathens and false believers now living around him would be attracted and brought under the blessed influence of the Gospel. When our missionary went there, there were only a few Heikens in the true sense of the word, and these few were almost without exception all grayed sinners in paganism, while by far the majority belonged to the Methodists. Our Bethanian Christians should now have shone among the remaining Indians like a place of God on the mountain: but unfortunately the tide turned; let us now, beloved readers of the "Lutheran," take another look at Isabella County in Michigan, where our missionary Mießler has been active since 1861, after Bethanien had been abandoned by the Indians and had become a station.

For our Christians were largely seduced by the others and sank partly into indifference to the faith, partly into complete apostasy from the church. In addition, they live so scattered that they are separated from each other by miles, and the newly built log church is neither convenient for the missionary nor for many of the Indians to reach, although it may be built in the most suitable place according to the circumstances. This little church, which in the beginning was filled with listeners every Sunday for the missionary's joy, has become the longer the emptier of listeners and most of even our old Bethany Christians prefer to hunt rather than wait at home for their own and attend church services. And what about the education of the youth in school? Unfortunately, the Methodists had hitherto taken possession of the schools in the new Indian county of Isabella, and until a few months ago the missionary Mießler had not succeeded in getting a hand in the government school; but now, by God's gracious providence, one of the schools has been entrusted to him, and he is active in it during the day, and no longer needs to see his Indian youth, when they are at home, led astray by a Methodist preacher.

The lack of food often drives the Indians away from their homes for months at a time, so that public worship has often had to be discontinued altogether. Even the sick Philipp, who is still suffering, left again in the fall of 1865 with his numerous relatives and went off in pursuit of the hunt. Shortly before his departure he wrote a letter to the missionary, which: may find a place here to show the dear readers how the German language, of which he became quite proficient during his schooling at Fort Wayne, still survived tolerably well with him. The letter reads thus:

"Dear Mr. Missionary!

I want to write a few lines to you, I want to tell you how I feel. I am in a bad way. I am so sick that I have to stay in bed all the time. I am very sorry that I cannot see you. Tomorrow my uncle wants to leave for Bethany. And I want to try to go with him, and I don't know if I can stand the riding. We wouldn't go if we had something to eat, we're out of corn and potatoes. And won't you be so good as to give me some medicine? And another thing, don't you want to be so good if you had an old blanket left to give me. I have not as a blanket I brought from Fort-Wayne is karpurt and it always freezes me. Well, greetings to you all. I don't know if I'm going to get better. I am so sick. I always want to stay on God. I want to always pray to God. And won't you be so good and write this boy a zetel. That the Scherman Salb should give me. This box he always give full for dollar."

From Bethany he later wrote the following
Letter:

"Dear Mr. Missionary!

I want to write you a few lines. I want to tell you how I am, I am quite better now. I can sit again now. And don't you want to be so good fine and get me the Scherman Salb, and my Medicin is also all. And I greet you all quite well. I am the scribe

Philipp Gruet."

Let us now let the missionary Mießler speak. He writes: "From Philipp's letters, one can sufficiently see that it is partly hardship that causes the Indians to go hunting. Of course, they themselves are responsible for their poverty and hardship, because they do not want to get used to work. If they can satisfy their hunger today, they are content and in good spirits - the morrow will take care of its own *) What an obstacle this strolling life is for the mission needs no proof; a growth in the knowledge of salvation is hardly possible under such circumstances for old and young. That is why the mission remains on the same level from year to year and cannot make any progress. How discouraging such a condition is for the missionary is easy to see. - If it cannot be denied that the present state of the mission is nothing less than encouraging, there have nevertheless been examples in the past year that have helped to restore the despondent heart and show that our work has not been in vain. This has been shown by the deathbeds of two persons, namely the wife of our chief Nagishig and the young son of our old Wabigomshkom. The former has never belonged to the Lutheran church, but was formerly a zealous member of the Methodists; but she recognized more and more the error of this sect and showed it especially by having her four youngest children baptized in our church. During the last five years the dear Lord took her to a special school of the cross to prepare her for a blessed departure from this world. After five children had preceded her into eternity in less than three years, she finally fell ill herself. Almost at the

Note of the sender: The attracted word of God from Matth. 6, 34. is welcome to the natural and unborn man, because he interprets it according to his desire of laziness and the connected other word of God (2 Thess. 3,10-12. "If anyone will not work, neither shall he eat. For we hear that some of you walk disorderly, and work nothing, but are busy showing off. But we command and exhort them by our Lord Jesus Christ to work quietly and to eat their own bread"). - —

Note of the sender: Although the end of this Christian is already briefly mentioned in these sheets (Volume 21, No. 24), a more detailed description from the mouth of the missionary will not be unwelcome.

lame all over her body, she still followed her husband into the forest when he went hunting, holding her two wooden crutches, with which she had to struggle along, in front of her on the horse. However, when her condition became more serious and alarming, she returned home to await the outcome of the illness. Soon it became clear that the disease was to be fatal, as she herself believed and often said to the bystanders. The more she doubted the help of men, however, the more she adhered to the heavenly helper and physician, in whose sayings she now refreshed and comforted her heart. The closer her end approached, the more confidently she spoke of dying and was glad that she would soon find her children again with the Lord. Two days before her death I saw her for the last time; she still listened eagerly to the prayers, listened devoutly when I told her about the Savior of sinners, and made a good confession - of herself that she was a poor sinner - and of the Savior of the world that he had also come too well into the world for her and had suffered her death too well. In this consolation she also gently passed away and we may confidently hope that she has entered blessedly into the joy of her Lord.

"Like them, the above-mentioned youth died soon after, after long and many sufferings, gently and blessedly. Soon after the outbreak of the war he joined the army with his younger brother. Their many letters to their parents proved that the Spirit of God was working on their hearts. In each of them was a comforting reference to the care of the kind and almighty God, exhortations to prayer and adherence to God's Word. As a rule, their letters were short. They contained simple information about the possible place of their stay, about their health and the success of their weapons. Often they spoke with disgust of the appalling brutality and debauchery of the soldiers, especially of their fellow soldiers. But even before Richmond fell, the saddened news came to the parents that the elder son had fallen ill and the younger had lost his right arm. The latter received his discharge soon after and came home, while the latter (the elder) had to remain in the hospital. After his health was found to be such that he could be discharged from the hospital, he was given leave for several weeks and visited his parents. Here, however, he spent most of his time in his camp. Thus the few weeks of his leave passed, and before they were over he received word that he was to report to Detroit on a certain day to await further orders. If he was already weak and ill when he said goodbye to his parents, his health was even more affected when he reported to Detroit, and the first letter from there told his parents that he had to stay in the hospital in Detroit. There he also had the joy,

to be able to shake hands with a German "Schwarzrocke," Pastor Hügli. After his condition had improved somewhat, he too received his discharge, and so he returned to his parents. He returned home, however, to soon enter a better home under the careful care of loving parents. In July of last year his end was approaching. He consoled himself with the precious merit of Jesus Christ, for whose sake he hoped to be saved.

Missionary Mießler's new house was completed at the end of last year and he moved into it, which was a great blessing for him; he was as frightened as a bird that had been kept in a cage for a long time might be when it is set free. The house is very solidly built and still has room for a few possible missionary pupils. To defray the expenses of the construction, money was used that was raised from the sale of the former mission farm in Bethany. At the time of the sale of the latter, it was stipulated that the burial ground, where the bodies of the blessed departed from the Indian community await resurrection, remain the property of the mission and may not be touched. An English civilized half-Indian and industrious farmer, Peter Gruet, brother of the interpreter James Gruet who was in our service for a long time, is the buyer of our once so flourishing mission site in Bethany. The church with its little log tower had long since fallen into disrepair, the old dwelling house close to collapse.

So, dear readers of the "Lutheran," you have received the news that I could offer you about our stations. If what I have presented is little, it is enough to show you that the Lord's hand is with us. If some things seem sad and discouraging, let us also thank the Lord for keeping us and our mission under the discipline of the Cross. If we still see little fruit, it is not up to us to produce fruit through the mission, but it is up to us to fulfill the command of the Lord and, in obedience to Him, to go among the Gentiles to make them disciples of the Lord. It is the Lord alone who gives prosperity and creates the fruit of preaching. So let us hear and heed the urgent plea of our missionaries that we lift up our praying hands to the Lord for them and their work, which is also our own. Yes, let us pray more fervently for the poor Indian people and all the heathen, that they may soon be delivered from their blindness and come to know what is for their peace. May the Lord have mercy on us and promote the work of our hands among them! Amen.

Praise be to the name of the Lord for all the good things He has brought to our mission from near and

far, especially for the greater participation of some congregations in the cause of the conversion of the Gentiles.

We are also grateful for the kindness of the women's associations who faithfully worked to help our missionaries and to help the needs of the heathen.

Ferdinand Sievers.

Frankenlust, Oct. 17, 1866.

To the ecclesiastical chronicle.

The **Western Conference of German Baptists** met on Sept. 10. The reports were not encouraging. The "Sendbote" says: "The gifts for the Publications-Verein, for widows and orphans and for the mission have decreased rather than increased. Another loss, however, is evident in the congregations, which report from year to year: We thank the Lord that he has still preserved us in grace, although we cannot report any increase. Peace reigns within our walls." (Evang.)

He who proves too much proves nothing. A Baptist paper, as reported in the "*Lutheran and Missionary*," had said in proof that immersion must be used at baptism: "The unanimous practice of the Greek church down to our own times, which makes use only of immersion, is quite compelling proof on this point. This church is not only an ancient one, but also an Oriental one." To this a Boston paper replied to him, "But the Greek church practices infant baptism. Will the Baptist paper, then, concede that their practice is quite compelling evidence that infant baptism was the practice of the ancient church?" - —

Disbelief. - As we can see from a newspaper, the notorious editor of the paper, called "Fackel", Samuel Ludvigh, announces that he wants to found a so-called "Propagandists' Association" in order to fight against the church even more vigorously from now on. But this would require money, of which he had a shortage. He therefore calls upon all freethinkers, i.e., unbelievers, to become members of this association by paying an actie of ten dollars, for which everyone is to receive writings against church and religion, which are then to be distributed by him free of charge, as he says, "in the manner of the Bible and tract societies. In any case, there is little to fear from this association. As zealous as the unbelievers are when it comes to blaspheming against everything holy, their zeal soon ceases when it comes to sacrificing money for the purpose of unbelief. Only faith can make such a sacrifice for its purposes.

W. [Walther]

"Neutäufer." This is the name of a sect of which we have just heard for the first time. A Baptist preacher reports about them in the "Messenger" of Sept. 12 as follows: "From here I went by way of Wheeling, Va. down the Ohio to Mon.

roe County, where I visited a small number of God's Children, which is already indicated in the old conference proceedings. These brethren are descendants of the original Fröhlichians from Switzerland. Their number has now melted down to nine, as several of them have gone over to the so-called Neutäufer or actually also Fröhlichians, who form a large community in this region. The remainder continued for some time under the leadership of Br. Th. Körber, who is now prevented from doing so by physical ailments and a home too far away. The most important point with which this remnant cannot agree is probably the article of faith established by the Froehlichians about the impartation of the Holy Spirit through the laying on of hands of the elders; they are also lighter in their judgment of Christians who think differently, while those do not recognize anyone as a Christian unless he is united with them. One of our brothers once came to that region and spent the night in the house of one of their elders. He made a good impression on them, yet they said of him: "He is a good man, too bad he is not a Christian. In general, there is a lawful spirit and an outward holiness among them, the latter of which is said to be especially evident in their simple dress, a thing which is all too often ignored among us."

Anabaptism. In the "Sendboten", the Baptist church bulletin of October 24, the editor of this paper rejoices that a reformed preacher himself (Pressense) has refuted Dr. Schaff's defense of infant baptism, declaring: "The necessity of infant baptism can only be proven if it is accompanied by some special grace. In this the said editor is undoubtedly in the full right. The Reformed, who deny that man is born again through baptism, can never thoroughly refute the Anabaptists. All their reasons against them are empty reflections, which always show too clearly the uncertainty and insecurity of the one who wants to prove them. If baptism is only a sign of grace and not a real means of grace, then the baptism of children is an obviously unjustifiable act. If a Reformed person does not become a Baptist, this is probably due more to a traditional shyness about this sect than to a clear conviction. But it is different with a Lutheran who believes with all his heart that baptism is the bath of rebirth and renewal of the Holy Spirit, and that all men are by nature dead in sins and condemned, and that without a new birth in the Holy Spirit they cannot enter the Kingdom of God. Such a Lutheran does not seek to become certain of the legitimacy of infant baptism through tradition, as Baptists and Papists do; it is so certain to him from God's clear words that it does not mislead him.

even if all the church fathers had written against it (of which, however, the opposite is the case). Incidentally, by denying regeneration through baptism with the Reformed, the Baptists judge themselves to be a genuinely sectarian community, if they nevertheless make such a fuss about infant baptism and separate the church because of it. W. [Walther]

Opening of the Synod. We hasten to inform the dear readers of the "Lutheran" that through the gracious help of the faithful God, yesterday, united with the celebration of the Reformation festival, the sessions of our general synod could be begun happily and already to great blessing, after the members of the numerous assembly had already begun to arrive in large numbers from all sides since Monday. After the conclusion of the sessions we will immediately give a short summary report.

A quarterer who also found quarters in heaven.

In a village, soldiers were added for quartering during a maneuver. The day has come when the teams march in with a resounding marching band, and soon they can be seen dispersing in all directions with their quarter slips. In one house, the father of the house had prayed beforehand that it might please God that no crude, angry curser would come to them. Then the soldier, a corporal, entered. After he has put down his knapsack and rifle and cleaned himself of dust, he comes back into the living room. Lunch is being eaten, and before and after the meal, as is proper, devout prayers are being said. This seems somewhat strange to him. In the afternoon, he asks for something to read and receives Arndt's wahres Christenthum. He reads it and a short conversation follows what he has read. When dinner is served, the corporal is already standing there with folded hands. Later, the evening blessing is said, and after that, they go to rest. The next day the military departs.

After the cantonnage, the soldier sends a letter to the aforementioned landlords, "asking if they would not allow him to stay with them for another day or two, as he would like to be satisfied with water and bread. When there was no reply to this letter, a second one came with an even more urgent request. The father of the house believes he can no longer remain silent; he receives permission. Soon the soldier arrives. A restlessness, the morning restlessness of salvation, awakens in him. Christian conversations and writings open his eyes more and more. He reads especially in the Arndt. Once he got up from reading

and said, "If all this is so, who can be blessed?" More and more he comes to the realization of sin, his sin. Towards evening he is seen at the window

He cries out with tears in his eyes: "God, have mercy on me, a sinner! Throughout the night he remains almost sleepless, but in the morning (it was Sunday) he is more confident, because he can now believe in the forgiveness of sins through Jesus Christ. Then the housewife says to him: "So, when he comes to church, he should open the hymn and read it devoutly: I have now found the ground that holds my anchor forever," 2c. And behold, as they enter the church, what is sung? This very song. It makes a powerful impression on him, and during the sermon it is as if it was made on him alone, as if the pastor had an accurate life story of him. The corporal cannot refrain from tears while listening to the sermon, and when he comes home, he can hardly believe that someone from his host had not been to the pastor and told him about him.

Now it was said to him: behold, the winter is gone, the rain is gone and gone. The sadness was turned into joy. He went on his way cheerfully, like the chamberlain from Mohrenland. But what joy was also at home when he returned home this time! His mother soon sensed the change that had happened to him. And when he answered her questions, his mother's heart rejoiced and burst into tears of joy. (Pilgrim a. Sasch.)

Death of a pope and confession of his successor.

Pope Leo the Tenth, under whose reign the Reformation began, was a very godless man. He was therefore also very afraid of death. When he became terminally ill, he hastily called out to his servants, "Pray for me, I will make you all happy yet!" But in vain; after a short illness he was precipitated by death, so that, without having received the Sacrament and the last rites, he suddenly died in his sins. The latter was such a terrible sign to the Roman people that even at his funeral they declared aloud: "Like a fox you crept in, like a Leo (lion) you ruled, like a hound you went." So it was decided to try it once with a pious pope and chose as Leo's successor the professor Adrian of Utrecht, who had the reputation of being a holy man. In fact, he had been a strictly moral man until then, who at first seemed to really want to reform the Roman Church; but when he had warmed up to the papal chair, he naturally left everything as it was. How he was initially minded when he had just ascended the papal chair is shown by a confession he made. Thus wrote Pope Adrian (the sixth) in the Instruction,

which he gave to his nuncio at the German? We know that for quite some time, therefore, many despicable things have taken place in the Holy See: Abuses in sacred matters; transgression of powers; everything has been turned to evil. From the head, corruption has spread to the members, from the priest to the prelates; we have all deviated; there is no one who has done good, not even one." Such a confession of a pope himself must be remembered; for the papists are often so weak that they claim that Luther did not reform the church; after all, everything was in the best condition in the church in his time. Compare Ranke's book: "The Roman Popes," in which all this is extracted from the papal own documents.

W. [Walther]

Signature under Luther's picture.

When the famous Ulrich von Hütten received a picture of Luther in 1520, he put the following rhymes under it:

I am called Luther, that is true, for my doctrine is pure and clear, flowing from the words of Christ, Saint Paul and other servants of God. No man may not condemn me, He rides with me as a wretch. The church I plant on her branch, In no way the truth is silent. If pope, bishop, prelates meet, God's word remains eternally stan To the good of my Christianity.

That's what I'm talking about with my bliss.

Strange divination.

After Luther had held his famous public disputation with the papist Dr. Eck in Leipzig in 1519, Johannes Cellarius, professor of languages at Leipzig, wrote in January of the following year: "Just as that bush which Moses saw (Ex. 3) was not consumed by the heat of the fire, so also the enemy's arrows will not fatally strike Luther, against whom his adversaries are waging war, but will glorify his victory and reveal the folly of his opponents. It is certainly strange that Cellarius could write like this at that time, when it did not seem otherwise that the defenseless little monk, who was opposed by the greatest powers on earth, would certainly have to succumb. W. [Walther]

Right or left.

The little priest's daughter Anna one day repeatedly asked her mother what was right or left. The mother's answer had already been given many times, but nevertheless the question was urgently renewed after various testing movements of the hands. At last the mother became impatient, and dismissed the child's tiresome questioning. "Ah

Mother," said the little daughter, looking up at her softly and fearfully, "don't be angry, I can never be right, and yet I must know it. For when the dear Savior comes to judge the living and the dead, he will say: Go ye to my right hand into everlasting life, and to my left into everlasting fire. And if I then do not know what is on the right and what is on the left, I could go into eternal fire. I do not know what the mother answered, but this I know for certain, that the aspiration of the child to one day stand at the right hand of God hardly ever comes to the mind of thousands and thousands who wander about in the frenzy of sensual pleasure or under the worries of this world, and yet it should be a question of life and the most noble concern of all people. (Stader Sonntagsblatt.)

Good contract of a dying man with his confessor.

When Maximilian the Second was dying on October 12, 1576, and the bishop Lambertus Grater offered him his spiritual support and encouragement, the emperor told him that he should only come to him if he promised "to speak of nothing else but Christ's merit and his bloody sweat. The bishop entered into the agreement, and when he now asked the dying man, "whether he wishes to depart from this life in this faith and consolation?" the same answered, "Thus and no other will I do." W. [Walther]

Three good friends.

Damascenus recounts the following fine *apologue* or obscure history. There was a man who had three good friends, of whom he loved two very much, but showed little friendship to the third. When the same man was in danger of his life and limb for a time, he came to the first friend and asked for help; but he did nothing more than throw him a dress in which he could appear in court. He then went to the other, but received no other consolation from him than that he would accompany him for a while to the court house. But when he came to the third, whom he had not particularly respected before, he was helped to take care of him and faithfully represented and helped to further his cause.

Damascenus applied this to the dying human being and thus indicated how we fare in death. We have three friends. The first is our possessions; the second is our wife and child, our blood friends and

relatives; the third is Christ, whom we generally regard least while alive. When we are about to die, we call upon them all for help.

The first friend, namely Mammon, gives us a short notice. He throws us sth, a death gown and dress to the

A cloth in the grave, protect with it!

The other friend, the close ones and relatives, do something more. They go with us to the grave and accompany us out to the heap, because they can no longer keep us without annoyance.

But the third, Christ, whom we generally regard least, does the best, accompanies us to death and to heaven, and as a good intercessor does a good and right thing for God.

(Frrtannw.)

A right word is gold, but a right word at the right time is more than gold. This is proven once again by a short and clever story that was first written in the Halle'sches Volksblatt and was subsequently published in other papers as well.

One day in the bathing resort * several gentlemen were sitting together in the social hall, who had just come over from the neighboring, highly "enlightened" town. And as they were engaged in lively conversation with each other, the talk turned to religion, which, as is well known, is not very popular among the enlightened at the present time. They talked about it in a lot of super-smart things, and drank lemonade with wine, because the day was sultry. One of them, a fat gentleman, took a deep drink and said with high satisfaction: "I have had enough of the parochial wisdom; I have not been in a church with "one foot for 10 years!" At this, he looked highly proud and gazed with majesty into his wine glass. Then an old man joined him, who until then had only listened to the conversation silently from a distance, but now could no longer hold back. He said: "Oh gentlemen, only 10 years not in the church? That doesn't mean anything. In my town I know a man who is 46 years old and has only been to church once in his life, namely on the day he was baptized.

Everyone looks at the speaker and is silent" in amazement. "How does this happen?" asked the braggart at last. - "You see, sir," replied the stranger, "the poor man - and at these words he pointed his "finger" to his forehead, -the poor man is not right here." (Freimund.)

Perfection.

When the holy, old martyr Ignatius, the disciple of John the Evangelist, was already on his way to Rome in the year 116, where he was to be torn apart by lions for the sake of Christ, he wrote a letter to the Christians at Ephesus, in which he speaks of himself, among other things, as follows: "Although I am bound for the sake of this name, I am not perfect in Christ, for I am only beginning to become a disciple. - What kind of Christians must these be, who are above fighting against

Have you ever resisted sin and the world to the point of blood (Ebr. 12, 4.), but have lived leisurely until now, and dock of the perfection boast arrogantly, while the holy blood witness Ignatius still on his death course recognized in humility, he is not yet perfect, yes, only beginning to become a Christian? W. [Walther]

Pastor Schwedler.

Magister Johann Christoph Schwedler, pastor in Niederwiese on the Silesian border, once had the song sung before Communion: "Valet will I give you, you poor false world!" When the blessed man heard the first word intoned by the following line: "Your sinful evil life is not pleasing to me at all" - he got into such an Eliase zeal that his face flamed as it were. He shouted over the organ, over so many thousands of voices with a thunderclap: "For God's sake, what are you singing? What do you not like? You do not like the Lord Jesus Christ. To him you must say: You do not please me; so you sing the truth. But ye say, The world." After he had demonstrated this truth to them in such a penetrating and penetrating way that they all, convinced by their conscience, sat there in lamentation and tears, and the fewest knew what happened to them, "Now," he said, "to whom it is so, to whom the world and the sinful evil life of the world has become repugnant, let him confess it in Jesus' name," - and so at last this verse was cried over more than it was succeeded. - Can you, O my soul, sing this verse sincerely and without hypocrisy?

(Gideon.)

An old preacher sells.

Many distressing facts have been published in recent times about the sufferings of poor old preachers. But here is a fact that completely eclipses all others we have ever heard of. A subscriber of more than forty years' standing brings us a letter from a friend who tells us in detail the extraordinary facts and confirms the literal truth of them in every particular:

"There is an old preacher in Charleston, Pennsylvania, near Wellsboro, who always showed excellent character and was a faithful, hard-working baptist preacher. Two years ago he was found sick and helpless in his room. The friends, for whom he had sacrificed his strength out of love, put him in arms. House, or rather, what represents the place of the same, the city pays to the one who feeds him the cheapest, for him you board! He is consequently taken to the Auction and awarded to the lowest bidder enough- This spring, the citizens of Charleston thought they had done enough for him, and felt he should be given to an adjoining

The township, where he had preached at times in his earlier years, was to be turned over to them. They therefore took the matter to Wellsboro and had a formal trial for the poor old man. At last, after all, they were obliged to keep him. It disgusted me greatly to see such a saddening example of Christians in the world; but it is all true. Mr. was present at the trial." (Messenger.)

People - and God's ears.

In the Thirty Years' War, presumably in 1631, when the terrible Tilly, after destroying Magdeburg, devastated Hesse and Weimar to punish them for their alliance with the Swedes, the imperial army also marched against the city of Jena, which had long been a thorn in the side of the enemies of the Gospel because of its Lutheran university and could not expect much gentle treatment. At that time, the famous Dr. Johann Gerhard taught as a professor at the university. For the sake of the dear high school, he forgot his wife and child and everything and set out with his colleague, Dr. Major, to soften the heart of the imperial generalissimo. Outside Jena, on the high Saalbrücke, the two ecclesiastical gentlemen met him, fell on their feet and humbly asked that their dear city be spared plundering and destruction. But the enemy commander has thick ears and does not want to know anything about giving pardon. Then Dr. Gerhard finally stood up, took heart, approached him and called out to him the strong words: "If you will not hear me, hear me our Lord! This finally broke the hard man's heart and the city of Jena together with the university got off with a black eye. (Pilg. a. S.)

Evangelical Response.

A. 1513, Archbishop and *Administrator Ernestus* suddenly fell ill in Halle at St. Moritzburg. However, two Barefoot monks, who were in the habit of fetching their alms from the castle every day at noon, went to his bedside and comforted him with such words in the presence of his chaplain Clemens Schauen, saying, among other things: "Be well satisfied, noble prince, gracious lord, we want to share

with Your Grace not only all our good works, but also those of our entire order. You should not doubt that if you receive them, you will stand before God's judgment seat as righteous and blessed. But the bishop answered them: "No, I do not desire your works anywhere; the works of my Lord Christ alone must do it, on which I rely.
(Halberstadt Chronicle.)

Christian trust in God.

The Honorable *Summerfield* once explained in a sermon what Christian trust in God is in the following way: "You remember Peter, how he lay imprisoned between two soldiers, bound with two chains. The church prayed with tears, wondering what would become of them if this mighty warrior were taken from them. The enemies of God on earth and the devils in hell rejoiced that they had Peter in their power; the angels in heaven, ever eager to know the mysterious ways of God in the work of man's redemption, looked to the earth to see what God would do with Peter. While heaven, earth, and hell were occupied with Peter, what were Peter's thoughts occupied with? Peter was asleep.

(Clergy of America.)

Filling stones.

The conscience of our first parents before their fall was a witness of their blessed communion and union with God. After their fall, however, and as a result of this also in us, the conscience was and is a witness of our separation and division with God and, accordingly, at the same time also an accuser and judge. After the reconciliation of God and the redemption of Adam and all his children accomplished by Christ, the conscience of the believer is partly a witness of the fellowship and union with God restored in Christ, and partly, sharpened by the Word of God, a witness, accuser and judge of the poisonous plague of original sin still clinging to the believer and its effects in all kinds of hidden and obvious real sins.

The worldly goods and the natural spiritual gifts, even the spiritual gifts of grace, believers should always have as if they did not have them, but grace itself as if they did. But the weakness of faith and the naughtiness of natural pride sometimes reverse this relationship.

The animal world, too, is a mighty penitential mirror of fallen man; for these and those evil qualities that are scattered throughout it, both among the wild and among the domestic animals, are found united and crowded together in every human heart, as it is shaped and formed according to its original sinful nature. There we find the cunning of the snake and the fox, the cruelty of the tiger, the lechery of the goat and the monkey, the falseness of the cat, the envy of the dog, the avarice of the hamster, the gluttony of the wolf, the vanity of the peacock, the garrulity of the parrot, the uncleanness of the pig, the stubbornness of the donkey, the cowardly treachery of the hyena, the slothfulness of the slothful animal, the wrathfulness of the rooster, and so on. etc. On the other hand we find in the

In this way, the natural man has nothing of the good qualities of animals, namely, that he exercises them as a human being, as a sensible, God-conscious and self-aware creature, for the glory of God and for the benefit and piety of his neighbor. How differently, for example, do his domestic animals behave toward him in loyalty, obedience, gratitude, industriousness, and patience than he does toward God; indeed, how is he so put to shame in his laziness in the service of God by the industriousness and perseverance of the ant and the diligence of the bee!

The heavenly bodies of the world, the sun, the moon and the stars, belong to every man in their entirety, and the most powerful prince has no more of their benefits than the poorest beggar. But God has distributed the earthly goods unequally among men, so that at least among Christians love may be balanced as far as possible, which, if these goods and even the natural gifts of the spirit were distributed equally, would be given much less opportunity to show its life. The situation is similar in the Christian church. Christ, the spiritual sun of righteousness, the embodiment of all spiritual, heavenly and eternal goods, is possessed by every true believer, whether he be the most powerful emperor or the poorest of his subjects, or even the newly baptized infant in the cradle. But God has distributed the spiritual gifts of grace unequally among his believers, according to degree and kind, so that here too love may balance out and the more gifted may serve the less gifted all the more abundantly and diversely.

According to creation, as God's work and creation, all people are good. But according to their nature, being begotten of sinful seed and conceived in sin, all men are evil.

In the sight of God, nothing is small and nothing is great; and tzas groaning of the afflicted believing poor is as pleasant and heard in his sight as the prayer and petition of the most powerful believing prince, even for country and people.

Church and school dedication.

In my recent travels in Kansas, I also came to Leavenworth City, where I was visited by Rev. Meyer, as well as by his Lutheran congregation of St. Paul's, to participate in their upcoming church and school dedication. The latter relied especially on the fact that they had so rarely been pleased with the presence of a preacher until now, and that I had also requested their pastor to temporarily serve some of the congregations I had selected. So I gave in to their wishes and stayed there for the festival, which took place on October 7 and 8. It was indeed a splendid one, all the more so when one considers how only five years ago everything here was barren and desolate, and no Lutheran preacher was to be found far and wide; how, when Rev. Meyer came here, only very few joined the Lutheran church, how furthermore at that time on the one hand several German sects had already established themselves, and on the other hand the great majority of Germans, belonging to the Freemasons and Turners, were working against the spread of true Christianity: And how, in spite of all this, the Lord has so faithfully helped and strengthened the congregation both internally and externally, so that it has already made significant sacrifices with a willing and grateful heart: namely, a church and school and, for the residence of its pastor, a beautiful house with five rooms, kitchen and cellar next to the church, and also purchased an apartment for the teacher. As far as the services were concerned, after the church had been filled to capacity, and the hearts had been solemnly tuned by the glorious song: Komm Heiliger Geist, Herre 2c., accompanied by the sweet tones of the Meloveon, the consecration act was performed by Pastor loci, but the consecration sermon was preached by Rev. Lange from Humboldt, Kansas, on the church consecration epistle. In the afternoon I preached on the 100th Psalm.

On the following Monday the inauguration of the school took place. This began with a service in the church, after which the children entered the school with a beautifully embroidered flag, where the women of the community increased their festive joy in a way that was especially desirable for children by preparing food and distributing apples and nuts.

The church, located on a main street, is a frame building, 40 feet long and 26 feet wide; adorned inside by a beautiful pulpit and altar.

The school is located under the church and is built of masonry stones and holds about 120-130 children.

School instruction, taught in the early years by Rev. Meyer, was a main means of maintaining and strengthening the community. - Theophilus Dießner has been employed as a teacher here for a year.

May the faithful God help that both, church and school, may become a blessing for many; that false doctrine may be kept away from them, but that the truth and unadulterated sacraments may be constantly

practiced in them; yes, may He give this St. Paul's congregation and its pastor a Pauline missionary zeal and courage, and soon also send it faithful servants of Christ as assistants, so that they can work together successfully on the truly great mission field in their vicinity.

C. F. Love.

Display.

We have Pastor Brobst's "Lutheran Calendar for the Year 1867" for display, which we can only strongly recommend, since it is really good and almost the only German calendar that one can use in the home without hesitation. The price is:

Single	\$0	.10
The dozen 75 cts, with postage	0	.80
The half hundred \$2.60, with postage	3.00	
The hundred \$5.00,	""	5.75

Death display.

We have just received the shocking but also comforting news that it pleased the Lord over life and death to release our dear Röbbelen and transfer him to a place where there is no more death, suffering, crying or pain. He passed away after a long illness on September 20 of this year, at 10 o'clock in the night, 15 minutes in Kandern, in the Grand Duchy of Baden. Hopefully, news about the closer circumstances of his "last hour" will reach us soon and someone closer to the Blessed will communicate important details from his life and work.

(Receipt and thanks.

For Brunn's Anstalt received through Tant" Bünger, collected by his singing choir, -3.75. V "t Mr. G. Bippus in EvanSville, Ind. received -5.

Collected for poor students by Mr. Bro. Tie- inner at his son's wedding in Baltimore-18.

C. F. W. W alther.

To the Seminarhanshalt: Von den steten Frauen in Past. Claus' congregation 53 Gast. Akpfelbutkr; by Norwegian pastor C. I. Muus of BalderS District of his congregation in Holden, Minn, -47.10; M Gottfr. Merz of Past. Lehmann's Gem. 3 Bush. Potatoes, 2 bush. Beans, 13 cabbages; from gardener Köre er t of Past. Claus Gem. 6 bush. Beans, 100 cabbage heads; from miller Wiebracht dahier 5 sack flour; vo- M. Mertz from Past. Lehmanns Gem. 2 Bush. Beans, 1 Bush. Kartoffeln, 2 Bush. Tomatoes, 18 cabbages; by Past. Muus from the Eastern District of his (Norwegian Gem. in Holden, Minn., -38.25; by I. Spitze from Palt. Popp's Gem. 2 barrels of potatoes; by Past. Jox from his comm. in Peru -13, by Fr. Conradt there -5.

For poor students: By Past. Penne- kamp by M. Friedrich -5; by Past. Popp thank-offering by P. Paar -5; by Past. H. Schmidt from his congregation in Elk Grove -10 and -5 from C. Busse for seminarian Aulich; by Kassirer Roschke - 30 from N. N' in St. Louis for the sons of Prof. Crämer.

A. Crämer.

Received in -er Raffé -es eastern District:

On the synod treasury: From Past. Sturken's congregation -3V. Williamsburg congregation from 3 collections -35.28. West Seneca congregation -13.

To the college maintenance fund: Receipt of the Gem. in New York -13.65.

To the 'church building in Yorkville: Gem. i"

Cape Girardeau -5th Past. Kryls Gem. in Baltimore -1S. By G. White, Concordia Distr., St. Louis, -22.11.

To the Synod Debt Redemption Fund: congreg. in Williamsburg -98.18. Past. Weisel Sr.-A.

For inner mission: Gem. in WilliamSburg

-10. past. Sour-1.50.

For Past. Brunn's Anstalt: From "Herr" Pallmayer, thank-offering -5. Kindtauf-Coll. at I. R. -5, at G. P. -2, at Z. I. -2,10; by H. M. -4. Wedding coll. by I. M. -6,20.

For Pastor Nd'bbelen: Thank offering from Mrs.

Mayer for happy delivery -1.25.

To the orphanage in St. Louis: High-

New York, Oct. 1, 1866.

I. Birkner.

changed addresses:

Rsv. "go. Debnor,

Hoble 6o., Ive.

Printed by A. Wiebusch u. Sohn. St. Louis, M".

Lutheran, do you have the symbolic books and do you read them?

(Continued.)

The Concordia Formula.

The Concordia Formula, in German Eintrachtsformel, came into being in its present form in 1577, and thus, as it were, the keystone of the entire work of the Reformation was laid. Like all the other symbols, this one, too, is the spoils of difficult, protracted and, in contrast to the first three symbols (which came into being in an outward struggle), internal struggles of the Lutheran Church, won and maintained with much anxiety and worry. While the Augsb. Confession, its Apology and the Schmalkaldic Articles were especially directed against the Papal sect, and Luther's two catechisms were intended to serve the internal development of the Lutheran Church, this book was primarily directed against the heresies of the Reformed or Calvinists, who threatened to stifle and flood the pure doctrine and the Lutheran Church with their clandestine practices; therefore, this book has always been a thorn in their side, as well as in the side of all those who flirt with the Reformed and the Unrists.

The dispute within the Lutheran Church, i.e. between the Augsburg Confession relatives, first arose over the so-called In

terim. No sooner had Luther closed his eyes in 1546 than the war between the emperor and the Protestant estates broke out, as he had predicted, but it came to an unfortunate end for the latter, for in the Battle of Mühlberg (1547) the defeat and capture of the Elector John Frederick the Magnanimous also sealed the defeat of the other estates. After the emperor, Carl V, had thus regained power, he had the Augsburg Interim drawn up, a document that was to serve as a guideline for the Protestant and Roman churches until a general conciliar decision was reached, and to which both parts were to submit. But since this interim actually only allowed the papal heresies to exist and only permitted the Protestants to marry priests and to partake of the Lord's Supper in both forms, the Protestants could not accept it without denial; but as far as the emperor's power reached, they were forced to do so by threat and force; nevertheless, even then many remained steadfast and rejected the interim, among them especially the city of Magdeburg.

Even Elector Moritz, who now ruled in the lands of the imprisoned Elector, wanted this interim for his Lutheran subjects.

He therefore arranged negotiations to modify it in such a way that it could be accepted if necessary, and after Melancthon's expert opinion on it had been obtained, the Leipzig Interim (1548) came into being. This gave the Augsburg Interim a new meaning. In doctrine, it dropped some of the things that had hitherto been held fast, and in other respects it expressed them in such a way that both the papists and the Protestants thought they could find their doctrine in it. Melancthon and his school, who had actually written it, accepted the Interim, but of course a large number of Lutheran theologians and Christians still saw in it a betrayal of their church and of God's Word, and therefore fought fiercely against it and its authors and went into exile rather than sign it.

But while the church, through these interims and the yielding to them on the part of the small believers, came into a sad state of disruption, and this union, as with all such works, became more and more a confusion, while one was now also forced, because the victorious emperor wanted it that way, to send for the Council in Trent, although just now nothing good at all could be hoped from it; indeed, while already several Lutheran preachers, among them Brenz von Würtem

berg, had arrived in Trent, and Melanchthon with two theologians from Leipzig was already on his way there (1552): suddenly, Prince Moritz put a quick end to all interim and conciliar complaints by betraying the emperor just as he had betrayed his fellow believers before. He had hardly stormed Magdeburg on the Emperor's behalf and enlarged his army as much as possible when he declared war on the Emperor and attacked him like a bolt of lightning; only the quickest flight could save the Emperor himself from the hands of this prudent prince. This victory and the further steps taken by Prince Moritz forced the Emperor to sign the Treaty of Passau (1552). According to this treaty, none of the Protestant estates was to be burdened in any way in religious matters against their will and conscience, except for a complete settlement. Finally, on September 25, 1555, the Augsburg Religious Peace was concluded, albeit under protest of the pope, which solemnly assured the Protestant Church of Germany, as far as it was affiliated with the Augsburg Confession, i.e. actually only the Lutheran Church, complete independence from the pope and equal freedom and rights with the members of the Roman Church. Although this peace eliminated the Interims forever, the controversy that had been stirred up by it continued, since the strict Lutheran church teachers at Jena rightly accused Melanchthon and his school at Wittenberg of betraying the good cause of the gospel, tried to convince them of this, and established the principle that in times of persecution one should not give way to one's enemies, nor give in to them, even in matters of middle importance.

But the doctrinal dispute that had the most profound impact on the existence of the Lutheran church was the one about Holy Communion. Lord's Supper. Calvin had explicitly distanced himself from Zwingli's teaching on this subject by assuming a spiritual communication of Christ to his believers in the Lord's Supper, thus admitting to a certain extent a presence of Christ in this sacrament, albeit only a spiritual one. Melanchthon, who was in all too frequent correspondence with Calvin and Bucer, was moved by the right simplicity, so that he believed that he could stand in peace and unity with those who still accepted a presence of Christ in the Lord's Supper, even if not a bodily one, and seek the union of both churches on this basis; He therefore not only allowed the Calvinists, even in his environment, to rule without contradiction, but also taught his students such ways of speaking that were compatible with those of Calvin.

The Lutherans were called crypto-Calvinists because they secretly adhered to the Calvinist doctrines. But the faithful guardians of the Lutheran Zion raised their voices again and tried to counter this new danger by word and writing. But just as the false-believing churches always did not shy away from dishonest means to spread their error, so it happened here, too. The crypto-Calvinists could not hope for salvation in open warfare with weapons from the Scriptures, but only in secret machinations, by trying to gain control through cunning, mischievousness and deceit, and where they gained it, they "deposed" and drove out the faithful Lutheran theologians, as for example in Bremen, where they sent fourteen Lutheran preachers into exile. A falsified catechism was even now published in Wittenberg.

The then Elector August did not yet suspect any of this, but rather believed that his country was still the headquarters of true Lutheranism; however, when he was increasingly warned from various sides about the Calvinist networks that were already spreading over his country, he finally confronted the Wittenberg theologians about this; But even now these two-faced people, who called all those who were repugnant to them sacramentaries, in order to give themselves the appearance of arguing with and for Luther, succeeded in deceiving the kind, honest Elector by means of the Dresden Confession (1571), which they had drawn up, in such a way that he himself was taken against the strict Lutherans and proceeded against them with dismissal; even a Wigand and Heshusius were now expelled.

Made bold by this, the Calvinists went one step further and published a paper on the Holy Communion. In it, they explicitly and scornfully rejected that which otherwise distinguished Lutheran doctrine from Calvinist doctrine (1574). Since, at the same time, through an intercepted correspondence, the secret machinations of this party were also revealed on another side, and the influential personal physician of the Elector, Dr. Peucer, a physician-in-law of the Elector, was also found to be involved in the matter, the Lutheran party was also found to be involved in the matter. Peucer, a son-in-law of Melanchthon, as well as two court preachers were revealed as the heads of this party, the Elector finally awoke from his security and now saw that his trust and that of the church had been shamefully abused, but now his displeasure was all the greater, and after immediate investigation he had the secret Calvinists confiscated

and finally expelled from the country. In all Saxon churches a thanksgiving festival was ordered because of the happy extermination of the crypto-Calvinists, and a commemorative coin was struck in lasting memory of this victory (1574).

Thus, although cryptocalvinism was suppressed in Saxony, it was because its followers were people who held neither loyalty nor faith, and treacherously thought otherwise.

The fact that the people said something else was by no means completely eradicated. This was also well recognized by Prince Augustus, and he therefore thought about how this error could be remedied thoroughly and forever; he therefore consulted with other princes and many counts and lords.

In the meantime, Dr. Jakob Andreä, chancellor and provost of Tübingen, had already made every effort since 1569 to restore peace to the church; he worked both through writing and through personal encouragement and covered many thousands of miles on 126 journeys with great hardship and danger, and for the sake of the church put aside all the comforts of home life, all consideration for his wife and his twelve children. His six sermons "on the divisions in the Protestant Church" met with little approval in this form, so he reformulated them into eleven affirmative and negative articles, and after further negotiations with Swabian and Saxon theologians, this now improved writing received the name Swabian-Saxon Concordia Formula, and after it was accepted in Swabia and Lower Saxony, here especially by Duke Julius, was sent by the latter to Elector Augustus. Around the same time, he had also received the so-called Maulbrunn Formula through Count G. E. von Henneberg, who had received this writing from Luc. Osiander and Balth. Bidembach to settle the ecclesiastical disputes.

In the meantime, however, the Elector himself had not been idle. He had first obtained the opinion of his secret advisors, to whom he sent the following memorial: "Although I have thought of many opinions, I find it almost difficult and almost impossible to establish and make a unity among us who want to be of the Augsburg Confession, in view of the fact that almost in every lord's country a special doctrine, which is called a *Corpus Doctrinae*, has been established and set up.

I thought whether it would not be a way that we, who profess the Augsburg Confession, would unite and "compare" with each other in a friendly way, that each gentleman would name etzliche peace-loving theologians, about three or four persons, likewise also as many political councils, and the gentlemen would consider that each gentleman would bring his *Corpus Doctrinae* with him, and then handed over to all the theologians and political councils in such a way that they let the Augsburg Confession be their guideline, and saw, discussed and deliberated in the *Corpus Doctrinae*, how by God's grace one *Corpus Doctrinae* could be made out of all of them, to which we could all confess and that the same book or *Corpus Doctrinae* would be printed anew, and in each Lord's country be published to his clergymen, to show themselves according to the same." Di

The Elector's secret councils could only approve of his excellent proposals; he therefore again contacted other Protestant estates, and when his proposals met with a favorable response everywhere, he summoned twelve theologians to Lichtenburg Castle in February 1576 to "consider" and discuss this matter further.

There were three points that the same people, in order to establish unity, thought they had to put especially at the heart, and from which they expected the best result.

First. All bickering, all accusations and all pamphlets should be forgotten, buried, and considered dead and destroyed.

Secondly. All crypto-Calvinist books, such as the new Wittenberg Catechism, the Grundfeste, and the Dresden Confession, should be abolished; Melancthon's *Corpus Doctrinae* should also no longer be imposed on the conscience as a rule of faith; only the Holy Scriptures, the Augsburg Confession, its Apology, the Schmalkaldic Articles, and Luther's two catechisms should be considered the norm of faith.

Thirdly. Some unsuspicious theologians, even foreign ones, should be appointed and should carry out the work of Concord in such a way that they would rewrite the articles of the Augsburg Confession one after the other, expose all the doctrine that had been torn down against it, but without naming the persons, and explain the pure doctrine in Christian terms.

As soon as the Elector had this expert opinion in his hands, he sent the above Swabian-Saxon Concordia Formula as well as the Maulbrunn Formula to Andreä, who was just present in Saxony, in order to obtain his advice, and when he advised that both writings should be combined into one, When Andreä advised to unite both writings into one, because the first was too long and the latter too short, he proceeded to the actual work and summoned twenty theologians to Torgau in May 1576, eighteen of whom actually appeared at this momentous meeting, among them six foreign scholars of God. The most distinguished were: Dr. Mörlin, Dr. Selnecker, Dr. Jak. Andreä, Dr. D. Chyträus, Dr. M. Chemnitz. The convention of these men had the most gratifying progress and outcome, they proceeded in all respects according to the above expert opinions and were able to present the best results of their work to the Elector as early as June: he wanted to spend a hundred thousand florins and more to restore church peace, took the document in his hands with great joy, examined it himself, had his secret council examine it, and then sent it to the other Lutheran princes and estates with the request that they also examine it and send him any concerns and reminders that were found to be relevant.

The wise Elector was anxious to make this writing as perfect as possible in content and form, to make it a common work and thus also the common property of all.

When most of the reservations and expert opinions, twenty-five in number, had been received, the Elector handed them over to the three theologians Andreä, Chemnitz and Selnecker, to whom three more were later added, in order to improve the above-mentioned writing produced in Torgau as much as truth permitted. This happened in Bergen near Magdeburg in the year 1577. Most of the expert opinions were very praiseworthy, and thanked God for the light of pure life contained in this Torgau book, as well as for the laudable zeal of the Elector.) What had been censured was partly put aside, partly the censors were brought to better thoughts by the clearer discussion that had taken place. In order to remedy the complaint about the vastness of the book, an excerpt was made and placed in front of the work for the purpose of an easier overview; it is the so-called "summary concept" and also contains twelve articles, like the "thorough explanation.

After the work (now called Bergisches, also Concordienbuch) was again carefully reviewed and improved, the Elector again made sure that it was sent to the other states for further review and final signature. This signature was gladly given, and by the next year, 1578, 3 Electors, 20 Princes, 24 Counts, 4 Barons, 38 Imperial Cities, and 8,000 magistrates had voluntarily signed their names, and subsequently more were added.

Everyone was given time to do so, no one was forced, neither by flattery, nor threats, nor force, on the contrary, everyone was admonished not to sign against his conscience, as it is expressly stated in the preface: "Therefore we herewith testify before the face of God Almighty and the whole of Christendom that our mind and opinion is not at all to give cause for some complaint and persecution of the poor oppressed Christians by this Christian settlement. Only the stiff-necked seducers and blasphemers were no longer to be tolerated, as is evident from the same preface, and the secret enemies of the truth were to be denied a passport. Some estates, to whom one could not deny the pure doctrine, did not sign either,

but this did not happen only because of partly political, partly personally honorable, stingy reasons, because they had not been consulted enough; others did not sign because they were either open or clandestine Calvinists, and because they had not been consulted enough.

The Elector had grayed his hair over this work; when his attention was drawn to it, he is said to have replied: "These are the Calvinists!"

Thus, at this touchstone of many hearts, thoughts were revealed; what had been desired was achieved: the threshing floor of the Lutheran church was cleared of much chaff, the little foxes that spoiled the vineyard of the Lord were caught or driven out; those who had been bound together in spirit by One Doctrine and One Faith now had a new bond that also united them outwardly; a new, firm, solid wall was built around the Lutheran Zion.

Now that everything had progressed so well, there was no further hesitation to publish the entire Concordia. In 1579, Andreä wrote the preface to the book that was thus created and in which the three general Symbola, the Augsburg Confession, its Apology, the Schmalkaldic Articles and the two catechisms of Luther were also included. After it had been reviewed by other divine scholars and signed by the princes and estates mentioned at the end, this preface precedes the entire Concordia book. In this preface, the reasons are shown that drove them to this work, namely, not to make something new, but to eliminate the disunity among the relatives of the Augsburg Confession, and to show the Roman Church that they still stood on the old foundation of the doctrine known in the Augsburg Confession and intended to persevere with it, i.e., that they did not differ from it and the other public confessions of the Lutheran Church, neither in *rebus* nor *phasibus*, i.e., *neither in doctrine nor in phrases*. i.e. neither in doctrine nor in the way of speaking about it. And finally, "so that the restless, quarrelsome people, who do not want to be bound to a certain form of pure doctrine, are not free and open to arouse disputations of their own liking and to introduce and advocate unruly errors.

Thus equipped, the so-called Concordienbuch with the naturally German *) Concordienformel appeared together with all other Lutheran confessional writings for the first time on June 25, 1580, just half a century after the Augsburg Confession had been handed over, "a lasting testimony" says Guericke "of the manly firmness of faith of the time, which had been able to bring about and maintain such a work in unanimous cooperation. The struggle of the Reformation, long since fought outwardly, had only now passed through its full stage inwardly as well."

Now, as far as the content is concerned, the

The first Latin translation was provided by Lucas Osiander as early as 1580, and Selnecker changed and improved it in 1582. Later, this translation was also reviewed and improved at a convention under Chemnitz's direction, and then included in the first authentic edition in 1584 and retained ever since.

Concordia Formula into two main parts. The first is the "Epitome, (i.e.) Summarischer Begriff (oder Auszug) der streitigen Artikel zwischen den Theologen Augsburgischer Confession" 2c. The other part is titled: "Solida Declaratio, (i.e.) Gründliche.... Erklärung etlicher Artikel Augsburgischer Confession, in welchen eine zeitlang unter etlichen Theologen, derselbigen zugethan, Streit vorgefallen" 2c. Each of these two parts has twelve articles, which deal with the same doctrines in both, but are different in form and execution, as the titles indicate, in that the "Summarische Begriff" gives a brief summary of the doctrines further elaborated in the "Erklärung" in such a way that first the *status controversiae*, i.e. the point of contention, is stated in concise words, followed by *affirmativa. (pars)* i.e. what is recognized and known as the pure doctrine, and finally *negativa (pars)* i.e. the false counter-doctrine that is rejected.

The "Thorough Explanation" then spreads over all this in detail and extensively, but without bringing the material just as precisely into these three sections. It draws its proofs from God's word, the symbols already mentioned, Luther's writings and the old church fathers. In addition, each section is preceded by a special introduction in which they profess the symbols already recognized in the Lutheran Church and promise to judge and adjudicate these disputes among the churches related to the Augsburg Confession according to them. A short preface, which also precedes the "Thorough Declaration", also gives, like the great introduction to the entire Concordia Book, the reason why this formula of agreement was drawn up, namely because: "some theologians have deviated from some of the high and noble articles of the Protestant Confession, and either have not attained the right understanding of the same, or have ever failed to do so, or even to imply a foreign understanding, and have wanted to be, and make use of and boast of, the Augsburg Confession, from which burdensome and harmful divisions have arisen in the pure Protestant churches." (Just as it is happening in America today.)

Since, by the way, the purpose of the Concordia Formula is mainly to explain the Augsburg Confession in relation to the deviations of the Augsburg Confession relatives of the closer, and to warn against them, what is said there against the Papist sect has not been explained further here. As for the *damnamus* or verdict of condemnation on the false teachers and doctrines, which so many take offense at, the authors themselves speak in the great preface thus.

It is not our will and opinion that this refers to persons who err out of simplicity and do not blaspheme the truth of the divine word, but rather to entire churches within or outside the Holy Roman Empire of the German Nation. It is not our intention that this refers to false and seductive teachings and to the same stiff-necked teachers and blasphemers whom we by no means intend to tolerate in our countries, churches and schools.

Since, by the way, the Concordia formula does not name any persons when presenting the false doctrine and only says what is unavoidably necessary about the points of contention, a short history of each article may follow here for a better understanding. The first article deals with original sin.

I. From original sin.

V. Striegel had claimed in 1558 that human nature was not so corrupt that it could not contribute to their conversion, since original sin in the nature of man was only an *accidens*, something accidental. In a disputation with him, Matthias Flacius, on the other hand, asserted that human nature, being thoroughly depraved, could not only contribute nothing to the conversion of man, but only stood in the way of it, because the original sin of man was substance, i.e. nature and essence. Both are now rejected in this article, the former as leading to Pelagianism, the latter as leading to Manichaeism. At the same time it is shown that the original sin is such a deep corruption of human nature that nothing healthy or uncorrupted remains in the body and soul of man, or in his inner or outer powers, and that, although man, after having committed the one sin in paradise, no longer thought, spoke or did anything evil, nevertheless his nature and person would be and would remain completely corrupt before God and spiritually dead to all good, as the apostle says, "we are children of wrath by nature." Nevertheless, a distinction is to be made between man's nature, which, even after the fall, is God's creature, and original sin, which dwells and clings in it and is the work of the devil. All this is proved by the 3rd article of the apostolic symbol. Symbolum.

II. of free will.

The Wittenberg school with its defender of the Hanpt, Joh. Pfeffinger, taught that the free will of man was by no means so completely destroyed by the Fall that he, strengthened by the Holy Spirit, could not

"cooperate" after the first impulse to conversion. They thought that the ability of the human free will to convert after the first stimulation was not so completely destroyed by the Fall that it could not "cooperate" after the first stimulation by the Holy Spirit, even if only a little. They thought that the ability to accept the good remained in man, and that only the power of the Holy Spirit was needed to transform this ability into action. They thought that the ability to accept the good remained in man and that only the power of the Holy Spirit was needed to put this ability into action and cooperation.

They were called synergists because of the word "cooperate". Others taught that man's will before, during and after his conversion was contrary to the Holy Spirit. The word "cooperate" was used to describe the synergists. The Holy Spirit is also given to those who deliberately and persistently resist.

On the other hand, it was stated that man's free will in spiritual matters was nothing, that he could not contribute anything, not even the slightest thing, to his conversion by his own efforts, send himself to it, work for it, or cooperate in it, but that he was completely dead to goodness, so that he could neither prepare himself for grace, nor accept the offered grace from himself; God must first make an obedient will out of the naturally rebellious will. Therefore, there are only two causes of conversion, namely the Word and the Holy Spirit. Rather, it is only after conversion that the human will is capable, active, and skilled so that it can then cooperate in all the works that the Holy Spirit performs in us. It is only after conversion that the will of man is able, active and skilled to participate in all the works that the Holy Spirit performs in us. Only in external things does man still have a certain amount of free will, so that he can, for example, hear or not hear and read the word of God externally. Although it does not depend on the preacher's planting and watering, nor on the listener's walking or willing, one should not doubt that where the pure word is heard and taken seriously, God draws the hearts to Himself and converts them through His great mercy. But he who despises God's means of grace has only himself to blame if he is not converted and thus perishes.

III Of the righteousness of faith before God.

Andreas Osiander, the father of Lucas Osiander, who co-wrote the Formula of Concord, had taught of justification that man is not merely declared righteous by faith, but is made righteous; that faith does not make righteous merely because it grasps the merit of Christ, but because it sanctifies man; he thus placed man's justification also in his own sanctification. Accordingly, he further assumed that Christ is our reconciler only according to his divine nature, and that as Christ in us he is our righteousness. In contrast, F. Stancarus *) from Mantua taught in the Nestorian way: Christ is our righteousness only according to his human nature.

On the other hand, this article states: that Christ is our righteousness according to both natures, divine and human; that the believing man before God is

*) Since this restless man caused confusion wherever he went, his name was soon used proverbially, and so even now a restless, confusing and quarrelsome person is called a "troublemaker," i.e. a Stancarus.

The first is to be justified, that is, to be absolved from sin and its penalties, without any regard to his own sanctification or to his present or future good works, but solely for the sake of Christ's righteousness and holiness, which he has embraced in faith. Justification and sanctification, faith and love or good works, must therefore be strictly separated; the former must first be present before the latter can follow. It is wrong that a man must first make himself worthy through a pious life, so that the merit of Christ can be imparted to him afterwards, but first one must grasp the merit of Christ in faith, and only then can one lead a new and pious life as a new and born-again man.

IV. Of good works.

Of the same, G. Major, professor at Wittenberg, had taught: "Good works are necessary for salvation; because the pure doctrine of justification could easily be obscured by this expression, Nicolaus v. Amsdorf and others had spoken out against it, but in their zeal had made the assertion: good works are harmful for salvation; although he admittedly meant this only in the sense that someone relied on them, this speech was just as easily misunderstood as the first.

On the other hand, it is now stated that both ways of speaking should be avoided in the future. In general, when speaking of the causes of salvation, good works should not be included in any way, but remain with what the apostle says Rom. 3:28: "through faith alone. We are obliged to do good deeds, but if they are to please God, they must not be done out of compulsion, but out of a voluntary spirit and with good will. Although the good works of Christians still have many defects, they are pleasing and acceptable to God, because the person who has grasped Christ's merit and perfection is pleasing to Him.

That one should also be diligent in good works, they show from Peter's saying that one should make his profession firm, i.e. see to it that one does not fall from it and lose spirit and gifts, which happens through sloth and evil works.

V. Of the Law and the Gospel.

Joh. Agricola, court preacher in Churbrandenburg (s1566) and co-author of the infamous Augsburg Interim, had initially claimed that repentance should be taught not from the law but from the gospel of Christ's suffering and death. Agricola, initially with the intention of emphasizing the gospel, claimed that repentance should not be taught from the law, but from the gospel of Christ's suffering and death; indeed, it was no longer necessary for Christians and belonged in the town hall, not in the church. the pulpit. Although he later recanted this, there were still others who held on to this error and tried to maintain it. They were called antinomians (lawbreakers).

Against this, it is stated here that the law has by no means been abolished, but that just as the law and the gospel have been in the church from the beginning of the world, so they will continue to exist and remain side by side until the end of the world. Care must be taken that the two are properly divided and not mixed with one another, as happens, for example, when the gospel is made into a doctrine of the law. The gospel, insofar as it is opposed to the law, is only a sermon of grace, not a sermon of repentance; everything, therefore, that punishes sin and therefore preaches repentance actually belongs to the sermon of the law. Therefore, although the suffering and death of Christ contain a very serious, terrible sermon on repentance, this is still, insofar as it preaches the wrath of God and repentance, "not yet the actual preaching of the gospel, but the preaching of Moses and the law, and therefore a foreign work of Christ, through which he comes to his own ministry, i.e. preaching grace, comforting and making alive.

VI The third custom of the law.

Misled by the above-mentioned errors and by the words of the apostle: "No law is given to the righteous," others had further surrendered to the error: as if the law had been abolished at least according to its third use, namely, to be a rule and guideline for the faithful; for the righteous is a law unto himself and therefore no longer needs the law's teaching and doing.

On the other hand, our fathers teach in this article that although believers are free from the curse and constraint of the law, they are not without the law, but rather are redeemed because they should live and walk according to it, since it is God's unchanging will; And this all the more because their regeneration is by no means complete, but has only just begun, so that the old Adam, "the stubborn, quarrelsome ass," is still with them and a part of them, and does everything good only under compulsion and against his will; therefore the believers also need not only that the law of the Lord always shine before them, but also that

the old Adam be urged with admonition, with threats and punishments, that he follow the spirit and do good. At the same time, however, they also show the difference between those of the law and the works of the Spirit; the former find those works which man does, prompted to do them solely by the promise or threat of the law; the latter, the fruits of the Spirit, find works which believers do, provided they are born again,

They perform as if they knew of no commandment, threat or promise, and these are actually only good works that please God.

VII Of the Holy Supper of Christ.

The most profound disputes had just arisen over this doctrine and gave, as was told above, the next cause for the writing of the Concordia formula, Dr. Luther, of blessed memory, had clearly and unambiguously brought to light the scriptural doctrine: that Christ is bodily present in this sacrament and is distributed and received by Him, and invincibly upheld it against Zwingli, who interpreted the words: that means my body. When Zwingli was killed in a battle in 1531 and the so-called Wittenberg Concordia came into being in 1536, in which Bucer, Capito and other heads of the Zwinglians recanted their error and declared their support for the Augsburg Confession without reservations, it seemed that the Wittenberg Concordia would be a success. Confession without reservation, it seemed as if this discord had really been settled forever, and Luther sang with a happy heart: "Herr, nun lasse du dein Diener im Frieden fahren. But it soon became apparent that the fanatically Zwinglian party was by no means willing to abandon their errors; on the contrary, they let Zwingli's writings go out anew, thus making a mockery of the Wittenberg union; so Luther saw that an agreement was out of the question, and foreseeing the coming, new errors in this matter, he issued his "Confession of the Holy Communion against the Enthusiasts" in 1544, a short time before his death. A last powerful testimony and legacy to the church, a last exhortation to preserve the pure doctrine; but alas, it was all too soon forgotten by many.

When, after Luther's blessed departure, John Calvin stood up in Geneva and, apparently coming closer to the Lutheran church, taught that Christ really and truly communicates Himself to the **believing soul** in the Lord's Supper, many, even within the Lutheran church, were tempted to fall for this new teaching. Many, even within the Lutheran Church, were tempted to fall in with this new teaching, although Calvin, despite this beautiful-sounding phrase, still tampered with Christ's words of institution in a genuinely rationalistic manner, even though he by no means admitted that Christ communicates Himself through sacramental eating and drinking, but rather his constant opinion was that Christ communicates Himself only through the power of the Holy Spirit in faith. He was of the opinion that Christ communicated himself only through the power of the Holy Spirit in faith, that is, not bodily, for according to his humanity he was seated at the right hand of God in heaven; 'on the other hand, only spiritually, according to his divine nature with his merit and his power, therefore the unbeliever received nothing but bread and wine in the Lord's Supper. All those who accepted these teachings and yet called themselves Lutheran were called crypto-Calvinists, and we were called Lutherans.

have seen above how badly they have traduced and betrayed the Lutheran Church. Against them, who are also called Sacramentarians here, the doctrine of the Augsburg Confession about the Holy Scriptures is now being used. Confession on the Holy Communion. Against them, who are also called sacramentaries here, the teaching of the Augsburg Confession on the Holy Communion is widely explained and unanimously confessed: that the words of Christ's institution are not to be taken in any other sense than what they read, and that therefore in the Holy Communion the true body of Christ is not to be taken in any other sense than what they read. This is proved by all the sayings that deal with the Holy Communion, and that the true body and blood of Christ are truly present, distributed in, with, and under the bread and wine, and received orally by all who partake of it, whether believers or unbelievers, but by the latter for salvation, and by the former for judgment. The Lord's Supper. God's right hand, it is further said, is everywhere, therefore Christ is not spatially enclosed in heaven; indeed, because he is true God and man in one person, his body must also be everywhere, for God is everywhere. One should not be offended by this, because God has other ways of being in one place than only the spatial one. The oral or bodily eating and drinking of Christ in the Lord's Supper does not happen in a carnal, capernaïtic way, but in a supernatural, heavenly and incomprehensible way. Weak believers who repent of their sins do not receive the Lord's Supper for judgment; only those who do not accept Christ as their Savior are unworthy; one does not become worthy by his own preparation, but only by the merit of Christ, which he has received in faith.

(To be continued.)

To the ecclesiastical chronicle.

Ohio Synod. In the last issue of last year's "Lutheran" we took the liberty of remarking that the theses on church and ministry presented to the Ohio Synod, among others the first one, were ambiguous and therefore not suitable to serve as a basis for righteous doctrinal purification. From the "Lutherische Kirchenzeitung" of November 1 we now see, to our great joy, that the dear Ohio Synod has made important changes with the theses themselves and, for example, has changed the first thesis in such a way that the ambiguity is removed from it. It now reads as follows: "According to our confessions, there must always be and remain one, holy, Christian church, which is the assembly (congregation) of all believers; the marks are pure Word and Sacrament, by which one can recognize both, the existence of the church in general, and distinguish the true from the falsified." The discussion about the church question took three whole days.

in claim. The result was unanimous. The theses on the ministry are to be discussed at the next regular meeting and the first three days are to be used for this again. May the Lord then give the Synod the grace to come to the same opinion on this point as well, in one sense and in one opinion according to God's word and the confession of the church. Far from begrudging the Ohio Synod the victories which truth celebrates in it, we rather rejoice over them no less than if they had been carried off among ourselves; not from "desires of conquest," but because we believe in a communion not only of all goods and gifts, but also of all sufferings, wounds, struggles, and victories of the church. W. [Walther]

The **Presbyterians** (old school) at St. Louis have separated. 7 preachers and 3 elders remained with the Presbyterian General Synod and 10 preachers and 10 elders have joined with those who do not want the policy introduced into the church. The Presbyterian Synod of Kentucky also divided at its recent meeting; 57 members declared themselves in favor of the General Assembly and 99 supported the Louisville Presbytery in its rejection of mixing religion with political party views. The Presbyterian community, with the Methodist, presents the sad spectacle that in a church, even after the war, political party fanaticism still burns on, not caring that over it the church is divided and the religious interest therein devoured. W. [Walther]

Lament, admonition and punishment of a preacher in Germany. "Similar to the pope, the Lutheran princes do the same. They, too, have usurped the power of church government in the Lutheran regional churches, they make laws in them, and these laws must be higher than God's Word - that is, they reach into the high priesthood of the Lord Christ and take what is his. On the other hand, they have also taken away the key office from the pastors and congregations and thus, by stealing the authority that belongs to the churches and congregations, have interfered with the priesthood of the pastors and congregations. What misery has followed from this! What secularization of the church! Indeed, in most places it has become an obedient servant of the worldly power. The free mistress Sarah has degraded herself to the

slave Hagar. She has let men command her what to believe, preach, and act - and has forgotten her head, the Lord Christ. What a pity this is! O Christians all - wake up, wake up! Why do you let your priestly rights be taken from you? You have the right and the power from God's word to examine all teachings, to accept the right teachers alone, to reject the false prophets and strangers - you need, nay you

You should not and must not suffer a false prophet as a pastor among you; you must flee these people and go out from them. You have the right and the power to exercise the office of the keys - well then, exercise it - but do not let a presumptuous power of man keep you from doing God's will and using your teasing! Confess the word of God and give glory to God alone. You have the inclination and the power not to let yourselves be tyrannized in the church by the statutes of men; you should rather preserve your evangelical freedom, which Christ has bought for you at a high price. Well, why don't you do it? Is bondage so much dearer and more pleasant to you than freedom? Why do you let yourselves be caught again under the servile yoke of the letter? You started it in the spirit - do you want to finish it in the flesh? You say: "Yes, we do not have the responsibility for it, the authorities have it. Do you think so? Oh, far from it! What Christ, your Lord, has given you in his holy, precious merit, you must not let it be taken from you. If you let it be taken from you, it is your fault and your responsibility, for without your will no one can take it from you. You should rather suffer everything and carry Christ's cross than deny and hate Christ and his suffering and cross. On the last day you will have to give an account of how you have grown with your pounds, and no one can settle this account for you. You yourself and no one else will have to answer for it. When the Lord asks you: Why did you stay with your false pastor and not leave him? - What will you say then? If you say, "Yes, dear Lord, the authorities have put him in our place, they are responsible for him," the Lord will say to you, "Yes, I want to get hold of the authorities, they won't escape me, but now I have to deal with you. You, answer, why did you not obey me? You won't be able to say anything about it, in the end you are a lazy servant who has no excuse. Your conscience punishes you, you have heard it from God's word, that one should flee false teachers, unanged emperor, king, pope, father and mother. - You did not do it and now you are silent! O soul, be afraid of your responsibility, which awaits you so threateningly, and act as a wise steward with your goods!

Or do you say: yes, the authorities force us to stay with our pastor. We must! - A Christian does not have to do this. Where is it written that the authorities are above God? Or that one must obey them more than God's Word? I read just the opposite, namely, that the authorities are under God, and that one should obey God more than men. - Yes, you say, that is an evil thing, for the authorities have means of coercion, fines, imprisonment, sword, and so on. Oh, you want to go out there? Yes, of course, if you want to be seen in front of men.

If you are more afraid of people and their punishments than of God and his punishments, you are in trouble. But you should not be afraid of those who can only kill the body but are not able to kill the soul - you should rather be afraid of God, who can destroy both body and soul in hell. See what the dear apostles and the holy martyrs did. Martyrs! They were supposed to obey men more than God, but they did not and suffered all kinds of torture because of it. You admire that, don't you? But you don't like it yourself? Poor man, you are not yet ready for the kingdom of God. Whoever shuns men, punishments, death, fire and sword more than God's judgments, is an idolater and has no part in the kingdom of Christ. So think carefully! There is still time. Do not allow Christ to be deprived of his authority, do not allow yourself to be deprived of your Christian rights. Confess, argue, suffer over it - it is worth the trouble and pain on earth. Is not your Christ worth so much to you that you gladly give up everything for him?"

Illinois Mormons. There are said to be 10,000 Joe Smith Mormons in Illinois and adjoining states. Their most important settlement is Plano, a striving place about 50 miles from Chicago. There resides Joseph Smith, "prophet, priest, and king" of the latter-day Saints, by virtue of the laying on of hands of his well-known father, "Joseph Smith the Martyr," as the faithful call him. Without doubt, the murder of the Mormon prophet gave a new impetus to the progress of this new and peculiar religion. Smith is a staunch defender of the principle of monogamy, and this is the main difference between the Illinois and Utah Mormons. Joseph Smith is not rich, and in contrast to the wealth and worldliness of Brigham Young, he seeks something in being truly poor in his bearing and dress. He wears almost shabby clothes and makes no pretense of scholarship and finer education. His manners find cordial and unfeigned, and his popularity among his followers is unbounded. The "gentiles" of the area speak well of this community in every respect. It is moral, orderly, and industrious, so that it resembles a society of Quakers.

Moreover, it is remarkable that while the Mormons of Utah are mostly foreigners, the Mormons in Illinois are almost all Americans and more highly educated than the Salt Lake Saints.

Spread of Chiliasm in England. According to the *Observer* of Nov. 9, the London correspondent of the *American Presbyterian* reports: "Among the clergy of the ruling (Episcopal) church there is a general expectation that the personal return of Christ is at hand and that things are going badly. and worse until he arrives. Therefore, one submits to things as they are almost without grumbling."

Perpetua.

When the emperor Severus (193-211 A.D.) raged against the Christians, many men and women in Carthage became blood witnesses to the truth. Among them was Perpetua, a young noble woman who carried an infant at her breast. When she was led into prison with many others, her father, who was still a pagan, followed, and barred her from denying her faith; but she said, "I cannot say otherwise than that I am a Christian." At first, her imprisonment was tolerable; the Christians were allowed to visit her and to build themselves up together with her from the word of God. But soon after, she was assigned a dull, narrow dungeon, and the infant was separated from her loving mother. When she was to be interrogated, her father, who loved his daughter tenderly, went to her once more: "Have pity on my gray hairs," he begged, "have pity on your child, who cannot outlive you, let yourself be softened, for if you perish we shall be ashamed before all men." He kissed her hands, threw himself at her feet and begged her with tears. Lovingly Perpetua bowed down to him and begged him to submit to the divine will, she could not, she must not do otherwise. Still on the place of the interrogation, her father came to her, pleading and wailing, and the judge exhorted her to have mercy on her father and her child. "Oh how his sorrowful age grieves me," she said, "but still - I am a Christian." She was condemned to be thrown to the wild beasts, and died under long struggles with high joy. - —

Learn from this shining example of Christian faithfulness, first of all, your indolent, indifferent, suffering heart, but then also understand the meaning of Christ's words (Luc. 14, 26.): "If anyone comes to Me and does not hate his father, mother, wife, children, brothers, sisters, even his own life, he cannot be My disciple."

(Sunday Messenger.)

Because their conscience testifies to them. Rom. 1.

Emperor Nero in Rome, the same bloodthirsty tyrant who had his wife Octavia, his mother Agrippina, his teacher Seneca executed, - it was under whose reign and by whose order the first persecution of Christians in the Roman Empire was imposed. Peter died in Rome on the cross, Paul died in Rome by the sword. But what kind of an end did Emperor Nero come to? His own subjects revolted against him. They searched for him, and he fled. When he finally could no longer evade, he said: "I have lived shamefully, I will die even more shamefully" - and fell on his own sword. - (Gideon.)

Mission Feast.

On 1S. Sunday p. Drin, the Lutheran congregation at Prairie Town, Madison Co. had the joy of being able to celebrate a mission festival in their midst, in which the neighboring congregations of Neu-Gehlenbeck and DorsiS also took active part. Professor Brauer and Pastor Heineman were invited as festival preachers. The total charge for the morning and afternoon was 68 dollars and 40 cents. With the favorable weather, the guests, who could not find sufficient space in the school building at noon or in the evening, could be entertained outdoors.

Tobias Rösch, Past.

Church News.

On the 21st Sunday p. Drin, Rev. M. Tirmenstein, after he had accepted a call from the newly founded Lutheran congregation in Providence, R. I., with the approval of his former congregation in Port Richmond, was installed in office by the undersigned. May the Lord be his sun and shield. Past. Otto Hanser.

Address: ksv. U. Dirmsnstin, ears ok Rsv. Ur. 6br. kuokert,' No. 92 Rortd ückain 8tr., kroviasnov, R.

The **Secret of Wickedness** in the **Roman Papacy**, from its

The teachings and works are presented.

According to the most reliable sources.

by C. J. H. Fick.

We hurry to publish this important, long awaited book of our pastor Fick, which has just left the press and is available at A. Wiebusch & Sohn here for the price of 50 Cts. in paperback (postage 4 Cts.), and 75 Cts. (postage 8 Cts.) is bound in canvas, the I. Lutheran readers, but to recommend it most urgently for immediate purchase and most diligent reading. The more in our days the Pabstacy with all its might picks itself up again and the horn, mortally wounded by the Reformation, grows again for the Pabst and his antichristic empire; The more serious the danger threatening the church through the pope, as the right great antichrist, becomes, because our arch-enemy, the devil, has succeeded in bringing in a direction toward Rome even in the church of the Reformation, in the church of the pure Word and Sacrament, and in shutting the mouths of many degenerate sons of Luther, so that they no longer dare to confess the pope freely and unabashedly as the right antichrist with Luther and the Lutheran church: All the more do we need a book that clearly and concisely proves the secret of the wickedness in the antichristian papacy and lays it bare before everyone's eyes. Well, this godly purpose is fulfilled by the present book in a masterly, victorious manner, and it speaks about it in the introduction itself:

"If some Protestants in our time doubt whether the Pope is the Antichrist, this is probably also due to the fact that they are not familiar enough with the nature of the Papacy. We therefore believe that we are doing our fellow Christians a service by communicating such evidence from reliable writings, which clearly shows the secret of the wickedness in the Roman papacy.

explain. This is the purpose of the present booklet. And it seeks to fulfill it in such a way that in the first part it lists the teachings, in the second the works, by which the Roman popes have expressed to themselves the mark and seal of the Antichrist. As far as the teachings of the popes are concerned, they are taken only from those writings which have an undisputed validity in the Roman church itself. These are first of all the Roman confessional writings, namely the "Canons and Resolutions of the Council of Trent", which, according to the German "Canons", we call the "Canons of Trent".

We cite the German translation of D. M. Smets, a Roman Catholic canon, and "the Roman Catechism," of which we use the German translation by the Roman Catholic professor A. Buse; also canon law and the bulls of the popes. Likewise, with respect to the works of the popes, we note that we have included only those that have been authenticated by proven writers. To the second part is added an appendix, which indicates the historical sources that we have used.

The fact that we have cited so many facts from history that prove the pope to be the Antichrist does not need any justification. Luther says in his preface to the Life of the Popes by Robert Barnes, who was later burned by the papists: "I have poured this out out of great displeasure and indignation, whether I would raise up some Christian pious hearts, that they, whatever they can, from the histories of the papal tyranny and of his most holy churches.

would like to gather together. For the spirit

They know well that what they can read, speak and write against this bloodthirsty, blasphemous and church-robbing whore of the devil is the highest and most pleasing sacrifice of thanksgiving to God the Lord. I do,

who at the beginning I was not very knowledgeable about histories

I was attacking the papacy from the front, from the holy Scriptures; but now I rejoice heartily, since I see how others also attack it from behind, i.e. from the histories, and I feel quite triumphant, since I see how brightly and clearly the histories agree with the Scriptures. For what I have learned and taught from Paul and Daniel, namely, that the pope is the abominable one of God, the histories cry out, as it were, and point it out with fingers and actually show the man." Walch XIV, 351."

Buy it, read it, read it again and you will be
find that here not too much promise, that
everything promised is faithfully and diligently accomplished
And the fruit will be, we can tell you that

I can assure you from experience that you, strengthened in your faith, will freely and unhesitatingly confess yourselves with your Lutheran Church against the Pope as the true Antichrist and, according to Luther's wish and request, will be filled with true hatred against the papacy.

And should still something of the immediate right wei-

The distribution of the excellent book Vor-

The fact that the company is a major player in the market is certainly one of the reasons,
that it is published "for the benefit of the Lutheran orphanage here". —C.

Junii Reformation History.

A new issue of this work has just been published, which covers pages 129 to 160. In it, Mr. Schlitt publishes the following:

"We have received requests from many quarters and have been asked to publish the History of the Reformation more quickly, so that it can be completed in one year.

We are very happy to make this wish a reality. The unspeakable difficulties we have had to fight up to now were the cause of the irregular publication, even though we have done everything in our power to promote it. But now it is possible for us that the issues appear at the right time. In order to carry out the task of having the entire work published punctually and completely within a year, we have decided to publish all of the

We kindly invite the subscribers to subscribe to 200 shares, each at \$5. These shares will be repaid punctually after a period of one year, together with 20 percent, and thus the general wish for the rapid appearance of the great work will be fulfilled.

The costs for the production of the large-scale work amount to over -4000 and by paying in the above 200 shares, we are in a position to complete the entire work within one year. The names of the share holders will be printed at the end of the work and each of them will receive a share certificate (receipt).

Receipt and thanks.

For poor students received by Rev. M. Eirich, collected at the infant baptism at Mr. HuSmann's 57.30. Collecte of the St. Johannis - Gemeinde of Rev. Herzer in Minnesota (for Brunn's) 57. By Paft. K. Moll in Detroit on Mr. Recht's wedding sent 58.01. By Past. Stege from an unnamed 51st Don Mrs. Römheld, St. Louis, 1 quilt, 2 pillow slipcovers, 1 hair crack "nd 1 linen bed sheet. By Mrs. Beck in Columbia, Ill, 7 shirts, 10handkerchiefs, 3 p. Stockings. Through Past. Reinke on the infant baptism Mr. H. Barthel- in Blue JSland, Ill, ges. 54.65. Don Mr. L. Kott there 52.50. Bon Past. A. Reinke 55.

For poor" students received through Pastor Rohrlack from some members of his congregation 4 pairs of stockings, 2 p. gloves, 6 neck bandages, 2 underpants, 2 handkerchiefs, 2 boxes of paper collars, 2 combs.

E. Brewer.
Z'uur Gemiuar household: from an alk, Saxon from TolluSville 10 Bush. Potatoes, 1 barrel of apples and 7 gall. Syrup. By Past. Harter from his Ge", at Lithopolis 532, from Past. Heinemanus Ge", from W. Brunnwort 2 bush. Wheat; by Isenderg St Bush, do.; by H. Lrunnwort 3 Bush. do.; by Eh. Lrasr 6t Bush, do. By Past. Stuidt by his St. PaulSgem. 57M. By Mr. Kruger from- Gem. Caroudelet from himself and from G. Labmann, H. Horstmann, F. Lindemann, F. Lüenkamp, H. Witte, H. Horst, L. Horstmaua, R. Mühlrnhof, H. Wesselmann, H. Hiuterasche and W. Krampe 20 barrels of all kinds of kitchen vegetables. Through Past. Herzer of L. Meyer 50 Pfd.Sutter. Bon A. Fedder in LolliaSville 2 bush. Sweet potato". Through Prof. Walther ander Gem. in Frohna 1 barrel of apples, 1 box of dry apples, and 1 box of 1 gall. Lutte, "nd fruit.

For poor students: By Past. Ernst from Jonas Wagner 1 pair of Stiesel and from Mrs. Weißmüller 2 skeins of woolen yarn. Through Past. Link from Sugar Island 515 for seminarian Denke. Through Past. Dubpernell Collecte from his Ge", 52.25; deslgl. 2 pr. woolen stockings. By Past. I. P. Bey er on infant baptisms at T. Müller u. W- Prange gesam "elt 56.10 for Rudolph. By Past. Dorn von D. "an" 55; by L. Henninghaus 510. by Past. Dörmann by Mrs. Kraft 1 Kiffenüderzug. By Past. Höracke by P. Grub 55; by H. Niemann 55 Lts. By Paft. Schilling on A. Hinkel's infant baptism ges. 54.60 for ASdrand. Remainder of funds "received" for Lllsworth by Pharmacist Mich and now left for use for other poor students here 512.35. Don Mrs. M. Schröder auPast. Dorns Ge", in Port Hudson 2 pairs of woolen socks "nd 50 Ets. By Paft. Stürkm from Fr "ueuverein no Gem. 513 for W. Ernst. Bon Hern" Jltten from Paft. H. Schmidt-Gem. 55 and 1 pair of Hosea for Aulich. ErstlingSgade of Frauenverein-1" Cape Girardeau: 6 bust shirts, 10 collars, 3 pr. woolen squats. A. Crämer

To pay off the church building debt of the congregation at Oshkosh, Wi-, the undersigned certifies in the ram of the congregation to have "received" the following love-gifts: By Paft. Kury 58; by Past. O. Hanser 515; by Past. Günther 53.25; by Past. Klinkenderg 55.10; by Past. Key! Sr. 532.50.

With heartfelt thanks to the dear donors, I would like to ask you to continue to remember us with love, and I am gladly prepared to accept "gifts of love" to pay off our "great debt.

Oshkosh, 1st Ro". 1866.

«. Rohrlack, Rev.

With hearty" thanks m "pfi "g from the congregation dc- Mr. Rev. L. R. Riedel a" the Sand, Creek, Jefferson Lo., Mo., 58.

Paft. Wolf's widow.

Received:

For the ry -luth. hospital". Asylum in St. Louis: Bon of a woman a "s Past. Wedels Gem. in Jefferson Lo. 51.50. by Past. Müller in PirtSdurg by Mrs. Lipp 52. bon N. R. 52.50. bon 2nd M. Herrmann in Iowa Eich 40 Ets. Don the younglings in Immanuel District, St. Louis, by H. Moog and Ed. Ronich 543. Bon Mrs. R. R. there 55. Bon Maria Fey in Chester 54. Bon Mr. Miltz in Frohna, Perry Lo., Mo. 53. By dnt virgins I. Dreieinig- keitS District, St. Louis, 538.25. By Past. Bergt voo der Ge", in Paipdorf, Mo., 52.50. By Past. Bart- ling voo Leonh. bnd. 55. bon Heiar. Beck, Lote Lamp, Mo. thank offering for happy delivery of his wife 55. By Paft. Heizer, collected at children's feast at St. Johaa- alSparish in Steel Lo., Mina. 59.

For the orphanage: By Past. Fick by H. Albrecht 51.

Furthermore, sincere thanks are expressed for the following gifts: from Mr. Leonardt and Mr. Schuricht 3 barrels of flour, worth 543.50; 500 psd. of "ran, worth 53.25; 1 bush of chicken feed. Chicken feed G 51. from Mr. Diebracht & Co. 2 barrels of flour, werth 529.

L. E. Ed. Bertram, KaMrer.

Changed addresses r

F. LoLmuvu, teacher, gobuuwbuxr, oook 6o." Ill-

6eo. Ztsudor, teacher,

909 MvnsduZo 8t., Mlvurcksv, Uis.

Okurles Nüllor, teacher, kort Hudson, kruirIUQ 6o., Uo.

Lutheran, do you have the symbolic books and do you read them?

(Continued.)

VIII. Of the person of Christ.

This article is also directed against the open and secret Calvinists. They limited the personal union between the divine and human natures in Christ and their mutual relations to such a small degree that they could deny the bodily presence of Christ in the Lord's Supper as completely impossible. Accordingly, they maintained that the communion between the divine and human natures of Christ did not extend so far that divine attributes, such as omnipresence, were truly imparted to human nature, but that it consisted merely in the fact that the same person, Christ, could and should be called both God and man, and thus was not a real, actual one, but only such a one, since one nature has the name in common with the other. On the other hand, it was established that there is not only a nominal, but a real, true union of the two natures in Christ, that is, that one nature truly communicates its properties to the other, and thus one nature participates in what is proper to the other, what it does or suffers, yet in such a way that

This takes place without any mixing of natures, so that the essential qualities of one nature never become essential qualities of the other nature. For example, being omniscient or omnipresent are only properties of the divine nature, so they can never become essential properties of the human nature; again, having flesh and blood, being born, suffering and dying are properties of the human nature, so they can never become properties of the divine nature, in short, each nature in Christ remains what it is according to its essence, there is not a third from both, nor is one changed into the other, so that, for example, the human nature would now be changed into a divine one. But just as these two natures in Christ must not be mixed and blended with each other, neither must they be separated from each other, for although they are both present in Christ in their natural qualities, they do not each exist separately in such a way that each forms a special person, but both are united into one person in Christ. This personal union would be quite impossible without a true communion of natures and the sharing of attributes. For the sake of this personal union, the qualities of the one nature are not assigned to it alone, but to the whole person.

For example, not only the human nature of Christ suffered for the sins of the world, but the whole Christ, and therefore God himself, even though according to his human nature. Furthermore, at the conception of Christ, not only the divine nature had all majesty, but the whole Christ, therefore also according to his human nature, although through the divine nature. However, during His suffering He emptied Himself of this nature, but now, after having taken the form of a servant, He has put Himself into the complete use of the divine majesty and attributes also according to His human nature, so that there is no doubt that He is truly present in the Holy Communion also according to His body and blood, i.e. according to His human nature, by virtue of His promise, which is never false. Otherwise, of course, this would be impossible for human nature without this personal union with divine nature. Furthermore, when Christ promises that he will be present with his church on earth until the last day, Matth. 28, it is clear that he will not be there half or half, but according to his whole person, according to his divinity and humanity, for these belong to his person. And how would it be possible that this personal union of the two natures would be dissolved by place, space or time, since even death was not able to separate them, like the

could one give in to the enemies in middle rings or compare oneself with them. This dispute was also very widespread and lasted until the Concordia formula was written.

On the other hand, it was now established that a mediocrity is only that which God has neither commanded nor forbidden, but what God has commanded or forbidden, or what gives the appearance of departing from the truth, or what does not serve to promote the church, these are not mediocrities. Every congregation is at liberty to establish or drop external customs or means, to increase or diminish them, only that it be done without frivolity and without annoyance. In times of persecution, however, or where it is necessary to confess, one must not yield to the enemy even in matters of means, lest the light of the gospel be obscured. Gal. 2.

XI. Of the eternal providence and election of God.

No public discord had yet broken out among the theologians of the Augsburg Confession over this article, but in order to protect the Lutheran Church from the predestination doctrine of Calvin, Beza and other theologians of the Reformed Church for all times, this doctrine was also defined in more detail and a warning was given against the "Calvinian" doctrine as well as against all other questionable ways of speaking, by which some could be plunged into security, but others into despair. Calvin teaches, namely, that God, according to his unchangeable counsel from eternity, has destined some people to salvation, and some to damnation, without regard to their faith; and that some can in no way lose the salvation previously determined for them, while others can in no way escape the damnation previously decided upon them.

On the other hand, this article teaches and states that the predestination, or eternal election of God, applies only to the elect, blessed people, whom God has irrevocably chosen in Christ, but not equally to the eternally lost, as if God had determined them to damnation according to his free counsel, but rather they are lost through their own fault. Incidentally, one should not want to search with reason for this eternal providence and choice of God in the secret, inscrutable counsel of God, but only in God's word, through which it is revealed to us, otherwise this doctrine would become terrible and dangerous to us. The Word of God, in which we are to search, points us to Christ; again, in Christ we see that He calls all sinners, all people to Himself, that He is very serious that no one should be Resurrection. Whoever therefore rejects this true union and communion of the two natures in Christ, as the Calvinists do, denies at the deepest level the true incarnation of the Son of God, and deprives Christians of their only and highest consolation. Incidentally, the Concordia formula confesses that, according to the article of the Holy Trinity, the doctrine of the Son of God is not true. The Formula of Concord also confesses that, after the article of the Holy Trinity, the doctrine of the person of Christ is the greatest mystery in heaven and on earth. 1 Timothy 3:16.

IX. Of the Ascent into Hell of Christ.

The Hamburg Superintendent I. Arpin us († 1553) had claimed that Christ, since he went to hell, still suffered something for us. A further dispute arose about whether Christ had gone to hell before or after his death, and whether he had gone to hell spiritually or physically. In this article it is now stated that this, as well as the previous article, cannot be grasped by reason and the five senses, therefore one should simply believe that Christ, according to his whole person, went to hell after his burial, destroyed it for the faithful and took away the devil's power. How this happened should not be debated any further, as Luther also seriously warned against it in his sermon in Torgau in 1533; they therefore wanted to refer everyone to it. In this sermon, Luther himself speaks of the matter in a childlike and simple-minded way and does not give any nourishment to those who are eager for new things.

X. Of the church customs, so called adiaphora or middle things.

The dispute over the doctrine of the means had arisen when Emperor Carl V had three papal theologians and J. Agricola issue the so-called Augsburg Interim in 1548. Interim by three papal theologians and J. Agricola in 1548 and announced that everyone had to accept it. However, it contained much about the merit of works and saints, about the Pope's authority and ecclesiastical customs, which the Protestants could not accept without denying 2 Cor. 6, 14 ff. Although Moritz had the so-called Leipzig Interim drawn up in the Electorate of Saxony, this too mostly yielded to the Augsburg Interim, and thus

explained many things. The majority of Lutheran theologians detested this as a forgery and a denial of the Gospel. Those who had signed this Interim sought to appease the voice of their conscience and their brethren by, on the one hand, glossing over and designating many things by the name of adiaphora, or middle things, which in themselves were not middle things at all, and on the other hand, claiming that in times of persecution

He testifies with tears that he wants all to be saved, that all should hear his word, believe in him and be saved by faith. But if anyone despises his word, does not believe, and thus perishes, it is not God or his choice and predestination that is to blame, but man's wickedness and unbelief. Then they refer to the advice that Luther gives in the preface to the epistle to the Romans; but he says: "Follow the epistle to the Romans in its order, first concern yourself with Christ and his gospel, that you may know your sin and his grace; then contend with sin, as Paul teaches from the 1st to the 8th chapter. After that, when you "come" into temptation under the cross and suffering in the 8th chapter, you will be taught about providence in the 10th and 11th chapters, how comforting it is. For Adam must be dead before he suffers this thing and drinks the strong wine. It is further said that God has indeed revealed some things to us of this mystery, but has concealed and hidden much more, about which we should not inquire and ponder, as folly likes to do, who is more concerned with what God has reserved for his wisdom than with what he has revealed in his word for our salvation. The consolation of this teaching is finally this: "that Christians know from this that their salvation is not in their own hands, otherwise they would lose it much more easily than Adam and Eve in paradise, indeed every hour and moment, but by the gracious choice of God, which he has revealed to us in Christ, no one will snatch us out of his hand." John 10, 2 Timothy 2.

XII. Other Rotten und Secten, die sich nie zur Augsb. Confession.

The purpose of this last article is to reaffirm what has often been asserted to the papacy, namely, that the Lutheran Church has not had, nor does it wish to have, fellowship with the enthusiasts and sects, either in doctrine or practice, as it says: "Lest anyone interpret and misinterpret a silence on this matter as an agreement with the sects: The Anabaptists, who among many other heresies despise infant baptism and base justification before God not only on Christ's merit, but also on their own piety 2c. The Schwenkfeldians, who deny that the word of God and the sacraments work regeneration, and teach that a Christian can perfectly fulfill and keep the law 2c. The Arians, old and new, who hold that Christ is divine in nature, but not equal with God 2c. The new antitrinitarians, who teach that the Father alone is true God 2c. These are all false doctrines that are still going on in our time.

Finally, our fathers testify in the XI. Finally, our fathers testify in Article XI that they did not seek such a unity with this declaration, which would be bought with silence and concealment of error and discord, and thus would actually serve to obscure the truth, which could also be displeasing to God and of no continuance, but they sought a unity in truth and pure doctrine, in which God would be given His glory, nothing would be forgiven for the divine truth of His word, nothing would be conceded to the slightest error, and the way to life would be clearly shown to poor sinners.

And, praise God, they succeeded in this work with God's help; not only was peace and unity restored to the Lutheran Church through this true unity formula, but it has also proven to this day to be a fortress of the Lutheran Church. It has also proved to be a fortress of the Lutheran Church to this day, in which its faithful children gathered, united in a faithful alliance, and from there offered strong and powerful resistance to the storms of the time and of the spirit of the age, which strives to shred reason in place of the divine Word. May the bright light, which shines in this writing through the special assistance of the Holy Spirit, be able to bring the mighty power of time to bear. May the bright light, which shines in this scripture through the special help of the Holy Spirit and so powerfully dispersed the mighty clouds of error, which, as it seemed, had piled up quite insurmountably in the church sky, also illuminate the hearts and minds of many in our time and lead them to the right knowledge.

But who, in view of the fragmentation and disunity of the members of the Augsburg Confession here in America, in view of the many so-called Lutheran synods in this country, does not heartily wish 'that once again a Jak. Andreä would stand up and work in untiring zeal (in spite of all the dishonor that would befall him again now) so that these various Lutheran synods, after a thorough explanation of the Augsburg Confession, as it is done in the Concordia Formula, would adopt the Augsburg Confession in general conferences by mutual agreement, and could continue to do so in general conferences through mutual exchange of the understanding gained, all of them "accepting, understanding and confessing" it in one and the same way, and after they had thus inwardly become one in doctrine and faith, then also outwardly becoming more and more intimately united with one another, acting and walking more and more harmoniously with and alongside one another? How much more could then be done for the glory of God and the salvation of immortal souls, what a mighty pillar of truth would arise from this! Oh, that at the jubilee feast, which will be celebrated in commemoration of the publication of the Concord Book in 1880, June 25, God willing, a truly united American Lutheran Church, albeit divided into synods, could unanimously praise, extol and thank its God, the God of truth and peace, for the old and then also the new work of unity!

How to steal the. How to steal money from people's pockets by deception, dissimulation and concealment of the truth in order to build a church.

In Past. Brobst's luth. journal of November 3 is the following, written in the same barbaric German:

"Call for help!

The Lutheran congregation of St. Paul^a in Staunton, Ill. has for years **always** held its services in the **churches of other denomina**

Finally, as an appendix, but without symbolic prestige, a "Directory of the Testimonies of Holy Scripture and of the Ancient, Pure Teachers of the Church" has been added to the Formula of Concord, in order to show how they have spoken and written about the union of the two natures in Christ and the consequent sharing of the attributes. This writing was written by Andreä and Chemnitz, and is supposed to provide proof that the Lutheran church teaches nothing new either in rsdu8 or pürasidus.

The Saxon Visitation Articles.

Once again in the Electorate of Saxony, crypto-Calvinism reared its head, and that shortly after the death of the faithful Elector August under his son; it came to such a pass at this time that the abolition of the Concordia formula was attempted, a crypto-Calvinist catechism was to be introduced, as well as a falsified Bible edition, and it was forbidden to refute Calvinism in the pulpit. This happened under the Elector Christian I, through the influence of his all-powerful chancellor Nikol. Crell. However, the Elector died already in 1591 and under the administrator of the country, Duke Friedrich Wilhelm, a church

visitation for the suppression of crypto-Calvinism was applied for and accepted immediately at the first Diet he held (1592).

For the purpose of this visitation, four articles were drafted with the assistance of Dr. Aeg. Hunnius, four articles were drawn up, all of which were directed against the Calvinists, and which every church and school servant had to sign. The first article deals with the Holy Communion. The first article deals with Holy Communion; the second with the person of Christ; the third with baptism; the fourth with the election of grace. After the pure doctrine is first presented briefly, clearly and concisely, the false, erroneous doctrine is then also rejected by name.

In Saxony, these visitation articles have retained symbolic power and prestige to this day. In other Lutheran countries, too, special symbols have been erected from time to time, but of course they have enjoyed symbolic prestige only within their own borders.

tions, but suffered significant damage as a result. Made wise by this damage, they are now determined to build a milling church this fall 24 at 45 and 14 feet high, for which the sleepers are being laid today. The whole construction will cost about \$1500, which the small congregation, consisting of only 20 families, mostly poor people, will not be able to afford. In faith and trust in God, who is the cause and who can direct hearts like streams of water, we have undertaken the work and hope that God will remedy our pecuniary poverty through the wealth of so many magazine and World Messenger readers. To those, dear readers, who think or say that what we cannot pay, we should pay interest to someone who could lend us the missing money and then pay it off later, I inform you that the small congregation still has debts on the parsonage and schoolrooms and has to dig deep into its pockets because of the pastor's salary, and therefore would first like to spare itself this rope that could tighten its neck. I therefore turn to you, my dear brothers in office, with the request that you present our request to your congregations and ask for their help. - Even if it is not much, it is little. Many \$1 give a sum that helps. God loves a cheerful giver.

Assuring the warmest thanks even for the smallest gift, I ask that the money be sent either to the editor of the journal or here at the address: Rev. Chr. BUECHLER.

To be sent from 107, Staunton, Macoupin County, Vls.

Respectfully facing the help as soon as possible, on behalf of my community

Chr. Buechler, Pastor.

Staunton, Ills, Oct. 16, 1866."

After this, shouldn't you think the people were all abandoned and in misery? Other denominations around and around. They, as they do not notice anything of any other Lutheran congregation still here, the only Lutherans, full of hunger, without church, debts on their necks, have to pay parish salary and pockets! In short, need at the back, need at the front, and poverty on all sides. Therefore, help, help, help, you "magazine and world messenger readers," or we will perish! That really means stealing money out of people's pockets by deception, because in truth it is like that:

Said congregation is a decidedly anti-Lutheran, unirate one, which rejects the 5th principal, the office of the keys and confession, and has not committed its pastor to the confessional writings of the Lutheran Church, not even to the Augsburg Conf. Conf., the name "evang.-luth. St. Paulus Gemeinde" therefore only as a signboard to catch the souls. In addition, the congregation is a pure opposition congregation, and the church is to become an opposition church, since there has long been a pure Lutheran congregation here.

and has the same church, schoolhouse, parsonage and teacher's residence. These people, in whose name Past. Büchler, are by no means rejected by us, but welcome to us at any time, if they only want to join us on one ground of doctrine and faith, according to Eph. 4, 3-6. But they do not want to, they do not want to bend their reason under the obedience of the word and the faith, but rather cause division and trouble, not shrinking from any malice or hypocrisy that may serve this purpose. The people are not poor at all. To help them is to share in their sin and iniquity.

Z. Leonh. Muckel, pastor of the Lutheran Zion congregation U-A. T. to Staunton, Maroupin Eo., ILLS.

To the ecclesiastical chronicle.

The Christian Messenger on church discipline. This paper of the evangelical community or the so-called Albrechtsleute, in its number of September 28, speaks out quite unevangelically and against Christ's procedure, John 8:1-11, to the effect that their new rule, according to which openly great sinners, if they show themselves ready to repent, are to be given a period of probation, is too far and that such gross sinners, regardless of their readiness to repent, should be excluded immediately as a punishment. There, in an article on the handling of church discipline, it says: "According to the newer rule, however, a member who has been examined in this way must be given another probationary period if he shows himself humble and promises to amend. - This part of the rule seems somewhat doubtful to us, since according to it no transgressor, however great he may be, can be expelled immediately if he shows himself humiliated and promises to improve. Whether this can be confirmed by a regulation or an example of the apostolic church may well be investigated. In certain cases of gross heinous crimes, it seems to us, the transgressor should be expelled immediately for the sake of the honor of the church and Christianity, without regard to humiliation and promise of correction.- We must, however, observe the rule as long as it exists." John 8:1-11.

New prediction of the last day. "In a recently published booklet in Frankfurt: "May the Christian determine the day of the Lord?" it is proved from the Bible: between 1866 and 1875 - not the world will pass away, but Christ will come down to earth again to establish the millennial kingdom. The German war was part of the preparations of this event; the next wars will be about the Rhine, England and especially "Turkey collapsing completely, so that Napoleon III.

can lead the Jews to Palestine (Daniel 9:27)." In a few months, Napoleon "will conclude a seven-year alliance with the Jews; under his protection, they will return to Palestine, establish their nationality there and carry out their sacrificial animal service there. Seven years and 75 days from the date of this covenant, Christ returns to this earth." The author of the little book calls himself G. F. Zimpel and has also written about homeopathy, about "friction-electricity and connection with imponderables as a remedy," about "galvanism and Magnel-electricity," about the revelation of St. John several other things; on the title of an earlier book he calls himself: "former railroad construction director in America and Europe," this time: Dr. philos. & med. (Dr. Gimpel?)."

(Truth Friend.)

From the life of the Herrnhut missionary Abraham Binner. The Herrnhut people had a peculiar way of choosing the fields of work for the missionaries. They cast the lot, and whether it was Greenland, Norway or Australia, they were not afraid of the decision. They considered the place of their destiny as assigned by the Lord. Binner moved, and his lot was St. Thomas Island in the West Indies. It was not a pleasant destination; but he did not touch flesh and blood, but soon went under sail to the island and began his work. Soon he received a letter from the governor forbidding him to preach to the blacks. "Only slaves," it said, "are allowed to preach to the slaves." An ordinary man would have been discouraged, but not Binner. He wrote a letter to the governor in which he offered to sell himself as a slave if he would then be allowed to preach to the slaves. The letter was sent by the governor to the King of Denmark, because the island already belonged to Denmark at that time. Such self-sacrifice, such devotion for the good of others touched the heart of the king; and he granted the Herrnhut missionary permission to preach the gospel to all classes of people on St. Thomas Island. No wonder that this letter is kept in the family as a relic by the King of Denmark. (Reform. Kztg.)

The man-eating among the Basutos. "To give an idea of the atrocities that the Basuto chief Moschesch put an end to, Casalis shares the story of Mapike, one of the most truthful Basutos that the missionaries ever met. He reports: Some time before you arrived, I was sent by Makora, the chief of my native village, to ransom one of his wives who had fallen into the hands of the man-eaters. He left us six

fat oxen for this purpose. We set out at daybreak and arrived at the place

Our destination, when the shadows of the mountains in the valley were already long. The man-eaters, with whom we were to do business, had set up their huts in a huge cave, which was surrounded by rolled rocks and thorny trees. We entered into a conversation with some women who came from the field and carried baskets with roots, which they had hacked out, on their heads. They told us that the young woman we wanted to lead back to her family was still alive, and gave us the comforting prospect that they would accept our oxen in exchange. These words lifted our spirits a little. We climbed the steep slope that led up to the cave of the man-eaters. But we had hardly reached the goal when our knees began to knock together and an icy frost trickled through our whole body. All around lay heaps of skulls, jaws and broken bones. A woman covered a pot that stood on the hearth by the fire, and we saw a hand swell up in it from the boiling. The men, we were told, had gone hunting. Soon we were to understand what that meant. They came back armed with clubs and throwing spears, carrying a prisoner to whom they shouted: Nah, Nah!, a shout that the Basutos use when they drive a herd of oxen. The prisoner was a tall young man, well grown, with an engaging face. He walked with a firm gait. They made him sit down in the middle of the cave. So he listened to us, but without telling us the purpose of our coming. A few moments later they threw a noose around his neck and strangled him. I covered my face with my cloak; but when I thought that the poor youth was dead, I looked up again so as not to offend my hosts. He was slaughtered quite artfully, as if he were an ox. We would have liked to leave immediately, even at the risk of getting lost in the night, but we were told that we would have to wait until morning. There was nothing left for us to do but to put a good face on the bad game. We took a few handfuls of brown-roasted flour from our travel sack, drank a little water and, wrapped in our coats, lay down as close to each other as possible.

Early in the morning, long before cockcrow, we were awakened by a horrible screaming. A woman was quarreling with her husband and it came to a scuffle. Some man-eaters rushed to help the man. The unfortunate woman begged for mercy. Repeatedly I heard people shouting: "She is incorrigible, she must be eaten! Gentlemen, my fathers, she wailed, do not kill me, I will always be obedient! There was a discussion whether she should be spared. I

was trembling all over. Finally they were let go, but I had the suspicion that the abundance of food, in which these wretches were wallowing at that time, was the main reason that they behaved more humanly on this occasion.

The following morning, after long negotiations, our tribeswoman was delivered to us. The man-eaters assured us that it was a great favor and mercy on their part, for the six fat oxen we offered for her were not worth as much as the young woman. Makora was overjoyed to get his wife back; but, lo and behold, it was not long before she ran away and returned of her own free will to the cave where we had found her. She had made new friends there and learned to enjoy human flesh. (Leipz. Missionsbl.)

Watch, for you do not know the day or the hour in which the Son of Man will come.

Thus says our Lord and Master Matthew 25:13. A righteous Christian should daily remember the last day with earnestness, that he may make a clean reckoning with his God and Lord, for the Son of Man will come as a thief in the night, that he may stand washed clean with the blood of Christ before the face of Him whose eyes shine like flames of fire. But our time, God's terrible judgments, the rampant unrighteousness, the general certainty and indifference to God's word, the strong errors, the darkening of the sense of justice, the unbelief and shameful sinful service, all this shows us that the last day is near. Therefore, we must prepare ourselves with special seriousness so that we can stand when the Lord comes to judge the living and the dead. The Last Judgment can come any day, and we must expect it any day. Therefore, let each one who cares for the salvation of his soul order his house; I will do it with all seriousness and holy conscientiousness, for I have so much to answer for, so much to make up for, so much to repent of in sackcloth and ashes; do you also, as much as you read the missionary bulletin. To many it is a mockery to speak of the last day. Many take the matter very lightly and think that the last day will not come for a long time. Few are those who judge themselves daily so as not to fall into the hands of the living God. Woe to those who deny the Lord Jesus, woe to those who do violence and injustice, three times woe to those who are called to open their mouths to testify to the truth and remain silent as dumb dogs. Let every man keep his conscience pure and blameless until that day in the blood of Christ as an innocent and unblemished lamb. Praise and glory be to the Lord, that He is a righteous He is the judge! We want to leave everything to him, he will judge rightly, who has never done anything in his regiment. But it is our duty and task to repent with all holy earnestness, to strengthen ourselves in faith, and to walk in obedience under God's word, no matter how sour it may seem to the defiant, undaunted heart. - But if it should please the Lord to delay a little longer with His return, let no one deceive himself, as if all were well now and great peace and the golden age were dawning. The Lord has only allowed us to experience the beginning of His judgments; things will then turn out quite differently. The wars and pestilences will not cease, one people will revolt against another and the subjects against the authorities, for faith and loyalty have been extinguished. But come what may, the day of redemption will come, and let everyone lift up his head in joy who is sincere about his Savior, amen. (Hermannsb. Missionsbl.)

Matth. 10,33.

In Landsberg there lived a man who had accepted the evangelical truth. But he was not faithful. All sorts of pretenses seduced him so that he left the evangelical church, joined the Roman one and even became a member of the Jesuit order. But what happened? He fell ill in body and soul, tremendous fear tormented him; the temptation became so terrible that he did not know where to go out and where to come in. Then his brothers brought him wooden crosses, rosaries, consecrated candles, blessed hosts, and whatever else their imaginary devotion might bring; they also promised him that they would say mass for him diligently, and exhorted him to put his trust in the merit of the saints. But all this was in vain. "Away with all this," he cried, "for for this very reason I must go to hell, because I believed in all this!" Not so, said a learned man to him, you will not be damned. Believe in Jesus Christ and you will be saved. Then the patient replied with a sigh, "Alas! I believed in Him, and later I shamefully departed from Him. Therefore, He is no longer a Savior to me, but a judge and a condemner; I can no longer attain blessedness." Then he turned to one of his acquaintances and said: "If you love me, either kill me or give me a knife to stab myself, for everything in me is burning with infernal fire. When the Jesuits heard this, they held the sign of the cross before his eyes and placed consecrated herbs on his body. But he shouted: "Away, away with

this! You pour oil on the fire and make my torture and fear greater! I see nothing now but the evil spirits who wait for my soul with open claws; I am exposed to them. for I have forsaken GOD and His Word." So the wretched man lay in despair and went away in despair. - O Lord, protect us from despair and other great shame and vices. Amen. (Gideon.)

The screaming blood.

King Charles IX of France, born of an unnatural mother, the infamous Catherine de Medicis, on whom he himself cast suspicion in gloomy hours that she wanted to poison him to make way for his younger brother Henry, her lap child; and raised in the forests, where he grew in brutality and cruelty through the daily pursuit of animals, to which he was devoted to the point of insanity; has, by the bloodbath which he caused on August 24, 1572, among his Protestant subjects (the so-called Paris Blood Wedding), according to the judgment of his own father-in-law, Maximilian II. August 1572 among his Protestant subjects (the so-called Parisian blood wedding), according to the judgment of his own father-in-law, the German Emperor Maximilian II, the German Emperor Maximilian II, an indelible stain on his government.

Since that night of murder, his startled conscience gave him no peace. Ranke relates that about 8 days after the bloodbath, the king once called his brother-in-law Heinrich in the night. He found him jumping out of bed because a wild roar of confused voices robbed him of his sleep. Heinrich also thought he heard these voices, as if there were screaming and howling, raving, cursing and sighing in the distance, as on the day of the slaughter. They sent to the city to ask if no new disorder had broken out; the answer was that all was quiet in the city, that confusion was in the air. Heinrich could not remember this story without his hair standing on end.

Since that time, peace of mind and body had departed from the king. His nurse, a Protestant who had escaped the bloodbath of St. Bartholomew's Night, was witness to his agony. In vain she sought to raise him up and point him to the mercy of GOD, which, as she put it, "with the mantle of Christ's righteousness would cover his sins if he repented of them." He had no more ear for this consolation, only tears, with which he wept the cloth full, which the nurse offered him. He died of a flow of blood, at the age of 24, on May 30, 1574 (Sunday Messenger).

Mission Feast.

Our mission feast in St. Paul on the eighteenth of S. Tr. should also be displayed. Why? Because we also want to be living members of the Body of Christ, and because missionary work is to be done. - So to the matter at hand. Beautiful weather; because there are still such simple-minded Christians who firmly believe that everything they ask for will be heard. Funny journeys, two and even four horses with attached ensigns.

lein, from 2-3 neighboring communities from near and far, as far away as Maplegrove and Corcarantown, Hennepin Co. 30 miles away. Lively choirs of singers, with separate and united, amazing performances under melodicon and fiddle sound. Lamentable absence of the festival speaker, Missionary Clöter, but wonderful things preached and presented, in the morning by Past. Rolf, p. I.) In the afternoon by Past. Karrer. The fruit of this was: wide hearts, moving lips, open pockets and ready hands, reaching out, first for the inner mission, then for the outer mission; the pastors noted with joy how much it brought, and someone else will have had his eye on it and will give his verdict on it. Summa -35.00. Furthermore: Blessed friendship and fellowship, which we have and enjoy, realized in the homes and at the tables of the hospitable church members together with their pastor. An ever more intimate get-together in the church until midnight, with spiritual speeches and lovely hymns, so that even among us stiff Lutherans our bones became happy and grateful, and with the final chorus lent words to the feelings: "Jerusalem, you high-built city, God, I wish I were in you! There is something glorious about the grace and blessing of our God, and about our synod, which works in such grace and with such blessing, so that what it starts with has spirit and life, hands and feet; so that the lame lick (jump and strike out behind) like a deer and the dumb tongue says praise. It stirs, that was the impression one carried away, it stirs, praise God, even in this beautiful Minnesota. Not merely city and country building, but the kingdom building of our great King. The mustard seed, Match. 13, stirs and wants to rise, the dough stirs, for leaven is mixed in and does not leave its kind, the merchants stir to seek the good pearl, and on the world's sea it stirs, for the fishermen stirringly cast the net of the gospel, and that sets something. Therefore: Wish Jerusalem happiness, it must go well with those who love you, and: If I forget thee, O Jerusalem, let my right hand be forgotten. Sela.

The following example shows what else can be learned at such a mission festival. A child of God, who was saved from Methodism, tells about the table, how the dear Lord graciously helped him out of 10 years of imprisonment. Otherwise a zealous member of the society, he still cannot go to the table of the Lord because of his conscience. Finally, he musters up the courage to break through with the question to his preacher: "What do you give in Holy Communion? What do you give in Holy Communion? Answer: What do you want to have? K.: No, what do you give? Preacher: Well, you don't want to eat the true body of Christ, do you? How is that possible? K.: That is none of my business, there are the words of Jesus, and you are making a liar out of my Lord, if he does not give me the true body of Christ. should give what he promised. Preacher: Silent; and starts about the absolution. K. replies, but it is also in the Scriptures. Preacher: Where? There is the Bible. K.: Yes, it is in there, but where, you should know and show. Preacher: I don't know. Jumps against baptism; finally asks: Yes, then won't the Gentile children also be blessed? K.: None of my business. God has not bound himself, but unS. Preacher: Then you also want the personal holiness of Christ? K.: Yes, of course, I need it, because I can't manage any. Preacher leaves in horror. He wants to start all over again later in his house. K.: Just wants my name to be crossed out. Preacher: So, you have found an easier way? K.: Yes, of course, I can be blessed on it.

Church news.

After Mr. Past. Klinckenberg had accepted an ordinary call from the Emanuel congregation at Red Wing, Minn., he was solemnly installed in his office by the undersigned, on behalf of the honorable Presidium of the Northern District, on the 23rd Sunday after Trinity Day before a very numerous congregation. May the Lord bless his work for the salvation of many souls!

-E . Rolf.

Address: Rev. R. Klinckenberg,

Lox 264. recklvtux, nion.

Church dedications.

Great is the joy when a congregation finds even a pompous place where they can hear God's word; and if they have to leave their church for the sake of pure doctrine, they will rather live with the infant Jesus in a stable than without him in the most magnificent cathedral.

That's what happened to the Detroit congregation about 15 years ago when they found their first shelter in an old sailor's church.

But now she has had the honor of bringing the baby Jesus to the temple as well.

On one of Detroit's main streets, in the midst of the homes of our co-religionists, rises their new

church, built of brick in Gothic style. A 127 foot high steeple, crowned with a golden cross, invites everyone to attend the beautiful services of the Lord. With narthex and altar chancel, the church is 102 feet long, 33 feet high in the nave measured to the roof; and since it also has galleries, it can comfortably seat 1000 people. It receives light through painted windows.

The beautifully crafted altar, adorned with a painting of the Resurrection (a gift from the artful hand of Mr. G. Lange), tells everyone by the golden inscription of the words Pauli 1 Cor. 10, 16. what the communicants are to receive here The tasteful pulpit is to the right of the altar.

On the 22nd Sunday after Trinity this church was consecrated to the service of the Triune God. Pastor C. Moll said the consecration prayer, our venerable president preached on the consecration gospel, Rev. Hattstädt on the Epistle, undersigned in English on Joh. 8, 31. 32.

A band of musicians and the singing choirs of Adrian, Roseville, Waldenburg and Detroit sang and played psalms and hymns and spiritual sweet songs to the Lord.

God grant that His name may be proclaimed in it to children and children's children.

The church was built according to a plan by the Rev. Stephan by the Lutheran master builder Christian Kaumeier in Adrian, Mich. for the small sum of -15,000, which is hereby warmly recommended.

John G. Walther.

On the 12th Sunday after Trinity, the St. Peter's Lutheran congregation in Town Cambry, Niagara Co., N. I., had the joy of dedicating their newly built frame church to the service of the Triune God. Past. Ruhland and the undersigned local pastor preached in German, Rev. Weisel Jr. in English. In spite of the rainy weather, many guests from the neighboring congregations attended, and through God's goodness the sky soon cleared up beautifully. Long tables were set around the church, where the congregation entertained their dear guests. It was a joyful feast, held in the Lord, and everyone went home satisfied. May the faithful God grant that nothing but His pure Word may resound in this church at all times, for the glory of His name and for the salvation of many souls.

Finally, we acknowledge with heartfelt thanks the following gifts that we have received for this construction: From Mrs. Amalie Freund in St. Louis, a schoolhouse, which she purchased for the same on her visit to the parish, and thus gave the first impetus for this church building. Further, from Huntington - 10.25; Lancaster -1.90; Past. Dulitz herself -2.85; Middleton, C. W., -5.50; Wellesley and Pool, C. W., -10.50; Bremen, Ills., -5.00; Buffalo -3.15 and an altar-piece; Saginaw -20.00; Olean -7.00; Rainham-8.00; Rock Island-5.00; WolcottSville -10.00; Martinsville -10.00; St. John'sburg-17.60; Boston -5.00; Frankentrost-5.25; Indianapolis -10.00; Proviso -7.

Hugo Hanser, Past.

Conferenz display.

The Pastoral Conference of the Chicago District will assemble, God willing, January 8, 1867, at the home of Rev. H. Wunder in Chicago.

G. S. Löber, Secr. p. L.

The Fort Wayner Pastoral Confrenz will hold its next meeting at Fort Wayne from January 4, 1867, forenoon, to January 7, noon incl.

L. D u l i t z.

Receipt and thanks.

For the seminary budget: Bon Mr. Rauschert to the Past. Lehmann's congregation 6 Bush. Potatoes and about 30 cabbage heads; from Mr. A. Bergt i" Frohna S3; from Past. Schwensrns Gem. 45 Bush. Kartoffeln; from Past. Wagners Gem. 964 bush. Kartoffel", 550 Pfd. of the best wheat flour, 17 Bush, white turnip", 4 Bush, rothe turnip, 1 Bush. Onions, ISO cabbage heads, 1 side of bacon, 1 peck of beans, 5 bush. Welsh grain, 4 bush. Oats, 5 lbs. butter, 7J doz. Eggs, 2 gal. Pork fat, 2 bush. Apples and >22.50 haar; from Mr. Faulstich au<

Past. H. Meyers Grm. 2 sack of apples, 2 p. potatoes, 1 barrel of cabbage and 2 ball. Apfelbutter; from Herr Christoph Wilhelm daselbst s Bush. Kartoffeln, 1 Bush, white turnips, 12 Arautköpfe, 2 Galt. Arpfritdutter, 1 Peck Aepfelschnitzr, 1 Peck Onions; from Messrs. Heinz, Bater and Son, of Past. Llaus' Ge". 12 Bulh. potatoes, 1 Bush. Turnips, 24 araut heads, 1 peck of twine; from Mr. A. Wag "er of Past. H. Meyer's grm. 2 sack potatoes, 1 sack apples; from Past. Lehmann's Dem.: from I. Werther 1 barrel of potatoes, 1 F. Turnips, from I. Nochhaas 1 F. Potatoes, from A. Jäckel 3 Bush. Potatoes, 2 Bush. Grain, 4 Bush. Beans, 3 du-. Eggs, 6 chickens, from Ziegeuhain 1 Bush. Potatoes, 4 bush. Apples, of Riebrügge 14 bush. Potatoes, 4 bush. Apples, from A. Müller 1 bush. Potatoes, by Reinhardt 4 bush. Potatoes, from Dreg 4 bush. Potatoes and 6 heads of cabbage, from Wittwe Merz 1 B. Potatoes and 1 B. Turnips, from M. Potsch 1 Bush. Potatoes, 1B. Turnips, 25 cabbage heads, 2 lbs. butter, 4 doz. Eggs.

For poor students: Bon Frau Meyer from Past. Th. Mießlers Gern. 2 pairs of woolen socks; from the dear women's association in Past. Llaus' Gern. 13 undershirts, 19 handkerchiefs, 7 pairs of socks"; from Mr. A. Wagner from Past. H. Meyers Gern. -3.

A. Crämer.

For poor seminarians: From^AMr. Kornhau-2; from Mr. P. Schuster-2; from Mrs. Heizog as Daukopser for recovery of her child -5; KindtaufLollerte at Fried. Lichthardt -8; deßgl. bei Ludw. Heinemaiw -4; von Herr H. Pflug -7; von Past. Aolbs parish irr Torvn 17th, WiS., for 4 bush. Wheat -6.40; from Past. Daib's gern, Town Ehester, Mich-,7; by Past. Böhling of the Grm. in Kirchhayn -10.35; by Past. Jäbkrr WeddingS-Loll. for Huser -5; by Rev. Bühl-1; by Mr. Stutz-3; by Rev. Heid's congregation in Peoria for I. Müller-22.

For the household: Through Past. Böhling of the Ge", in Freistatt -23. From the Women's Association in WestCleveland 18 towels, 6 sheets, 4 quilts. Bon members of the congregation of the Past. Daib: from Town Ehester 3 pairs of woolen socks; from Grand Rapids (from the Women's Association) 6 fine cotton shirts, 4 pr. woolen socks. From other friends 7 white handkerchiefs.

Mdison, Nov. 21, 1866. i. E. W. Lindem" nn.

Pisch, W. Lange, H. Löber, G. Löber, Riepling, Schliepsiek, Selle, Stephan, Strikter, Schmeiße", Zucker.

G -2.00: Franke, Früchtrnicht, Heid, Lücke, Ph. Müller, Povp (-3), Rauschrrt. Schachameyer, H. Schmidt, F. Schmidt, Seidel (-2.50), Weigle, Wunder.

For 1867 G -1.50: welder.

II. in gifts:

by R. N. in Milwaukee -15. receipt Mr. Deffner -1. receipt Mrs. Wichmann in Kendallvikle, thank offering for happy delivery -5. receipt Mr. Aassirer I. Mrknrr in New Bork sent in-5. receipt Mr. Aassirer Bonnet sent in -37. receipt Mr. Aassirer Past. Hattstädt -M,25. receipt L. A. G. sent in by Past. Kähler -12. Bon Mr. P. T. Bippus in EvanSville -5. by Herm D. Bonhardt in Cape Girardeau -2.50. Bon Mr. A. Heidorn in Proviso -1. Bon Mr. A. Bergt in Frohna -4. Bon Wittwe R. N. in Palmyra -1.50. Bon Mrs. Magd. Vogel in Springfield -5. don Mr. I. Lund -2.60. bon E. L. -5. collected at Mr. Zimmermann's wedding in Plymouth, WiS. -9.50. don Mr. Ferd. Leonhardt 50 Cts. Bon Mr. Barthel in Freistatt -1. Bon Mr. Däuble in EvanSville -1. Bon Frav Lisette Dammeier in Indianapolis-1. Bon the dear women's club in Terre Haute, Ind. collected -10.

XL. The following have been elected as treasurers: for the northern district, Mr. Past. Hügli in Detroit, "" eastern " Mr. Past. Föhlinger, New York,

"" medium " Mr. Past. Fricke, Indianapolis,

"" western " Teacher Gotsch, St. Louis.

J. F. Bünger, General Aassirer.

Received at the Eastern District Treasurer's Office:

To the synodal treasury: For Risrspsesm of the Praeses: Bon of the congregation of the Past. Weisel zun. -3, from the congreg. in Port Richmond -5, from the congreg. in Buffalo -20.99. from the congreg. in WolcottSville -10.25.

To build church in Yorkville: don of comm. in Red Bud -20, from grm. in Rewburgh -7, collected at infant baptism of H. Hellmann in Rewburgh -3.61.

To the LollegeuntrrhaltSkasse: Don the Gem" in New York -12.80.

For Past. Röbbelen: From the Gem. in Port Richmond -19.

For P äst. Brunn proseminar: Don A. Waldbau" in Richmond -5, by E. Bergmann in Buffalo -1, by Fischer, Grätzler and Fritz in Buffalo (G 50 Cts.) -1.50.

For poor students: Dom Women's Association in Richmond -10.

For teacher salaries: Don the Grm. in Buffalo-17, from A. Count the. -4, from the comm. in WolcottSville -3.64.

For heathen mission: Bon of the Gem. inBuffalo-6,12, from A. Graf in Buffalo -3.

New York, November 3, 1866. I. Birkner.

In the "Preacher's and Teacher's Wife and Orphan" Fund

ßud rmgegangen

I. Regular contributions from pastors and teachers:

H. From the Northern District:

For 1865 G-1.50: Mießler, Clöter, Lemke(2.25).

For 1866 G -1.50: Ottmann, Ruff, Speckhardt, Mießler, Riedel, Daib, Kmrdringer, Stecher, Dicke, Böling, W. Friedrich, Steinbach, WambSganS, Th. Krumsirg, Brandrnstriu, Streets, Link, Engelbert, Keller, Clöter, Fürstnrau, Becker, Lemke, Himler.

G -2.00: Trautmann, Auch, Himler, Kolb, vryer (-3), F. Lochner, Reinsch, SieverS.

For 1867 G-1.50: Stecher, Mießler, List, Himler, Werfelmann.

L. From the Eastern District:

For 1866 G-1.50: Arendt, Ernst, Föhlinger, H. Hanser, O. Hanser, W. Keyl, St. Keyl, Kähler, Müller, Köder, Ruhland, Sommer, SchwankovSky (-3), Stürken, Tirmmstein, Bürger, M. Bürger (-2.25), Groß (-5).

O. from the middle district:

For 18W G-1.50 r Emrich, Scholz, Gaupert.

For 1866 G-1.50: Achenbach, Emrich, Fleischmann, Hömicke, Kühn, Rupprecht, Schäfer, Schmidt, Scholz, Saul, Schuster, Stubnatzy, EverS, Conzelmann, Röker, Wyrurkeu, O. Gotsch, Sallmann, Saupert, Zagel, Jos. B. Volsch, Dulitz, HuSmann, läbker, Kirsch, Schwan, Stege". I G -2.00: HerpolSheimer, Nolting, Dr. Sihler, Kunz, Rü-rl (for 1867), Schumann, Tramm, Horn, Wüstemann, Th. Gotsch, Fritze.

D. From the Western District:

For 1865 G -1.50: Heid, Th. Grüber, Seidel (-2.50), Schachameyer, Schwensen (-2), Th. Bünger, Hciuemann, Wagner.

For 1866 G-1.50: H. Bartling, W. Bartling, Nütz, Brase, Erk, Frederkiug, Dr. Gotsch, Th. Grüber (50 Lrs.> Hememaun, Johanne-, Jung, Koch, Kleist, Alep-

Received:

To synod treasury western district--: Bom Toncordia--District in St.Louis, Mo., -13.57; from Zion--Vem. of Post. Hoppe, New Orleans, La., -81.45; from Immanuel--District in St. Louis, Mo., -9; from Mart. Bats by Past. Lrhmann, St. Louis Lo., Mo., -10; of N. N. in St. Louis, Mo., -400; of the comm. of Past. Alepish at Waterloo, Ill., -6.75; of St. Pauli Gem. of the Past. Dörmann, Randolph Lo., Ill., -26; Collecte at the Harvest Festival of St. Petri Gem. of the Past. Dörmann, Randolph Lo., Ill., -27.70; Lolleete at the Harvest Festival of the Gem. of the Past. Dörmann, Lammt, Perry Lo., Ill., -12; Collecte at the harvest festival of St. Pauli Gem. of the Past. Dörmann, Randolph Lo., Ill., -12; Collecte of the Gem. of the Past. Köstering, Frohna, Perry Lo., Mo., -8.65; Coll. of the Gem. of the Past. Frederking, Palmyra, Mo., -3.25; Collecte of the Gem. of the Past. Köstering, Altmburg, Perry Lo., Mo., -17.30; von der Kreuz-Gem. of the Past. Holls, St. Clair Lo., Ill., -5; Lollecteder Ge", of the Past. Heid, Peoria, Ill., -8.37; Collecte of the Gem. of the Past. Besel, Perryville, Mo., -8.75; "onJ. Rauhseo. by Past. Brsel, Perryville, Mo., -1; of ZionS comm. de- Past. Riedel, Tandy treck, Jrfferson Lo., Mo., -3.80; from the Gemdes Past. Beyrr, Chicago, Ill., -20; from N. N. by Past. Bryer, Ehirago, Ill., -5; Lollecte at the Harvest Festival by the Gem. of the Past. Polack, Trete, Ill., -41; surplus from the bell-bag of the comm. of the Past. Polack, Trete, Ill., -29; from the comm. of Past. Bartling, Springfield, Ill., -19.70; lollecte at the Harvest Festival of the Gem. de- Past. Dom, Port Hudson, Frankliu To., Mo., -8.10; from the Gem. of the Past. Joh", Dissen, Mo., -4.35; by Past. Eirich at Zanesville, O., -15; by the Gem. of the Rev. Richmann, Schaumburg, Ill., -16.40; by Past. Richmann, Schaumburg, Ill., by N.N. 60 T>, by Bro. Gieske -3, by Bro. Bock -1; by Grm. drs Past. Stephan, Ehester, Ill., -30; from the comm. of the Past. G. Löber, Niles, Look Lo., Ill., -10; from the comm. of Past. Wagner, PlrasautRidge, Ill., -58; from F. Rasche by Past. Wagner, Plrasant Ridge, Ill., -5; by the comm. of Past. Matuschka, New Mile, Mo., -40; by the comm. of Past. Gräbner, St. Eharles, Mo., -39.60; from the Grm. drs Past. Strckfuß, Washington Lo., Ill., -34.65; of David Stark by Past. Strckfuß, Washington Lo., Ill., -20; by drr Filial Grm. of Past. Streck fuß, Washington Eo., Ill., -8; by the Gem. de-Past. L. Lochner, Mich, Ill., -21.50; from drr Grm. de- Past. Heinemann, New Gehlenbeck, Ill., -14; from the ZionS Gem. dePast. Scmdvoß bri Jeffrrson, Mo., -4.65; of St. John's comm. drs Past. Sandvoß near Stringtown, Mo., -1.85; of the Gem. of the Past. Miracle, Ehirago, Ill., -6.25; of Hm. Bartrls, Addison, Ill., -5; by the Gem. dePast. Seidel, Quincy, Ill., -18.55; by Gem. dePast. Wege, Augusts, Mo., -3.15; Collecte, collected at Fr. Studt's wedding by Past. Kleppisch at Waterloo, Ill., -5.85; from F. LührS, Addison, Ill., -5; Collecte at the harvest feast of the Gem. of the Past. H. Schmidt, Elk Grove, Ill., -16.21; from the branch comm. of the Past. H. Schmidt, Dunton, Ill., -8.90; Lollecte drr Grm. of the Past. Bergt, Paitzdorf, Perry Eo. mo., -9.35; from C. Müller by Past. Bergt, Paitzdorf, Perry Eo., Mo., -1; by comm. dePast. Schilling, California, Mo., -5.35; from TrinitySDistrict in St. Louis, Mo., -25; from ImmanuelS District in St. Louis, Mo., -7.40; from Gem. dePast. Sapper, Earondriet, Mo., -24.18; of the pastors: Heid -3 Seidel -1.50, Dörmann, Fick, Lest, E. Riedel, Wunder', Wunderlich, Holls & Wüstemann G -2, Lüugel, F. Lehmann H. Löber, Geyer, Beyer, Wagner, Matuschka, Strckfuß', L. Lochner, Hrinemann, Schlrpsiek, Muckel, Schmitt, vartling. Strikter, Stephan and Bergt G -1; from dm teachers: Ph. Müller u. Kohlstock G -2, Jung, Koch, M. Große, Beyer, Winter, Schachameyer, Hölscher, Lücke, H. Bartling, Steinbach, Büngr and Weigle G -1.

For eollege maintenanceSkafse: from the TrinityS District in St. Louis, Mo., -11; Lollecte at the Harvest Festival of the comm. of the Past. Löber, Thornton Station, Ill., -27.5H from the ImmanuelS District in St. Louis, Mo" -22; from the Grm. of the Past. Fick, EollinSville, Ill., -20.35; fromP. Then by Past. Kleppisch at Waterloo, Ill., -2.10; by the comm. of Past. Köstering, Altmburg, Perry Lo., Mo., -20; by H. Sterthmann, Benton Lo., Mo., -1.50; Lollecte drr Grm. drs Past. Hahn, Benton Lo., Mo., -36.89; Collecte of Grm. of Past. Baumgart, Vmedy, Ill, W,95; of the dem. of the Past. Heitmüller, Rodmberg, Ill., -8.11; of the Grm. of the Past. Strckfuß, Washington Lo., Ill., -6.70; of drr Grm. of Past. Gräbner, St. Eharles, M", -15; of Joh. Lrüving, Quincy, Ill., -2.

Received:

For the Lutheran Hospital and Asylum in St. Louis: Don Mrs. Maria Hermann, thank offering, -3; by Mrs. Past. G. Besel -1; from Tb. Besrl 50 cts; from Fr. Besrl 15 cts; from W. Besel 10 cts; from N. N. in Wyandotte -5; from Hm. Rohmüller -2.75; from two unnamed in the comm. of Hrn. Past. Schöneberg -2; Collecte at the wedding of Hm. W. Wiche in Larlinville -5.15; of dm women in the Grm. drs Hrn. Past. Schä fr -5.50; of rinem Ungmanntm in Addison -1; from de" Gem. of Hm. Past. E. Riedel -2; from the dear women's club of the Hm. Past. Scholz -12; from Mrs. Gebhardt -1; from I. G. Böhm in Elgira, O., -2.

For the orphanage: Bon Hm. M. Friedrich, Lalhoun Lo., -5; from Elam Römhelt' 1; from the Gem. In Lentral Township, St. Loms Lo. by Hm. Past. Meier -13.50; by H. Kruper in Trbo -2; by G. Steinmriier in New Gehlenbeck -5; by G. Wurster in Darmstadt -5; by N. R. in New Meile -2; a "s the comm. of Hrn. Past. Rösch by Konrad Welshaupt and Heinrich Thörnau G -15, Heinrich Knoche, Lhrstian Küth, Heinrich Dustmann and Johannrs WeiShaupt G -10, Ferdinand Meier, Albert Hrinemann and Heinrich Buhrkühle G -5, Ernst Best, Heinrich Dietzel, Konrad Krömer and Wilhelm Höcker G -2. Ehrstian Best, Lhrstian Knoche, Wittwe Lrsemann, Friedrich Hilledrand and Karl Bauch G -1.

For food for the orphans: BonH. Twietmeier and F. Twirtmeier G -5,'Hegwrr in Kansas -2, H. Bergmann in St. Louis -6.
L. E. Ed. Bertram, Aassirer.

To the SynodalmissionSkasse: From H. Hessr urid H. Hesse juo. in Benton Lo., Mo., G \$1; from Lumpe there 50 EtS.; from Heinrich Heimsoth ibid. there \$3; Collecte am Missionsfest in der Gem. des Past. Hahn, Benton Lo., Mo., \$40; by H. Stelttr, Thornton Station. Ill, \$1; from the school children of Teacher Lücke, Chicago, Ill, \$2,50; from Heinr.Brandes by Past.Bergt, Paitzdorf, Perry Lo., Mo., \$2; from TrinityS District in St. LouiS, Mo., \$5,65.

For inner mission: Collecte collected at the dedication of St. John's Church in Tovn Wausau, WiS., \$3,W; by Past. Ehr. Markworth, Town Wausau, WiS., \$1; by Paft. Hoffman" ibid. \$1; of dm schoolchildren of Teacher Gotsch, St. LouiS, Mo., \$8,20; of the comm. of Past. Fick, MinSville, Ill, \$12,55; Collecte at the mission feast of the Gem. of the Paft. Hahn, Bmton Lo., Mo., \$71.25; of the Gem. of the Past. Matuschka, New^Melle, Mo., \$8,10; of dm schoolchildren of Teacher Bartling, Addison, Ill., \$4,25; of the Gem. of the Rev. Stephan, Ehester, Ill, \$7,25; of the Gem. of the Past. Zucker, Provtsio, Ill, \$5,25; of Heinr. Brandes by Past. Bergt, Paitzdorf, Perry Co., Mo., \$1.

For Pastor Brunn's institution: Bon N. N. in Gt. LouiS, Mo., \$50; by F. Schradrr through Past. Dör. man," Raudolph Co., Ill., \$5; by Adolph Bergt. Frohna, Perry Lo., Mo., \$1; Collecte collected on Wilh. Schneiders Kindtaufe, Palmyra, Mo., \$2,30, on LaSp. Kämpft Kindtaufe ibid. \$2,50, on LaSp. Habigt's infant baptism ebm- das. \$1.35; Collecte collected on Kr. Höhn's wedding by Past. Besel, Perryville, Mo. \$8.60; Collecte collected on Reformation feast of the Gem. of Past. MertensS, LyonSville, Ill, \$9,75; collected from T. F. by Past. Mertens ibmd. 50 I.; from Th. Dogel by Past. Bartling, Springfield, Ill, Ill); Collecte at mission feast in the Gem. of the Rev. Hahn, Benton Co., Mo., \$50; from N. N. by Past. Muckel, Staünton, Ill, \$2.50 (in gold); from F. Haas, Quiney, Ill, \$1; from N. N. by Past. Gräbner, St. Charles, Mo., \$5; Collecte at the Harvest Festival of the Gem. of the Past. Stül- nagel, Darmstadt, Ill, \$15; by Heim. Brandes by Past. Bergt, Paitzdorf, Perry Co, Mo, \$2; by Past. Hoppe by a woman of St. John's Gem. in New Orleans, La., \$10, by C. Rahders \$20; Abend "ahlscollecteder Gem. of Past. Hoppe, New Orleans, La., \$44,15.

To the Tolleg eh aushaltskasse in Fort Wayne: Don der St. Pauli Gem. des Past. Dörmann, Randolph Lo., Ill, \$20; from the St. Petri congregation of the same ibmd. \$11; from Mrs. Tietje as a thank offering, by Past. Dörmann, Randolph Lo., Ill, \$1.50; from Adolph Bergt, Frohna Perry Lo., Mo., \$3; from Schneidewind by Past. Gottlieb, Belleville, Ill, \$1by Past. Dorn by the comm. at Port Hudson: by Wilh. Brune and Wilh. Bulte G \$5, H. Schröder, H. Scheer Jr. and H. Vogt G \$2; L. Schriller and Plackman" G \$1, Wittwe Obermüller on Boeuf Creek \$5, together \$23; by N. N. through Past. Löber, Thornton Station, Ill, \$10; from H. Decker by Vast. Stephan, Ehester, Ill, \$3; Eollecte of the Gem. of the Past. Klrp- pisch at Waterloo, Ill., \$7,35; special contributions of several members of the Gem. d. Past.Kleppisch at Waterloo, Ill., \$26,60- by Past. Muckel, Staünton, Ill: by A. Schön \$2.25, W. Sievers and A. Sievers <1 \$5, H. Sievers \$8, W. Herning \$4, G. Schlagmhauf \$3, D. Schwmtker \$2, W. Meier \$2,15, A. Schnaare, G. Stiehl, Fr. Grrfrn and Ehr. Reins <A \$1, together \$35,40; from Gottfr. Stein, when, New Gehlrnbeck, Ill, \$5; from the bell bag of the Gem. of the Past. Schmidt, Elk Grove, Ill, \$12; from Mrs. Jltm in Elk Grove as thank offering for happy delivery \$1; from the Gem. of the Rev. Wagner in Pleasant Ribge, Ill, \$42.

For poor students: Bon N. N., Bmton Lo., Mo., \$2; by Th. Vogel through Past. Bartling, Springfield, Ill, \$5; Lollecte collected at Hm. Rower's wedding by Past. Kähler, Glasgow, Mo., \$8; Eollecte collected on Brase's baptism of children, New Gehlrnbeck, Ill., \$4,75; by Past. Bergt, Paitzdorf, Perry Co, Mo, by Aug. Franke and H. Parts G \$1, collected by him on Kindtaufe' \$3.60.

For poor sick pastors: ByPast. Eirich, Minden, Ill, by H. Bultmanu \$1,50, by an unnamed \$2; by Paft. Biltz, Lafayette Co., Mo., \$1; by R. N. through Past. Wege, Augusto, Mo., \$2.

ForPast. GünthrrvonKienbusch: From the Gem. of the Past. Riedel, Lape Gkrardeau, Mo., \$10; vo dn <^em s Past. Kähler, GlaSgow, Mo., \$5.

For Mrs. Past. KahMeier: From Mrs. BrunS, Lafayette To., Mo., i.

For Mrs. Past. Hüsemann; Don Mrs. BrunS, Lafayette Lo., Mo., \$1.

For Mrs. Past. Röbbelen: Don Mrs. Anna Barthel-, EollinSville, Ill, \$5; from N. N. by Past. Matuschka, New Melle, Mo., \$5.

For the church building in Yorkville, N. I.: Bon der Gem. des Past. Lange, Humboldt, Sans., \$13.

On seminary construction in Addison: DonderZiouS- Gem. of the Past. Hoppe, New Orleans, La., \$7.70.

For the comm. in Lolumbia City, Ind.r From the comm. of Pass.Traub, Trete, Will Co., Ill, \$33.75.

Ed. Roschke.

HkingsanSen the Raffe of the middle" District:

On the Synodal Debt DilguogSkasse: from Past. Bode's Sem. \$36,40.

On the synod treasury: by Past. I. Rupprecht by I. Simmerer \$5; by Past. Seuel vo" Fr. Burre \$1.50; by Past. Detzer's Gem. ander Southridge \$21.60, by its Gem. in Defiance \$16.50, by its Gem. near Florida \$6; by Ehrist. Merz \$1; of Past. Hörnicke's Gem. \$5; of St. John's Gem. at Allen Co., Ind. \$17.70; of Past. Kühn's Gem., October-Lollecte \$2.04; from Gott- lieb Orff \$5; by Past. Detzer by Mart. Biebach \$4, by himself \$2; by Past. Bode's Gem. \$6,87; by! est. Zagri's Gem. \$19,81; by Past. Iäbker's Gem. \$38; by teacher Kirsch \$2; Past. JLBker \$1,50; Past. Sihler's Gem. \$69,80; Past. Horst's Gem. \$5: Past. Horst \$1; Past. Sauperts Gem., Eollecte, \$18; by the same of B. Tzschoppe \$5.

For Heiden mission: by teacher Tröllrrs schoolchildren \$1,50; by Past. Seuel by Mrs. A. Biester, thank offering for happy delivery \$5; by Teacher Leescr's school children \$3,15; by Past. König from N. N. \$1 in gold; by Past. Saupert from Mrs. Baumann 50 EtS.; G. IMoppe \$2,50.

To the pastor's "nd teacher's widow's fund: By Past. Seuel by Fr. Burre \$1.50; by the Women's Association in Past. Rothmanus Gem. \$5.85.

On the Lollge Budget in Fort Wayne: By Past. Horns Gem. \$5; dnrrch Past. Hattstädt \$20.

For Brunn's pupils: by Past. Horn by two women \$2; by Past. König by Mrs. Lühr- wann \$2; by Past. Saupert by Fr. Ruschmeirr \$5; Mrs. Jde, thank-offering for happy delivery \$4; G. Tzschoppe \$2,50; collected on Jde's child baptism \$7.

For Past. Röbbelen: By Past. Lothmänn by E. Dolch \$2; byPast. Schwan, wedding--Collecte'at A. Stohlmann \$3; Past. Horst \$1.

ForPast. BrunnSANstalt:ByPast. Schwan von Aaroline Schinkel \$3; Heinrich Brackhage \$5; von Past. Horst's branch near Dublin, Aircwhethsestcollrcte, \$10.

For Past. Aahmeyrr's widow: By Past. Schwan, HochzeitS-Lollecte bei A. Stohlmaun, \$2.

For Past. Hüsemann's widow: By Past. Schwan, HochzeitS-Lollecte bei A. Stohlmann, \$2.

For inner mission: from Past. Zagels Gem. \$43,78; from teacher B. Gotsch's schoolchildren \$5,33, teacher L. Strieter's schoolchildren \$1.

For poor students: Through Past. König by Mrs. Schmalmeier, thank offering for recovery from the Lholera, for student Martin Büttner \$5.

In support of Past. v. Kienbusch: Don Emma Griesse \$3; by Past. Schäfer \$1; Fr. Eik- meier, Joh. Seip each 50 EtS.; G. Tzschoppe 25 EtS.

For the church building of the Past. v. Kienbusch: Past. Savpert \$1; Fr. Schäfer \$1; Langele \$2.

On church construction in Past. Sturken's Dem. in Baltimore: by Past. Saupert by Bro. E., F. B., Mrs. B., G. B., W. B., 3rd S. 50EtS. each; Bro.L. 25 EtS.; K. u. K. \$1.

To the hospital in St. LouiS: By Past. Horst by Mrs. Horch \$2.

For daSSeminar i "St. LouiS: From the Women's Club in Past. Sauperts Gem. \$14,65.

For the teacher's seminary in Addison: By Past. Saupert by Ami Griesbächer \$2; collected on SchnarpuS infant baptism \$2; Mrs. Umbach \$1,50; Wilhelmine Bippus \$1; Mrs. Struck \$2.

For teacher salaries: Bon Past Wynekens Gem., ReformationSfestcollecte, \$37,28.

School fees of Eollegr pupils": Bon Fr. Hammer \$24.

Fort Wayne, dm November 10, 1866.
C. Bonnet, Cassirer.

For the Lutheran have paid:

The 19th year: The gentlemen: Past. H. Wunder, H. Dicke, Nar, Past. I. Lehner.

The 20th year: The Herrm: Paft. H. of §1.50, I. Rogler, P. Klein, I. Möck, H. Dicke, Past. E. F. Ebert, Past. F. Döscher §3, Nar, Paft. I. Letz, "er §3, G. Tröller.

De "2l. Jahrgang: DieHerrmPaftormr 3rd Great, H. Wunder, I. Biltz, L. F. Ebert, F. Döscher §3, L. Mcher §3,63, A. W. Bergt, H. EverS, M. Günther §11, L. Seuel, A. Mickelsm 50 c., I" Lehner, H. Mrmncke.

Further: H. Jügr, W. Meyer §15, **H. Schrubbe 50** c., I. Brod 50 c., P. EverS, I. Rogler, P. Klein, Z. Hallos, I. Möck, Dietz, H. Dicke, I. Rauch, S. Biediuger, L. Ha-
necke, Hartma""", P. Jung, H. W. Rincker §19, L. Froh, Schuricht, Rar, Arndt, E. Strvbel §3, **H. Horsch, G. Triller.**

Den W. Jahrgang" Die HerrenPaftorm: I. Große, R. Frederking §3,50, H. Wunder §10,50, W. Engelbert §24,25, H. Dudorg, I. Horu, L. I. Weisel §21, I. Feiertag, H.
Bartelt, G. Streckfuß §3, A. F. "hner §4, I. Rupprecht §5, L. Stem, A. D. Stecher §1,3 E. F. Ebert, F. Döscher §3, F. König §2, M. Günther §19, **H. H-r- §10, W. Hattstädt**
§20, B. Mirßler, L. Larseu, H. G. Erämer, A. W. Bergt, F. Schumam", A. Wagner §5,1.F. Ru-ffrr, I. Trautmann §20, E. Seuel, A. Mittelst", Th. Kru", sieg §5, F. A.
Herzbrgrer, ". Lehma"" §10, **H. Hoch** I. Lehner §12, A. Mennicke §6.

Furthermore the gentlemen: W. Wesemann, A. Scheel 9 Er., H. HuSmann, I. G. PittS, H. Fricke, L. KirchhoK, H. Schrubbe 50 r., I. Ma^ I. Brod, P. EverS, Nie. Henke
50 e., I. Beireuther, I. Rogler, P. Kein, L. Meier, L. Strvbel, P. Gerts, I. Hallos, I. Wolf, H. Dickem I. Rauch, S. Birdinger, F. Lobe, I. Becker, H. Miller, G. Merkel, H.
Knoke, L. Jung, Hartma""", Heidelberg, G. Wagner, M. Klirschmidt, E. Herling, L. Steindruck, Buddin 50 c., E. Froh, I. Wultbrandt, G. Steuder §34, H. W. Rincker §13,
Veal "va., G. Schröppel, Ara- bruster, A. Schröppel, Schuricht, Nar, A. Ambroßu-, Schwartz, Blum, G. Gelwitz, E. Strvbel §21, I. Landm- stei" §2, W. Schrot" §5, I. L.
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Den23. Jahrgang: DieHerrmPaftorm: H. Wunder §4, I. Stürmer, A. Denninger §1,1. Horn, A. L. Kuß, I. Feiertag, H. v. Rohr §1, P. Brand §1, H. Meyer §14, H. Bartelt,
L. I. Fleckmfelntzl, H. Rügen", H. Knhn §25. E. L. Georg" §1^0, A. E. Preus §1, E. Georg" §3, B. Mirßler, L. Larseu, I. G. Sauer §6, H. G. Lramer, I. Hjort, G. Kreiy, L.
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Mertms §18,3. G. Nutz, L. Groß §20, I. Meyn §1, I. A. F. W. Müller §136, F. A. Herzberger, A. Lehmaun §25.50, L. Meyer §1, I. G. Hahn, H. A. Stub, A. Mennicke §9, M.
Tirmm- stein §33, H. W. WehrS.

Furthermore, the following gentlemen: M. Pump, H. Birkner, G. Kienzle, L. Twmhöfel, I. A. Walz §1, A. Hu-marm §1, M. Bäte-, L. Zrhm, W. Frey, G. Pfeiffer §1, E.
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Söldner §1, Th. Eißfeldt §7.50, C. G. Reiche", H. Mürtz, G. F. Roll" §7.50, Fr. Masch", W. Mag", I. Marttn, M. Pump 50 c., I. KühI, D. Schmalz §12, Buddin 50 c., Bange",
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The Buffalo Colloquium.

In 1840, Pastor Grabau in Buffalo informed the Lutheran pastors from Saxony who had immigrated to the state of Missouri a year earlier of a so-called "pastoral letter" which he had issued to the congregations that had emigrated with him because of the unrest that had occurred in them. At the same time, Pastor Grabau asked the Saxon pastors for their opinion on the content of this "pastoral letter". Since the Saxon pastors made several expositions of the doctrines presented in the "Pastoral Letter", namely of the authority of preachers, of ordination and of the rights of the laity, a violent doctrinal dispute arose between Pastor Grabau and the preachers associated with him at that time on the one hand, and the Saxon pastors on the other, which lasted for twenty-five years and which, since the formation of the Synod of Missouri, became at the same time a dispute between this Synod and the Synod of Buffalo. As early as the spring of 1846, more than twenty years ago, the Saxon pastors suggested to Pastor Grabau that he enter into a colloquy with them on doctrinal differences in order to settle this vexatious dispute. They did the same again the following year, and in 1852 and 1857 the entire Missouri Synod repeated this proposal. All these proposals, however, were always without

Success. Time and again, it was Pastor Grabau who prevented this apparently only way to achieve peace from being taken up. But finally God, who is a God of peace, heard the longstanding groaning of the children of peace. As our readers know, it was in this year that Pastor Grabau separated from the Synod of Buffalo, which he himself had founded, because the members of the Synod no longer wanted to put up with his almost papal rule and did not want to sacrifice to him the Christian freedom they had so dearly acquired from Christ. As soon as Grabau had excluded himself from the Buffalo Synod, the main obstacle was removed, which for so many years had prevented a mutual friendly verbal discussion and thus peace.

No sooner had Grabau left the Synod of Buffalo than the desire for peace, which he had hitherto held down with all kinds of artifices, stirred in the members of the same more strongly than ever; and since there was no longer any Grabau to try and curb the godly thoughts of peace, the Church Ministry of the Synod of Buffalo decided in its meeting on August 28 of this year in Detroit to finally take up the colloquium proposed by our Synod on existing doctrinal differences. August of this year in Detroit, to finally take up the colloquium proposed by our Synod on the existing doctrinal differences, and reported this in an official letter dated August 31 to our

general presidium, which of course accepted this offer without hesitation and with the most heartfelt joy. Since, however, nothing could be done in the matter until our Synod itself had determined the colloquists representing it, and the awakened mutual desire for peace on the basis of unity in truth was to be carefully nurtured, the general presiding officer of our Synod made the suggestion that a preparatory friendly private meeting be held immediately before the public colloquium. The ministry of the Buffalo Synod also agreed to this. As a result, such a preliminary private discussion between Pastors von Rohr and Hochstetter on the part of the Buffalo Synod and Pastors Walther and Sihler on the part of the Missouri Synod was held in Fort Wayne on October 10 and 11 of this year. Already this preparatory step toward mutual rapprochement was an obviously blessed one. They parted in the firm hope that the public colloquium would, by God's grace, lead to full understanding and agreement.

The colloquium to be deformed was the first subject on which our synod, assembled in St. Louis on October 31 of this year and the following days, deliberated. The proposals made by the participants in

The proposals made in the preparatory private conversation were accepted, three preachers and three congregational deputies were appointed as colloquists, Buffalo as the place and November 20 and the following days as the time of the colloquium, and this was reported to the senior ministers of the Buffalo Synod in a letter without delay. Elected as colloquists on our side were Pastors **F. Wyneken**, **H. Schwan** and **C. F. W. Walther**, and deputies C. D. Roemer of St. Louis, J. C. Tisza of Altenburg, Perry Co, Mo, and Keil of Pittsburg, Pa. However, since Pastor Wyneken was unable and unwilling to make the trip due to physical weakness, the first of the elected representatives, Dr. Sihler, took his place. The pastors H. K. G. von Rohr, Chr. Hochstetter and P. Brand and the deputies E. Schorr from Buffalo, H. A. Christiansen from Detroit, Mich., and Chr. Krull from Bergholz near Buffalo were elected to represent the Buffalo Synod. The local church was the French Protestant church rented by Pastor Hochstetter's congregation for their services. The form of the discussion consisted of each side alternately presenting to the other certain points in which it considered the other to be in doctrinal error or suspected of error, whereupon each point was discussed until the opposing party, either *in pleno* or one member thereof, made its final statement, whereupon the attacking party, after asking whether it was satisfied by the given statement or not, also had it written down in the minutes. This procedure was continued until a conclusion had been reached on each point objected to by the opposing party. On each meeting day, six hours were spent on the colloquium, in the morning from 8-1/2 to 11-1/2 and in the afternoon from 2-1/2 to 5-1/2 o'clock, with the exception of the Sundays, on which meetings were held only in the morning. Each of these was opened by the pastor looi, Mr. Pastor Hochstetter, with the introduction of a hymn, the reading of a passage from the Holy Scriptures and a prayer from the Agora. Each session was introduced by the Pastor looi, Mr. Pastor Hochstetter, with the introduction of a hymn, with the reading of a passage from the Holy Scriptures and a prayer from the Agenda, as well as with the prayer of the Lord, and closed with the latter prayer each time. A pastor from both parts took turns in chairing the discussions. The secretaries were Pastor **H. Hanser** from the Missouri Synod and Pastor Kanold from the Buffalo Synod. Partly during the whole time of the negotiations, partly during some days of the same, as far as we can remember at this moment, from the Buffalo Synod the present Senior Minister Pastor Maschhop, Inspector Zeutner and the Pastors Wolläger, Schadow, Müller, Eppling, Döhler, Weinbach and Lemhuis were present as witnesses; from the

Missouri Synod the pastors **Ruhland**, Föhlinger, Weisel sen. and son, Böhling, Röber, Arendt, Hügli, Moll jr., Bernreuther, Lothmann; from the Canada Synod pastor Kuß, and from the Ohio Synod pastor Lübker. Also from the congregations of the Missouri and Buffalo Synods in unk near Buffalo, as well as from Cleveland and Michigan, a not inconsiderable number of members, even women, were present at each session and followed the proceedings with evident interest. The subject of the discussion was above all the doctrines of the church, of its nature, its characteristics and representatives, of the so-called visible and invisible, of the general and particular church, of the orthodox and irreligious, of the rotten or sect and of schismatic or separatist communities; of the holy preaching office and parish ministry and of the church. The following are the main topics of this book: the sacred office of preacher and parish, its establishment, origins and transfer, the relationship of the spiritual priesthood of the faithful to the public office, the authority and office of the keys, the right of the congregations and the so-called laity to judge doctrine, to have a seat and a decisive voice in the church courts, synods, etc., and to have the right to vote on these matters. The right of the preachers in Mitteldingen to make ecclesiastical ordinances, the obedience owed to the preachers by their listeners, ordination, the relationship of the parish office to the reality, validity and power of the word, absolution and the holy sacraments, and so on. Sacraments, etc.

God gave grace that all this was discussed in love and peace and in mutual respect without any bitterness, with the exception of a few words, by which the opponent felt irritated, whose unpleasant impression was soon erased by the following reassuring explanations. With each passing day, the relationship between the members of the congregations that had previously stood opposite each other became more and more friendly, which found its hopeful expression in the mutual visits of the various churches. Preachers of the Missouri Synod repeatedly had friendly intercourse with preachers of the Buffalo Synod, and vice versa. With each passing day, more and more of the barriers that had hitherto separated the congregations of the two synods fell away, and the former mutual shyness gave way more and more to heartfelt brotherly trust; Not to speak of the many expressions of love with which we members of the Missouri Synod were truly showered by the families of our congregation there, so that the

days we spent in Buffalo on this occasion, although days of struggle that were often difficult and assaulting for heart and mind, have at the same time become unforgettable days of the richest refreshment for body and soul. Fourteen days of meetings rich

The people of the country, by the way, were hardly able to grant us the necessary time for our negotiations and for a hasty conclusion.

It is true that the colloquists of both parts did not succeed in reaching complete agreement. Pastor von Rohr, for example, held on to certain doctrinal differences until the end. However, all the other colloquists were able to join hands in the end on the basis of complete agreement in the truth. The following was given by Pastors Chr. **Hochsteiler** and Fr. **Brand** and the three deputies from Buffalo, Mr. Krull, Mr. Schorr and Mr. Christiansen, stated in the minutes: "Finally, they declare: in view of the fact that they agree with the declarations of the Missouri Synod and that the latter have agreed with the declarations of the undersigned, - the doctrinal unity with the Missouri Synod and us is now completely established"; to which we replied as follows and stated in the minutes: "The foregoing declaration is met by all the present representatives of the Missouri Synod with the declaration on their part that they too, with thanksgiving and praise to the Lord, recognize complete doctrinal unity with the foregoing for the result of this colloquy, and therefore hereby extend to them the hand of brotherhood in the face of the whole church."

As painful as it was and is for us that we were not able to close the colloquium with Pastor von Rohr in the same way, we do not give up hope that the day will come when the gap between him and us, which now still prevents us from reaching out our brotherly hand to each other, will be filled. May this beautiful day soon dawn! And may the whole Synod of Buffalo now confirm and seal the work of unification, for which God has already given grace among eleven of twelve of the representatives of both sides! Not only we, but all who love Zion will rejoice, the angels will triumph over it, and God the Lord Himself will speak His Yes and Amen in heaven. Therefore, let everyone who can pray, run. Amen!

A pamphlet has already been published, which under the title: "The Buffalo Colloquium," contains the protocol of the negotiations, reviewed, confirmed and published by the colloquists on both sides. The same, the copy at 10 Cts, (postage 2 Cts.) is available from the following gentlemen:

Rev. C. F. T. Ruhland, Buffalo, Y.

Rev. Chr. Hochstetter, Buffalo, N. Y..

Mr. M. C. Barthel, Lombard St., St. Louis, Mo. W. [Walther]

Trip - Report.

It was at the previous year's Western District Synod in Collinsville, where, among many other important matters, the sending out of traveling preachers was discussed. The necessity of this was recognized by everyone; the profession and the right position of such a preacher according to the word of God was clearly explained to the satisfaction of all; and so the synod decided to instruct the St. Louis Pastoral Conference and some deputies from the neighboring congregations to employ a candidate for the office of preacher as a traveling preacher. I was present at all these negotiations as a student, and indeed, I was not a little interested in them; I would have liked to know right away who the lucky one would be.

The synod was closed, pastors, school teachers and deputies went home and we students went back to our college; but those negotiations concerning the traveling preacher were soon forgotten. Several weeks went by, and then one day I came to Pastor B., who told me that they were thinking of choosing me as a traveling preacher. Nothing in my life had ever been more surprising to me than this; that I could become a traveling preacher, I thought was impossible altogether. But Pastor B. reassured me that it had not yet been definitely decided, and that it could still change. I had no aversion to the missionary profession, oh no, because from my earliest youth I had had a lively desire to become a missionary; it was rather the feeling of my physical and spiritual incapacity for it. I presented it to the Lord. If he had led me so wonderfully to this country, he should also lead me further according to his holy counsel and good pleasure. And behold! He soon gave me a certain, cheerful heart for this matter, so that when I was presented with a definite appointment as a traveling preacher, I accepted it with joy. This happened at the beginning of July. It was not considered advisable for me to begin the journey immediately, due to the great heat in July and August. So I went for several weeks to a small town in Laud, to an American family, in order to learn some English there. During this time, Praeses Bünger pointed out to me several places near St. Louis and on the railroad where Lutherans lived, which I should visit first, so that I would become somewhat accustomed to traveling, and in the event that an illness should befall me as a new immigrant, I would still be near St. Louis.

On the 25th of August b. l., on a glorious morning, I started on my journey from St. Louis; I took the Pacific railroad to get to Grays Summit, which is 42 miles west of St. Louis. I took a farewell call. I headed for St. Louis, which had become so dear to me, and passed the fertile, lovely farms, the beautiful country towns with their splendid houses, through the tunnels, along the Merrimac River for a distance, and not two hours later the call rang out: Franklin. Now five more miles to Grays Summit. That's when my heart started beating. How will you be, Herr- ling? How will you be received? Such and similar questions moved me. When I arrived in the village, I soon found the families recommended to me; I was warmly welcomed. I was soon introduced to several families and told everywhere that a preacher from St. Louis had arrived. I realized for the first time what a moral impression this made on the people. But because of my fearfulness and despondency I was quite heartily put to shame! - —

On the same day, an old Rhinelander joined me, with whom I got into a tough conversation that made a deep impression on me, which I will therefore let follow here recently. A newspaper on the table, which in an article had expressed itself quite ungodly about the German conditions, gave rise to this; the old man, completely in agreement with the tendency of this newspaper, wished to be in Germany now, so that he could fight for freedom and justice in the upcoming revolution. I replied that this was wrong and that God did not want it, because according to Romans 13, everyone must be subject to the authorities who have power over him.

"So, God doesn't want that? What kind of God do you have?" he asked in amazement.

"I have the Bible-God, that is, the right, true, triune God."

"O," interjected the old man, "do go with me about this Bible God; for the same is a cruel, tyrannical God, as I have read from the Old Testament, that he has caused so many nations to be destroyed by the Jews."

"Not so, my friend!" I interrupted him, "God is not cruel, but just, and that he had these peoples destroyed was an act of his justice. These nations lived in the most horrible sins, in the most atrocious

idolatry, and despised the living God, therefore they themselves were to blame for their destruction. Again, God also commanded the Jews to destroy the Gentiles, so that they would not be tempted by them to the same idolatry. I have rather quite opposite proofs from God, namely, that he is love itself, and loves all people infinitely. If you want to convince yourself of how the Bible describes the love of God so wonderfully, then I ask you to come to my church next Sunday, where it will be discussed.

But speaking of! You reject the Bible-God, you must have another one-what kind?"

In an exalted voice he replied, "I have a far more glorious God, an exalted Being enthroned above the starry firmament, a kind Father who loves all men!"

"Well, that sounds quite nice. But how do you know this one?" I asked him again.

"This is what my reason has taught me; my clear common sense, if I only always looked at nature, has brought me to this conviction."

"So! Your reason did it - but there your reason played a nasty trick on you, for this God you have chosen is quite a wretched thing, much like the idols of the heathen are."

The old man got angry at this and said: "What do you think of me? You don't want to compare me with the blind heathens, do you? I have had good schooling and have been enlightened." - —

"So, you are an enlightened man, so you can also be reasoned with. So much the better. Now you see, you have thought of your God with reason, and the idols of the heathen are made with hands; but both what man thinks and does is human, so also yours, as well as the carved God, is nothing but human workmanship. Furthermore, the idols of the heathen are so variously formed, so are the gods made with reason; one thinks of his God in this way, another in that way, indeed one and the same has different opinions of him at different times; if he does a good work, he thinks that God sees it and rewards it; if he does an evil work, he thinks: oh, God does not see it and does not ask anything about it. Finally, the idols of the heathen are completely powerless, but the idols of reason are just as powerless. - Oh, how completely different is the God of the Bible! We certainly know from it what the glorious attributes of God are. We know what his attitude towards mankind is, what he will do with all men one day, depending on whether they have believed or not. He has clearly answered in His words the deepest questions that every thinking man raises about the hereafter; that it is there and consists in a blessed place for the true believers, and in a cursed place for the unbelievers; so that no one need be in doubt where he may go after death."

"Is that so?" the old man interrupted me mockingly, "where am I going to get once I get there?"

"You, if you persist in your present unbelief, to hell!"

"Oh, don't you believe it! Who can know anything definite about the state after death? No one has ever come back from the dead and told about it."

"Yes, we know for certain, for the infallible, eternal and true Word of the Lord has revealed it to us; and

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testify to you again before the face of the holy and righteous God, you will go to hell if you do not turn to God!"

Hereupon he left me, saying, "You are a cursed heretic!"

But I remembered the word of the Lord: "Blessed are you when men revile and persecute you because of me.

(This conversation, which, as already noted, took place on the very first day, was quite suitable to show me what was waiting for me as a traveling preacher).

Some people expressed their heartfelt regret about this old man; he always tried to impose his opinions on others, and they often had to be annoyed by his fine blasphemies. I met him again later, but there was nothing of his former liveliness to be seen, he stood before me completely dejected. Soon he died. May he have gone into himself!

On August 26, I invited all the families in the area. Some thought I was a Methodist, since they had never heard of Lutheran traveling preachers.

On August 27, I preached in the schoolhouse; although the school benches were missing, because it had been used by southern soldiers some time before, not to teach or learn anything, but to empty it and to make noise in it, the lack was remedied by bringing chairs and benches. A numerous congregation turned up both in the morning and in the afternoon; also 5 children were brought to be baptized. When I asked if I should preach to them again, they answered with a unanimous "yes". One man commented afterwards that this had been his best Sunday in America.

It took a full 5 months, until January 30th of this year, before I could visit them again; but they were also very happy when they saw me healthy again in their midst. But now Satan also came to destroy the work that had begun. There was a man who tried to make the people suspicious of me and of our synod in general by smearing the most worthy men of it with excrement and then especially telling all of Stephen's terrible transgressions in the most shameful way, just as his zealous pastor had taught him in a genuine evangelical (?) spirit. I replied that it was true that the aforementioned had fallen, but that he had been excluded from the community according to the word of God, by which they had cleansed themselves of his guilt and justified themselves: therefore his case could be held against us as little as the case of Judas against the other apostles. Then I testified to him how he had so miserably sinned against love, since he, as a righteous Christian, as he wanted to be, should have covered the sin and turned everything around for the best.

God, the Lord, gave the victory to truth and justice, the people were not deceived and the man had to leave without having done anything; they came to the church, brought the children for baptism, and then asked me, I would like to help, that every month once would be preached with them. This request was granted: Mr. Past. Kleist from Washington has been providing them with Word and Sacrament ever since, and he always has a numerous congregation. May the faithful God help us to spread his word more and more on these mountains. - —

Soon after my first arrival in Grays Summit, my attention was drawn to a very large German settlement 12-15 miles away on the Missouri River, but at the same time I was told that the people there had become quite depraved and godless. But since just such people need the word the most, I decided to go there.

On August 29th of last year, I set out on foot; I hung my heavy travel bag around my neck; unfortunately, according to German standards, I had taken a lot of things with me that I could have done without.

Three miles further on, I asked a woman for a piece of bread, since I heard that there were many mountains and trees, but no inn to pass. Now I went on, admittedly somewhat slowly in the great heat, through the middle of the forest, uphill, downhill, sometimes I had a path, sometimes none; - but with the help of my compass I never lost the direction. The bread that I dipped into the clear water of a stream on the way tasted excellent. Finally I arrived at the settlement of Mr. N. N., completely soaked, without having fallen into any water. This man had formerly been a Herrnhuter and received me kindly, but soon told me that I would not be able to do anything here; they did not want to know anything about God's Word. There was also no local to hold the service, I would not get the schoolhouse, the trustees would not give their permission; no one would come to his house either. The best thing would be for me to go on again. I was already inclined to do so. Soon after, I heard that an old devout Saxon was lying ill nearby, who had heard of my arrival and eagerly wished to speak to me. I visited him and really found in him a

survivor of Israel, a righteous Christian. After a long and refreshing conversation, he encouraged me to stay and preach: God could do miracles and "soften the hardest of hearts" even here, through His Word. So I let myself be moved to stay.

Now, however, it was necessary to obtain permission from the Protestant trustee, who had the Schlüffel to the schoolhouse, to hold the service there, but this was difficult, since this trustee, as he put it, was a man and not a Christian (even his Children shall remain human beings), belonged to mankind, but was a public enemy of Christianity.

What was the best thing to do? According to human opinion, it was clear that I would not have been able to persuade him by imagining the necessity of the divine services. I took refuge in the Lord: "He is the one who gives his own the right words and wisdom at the right time! - Then I went to the man with confidence and spoke to him with all courtesy and friendliness. I soon discovered that he was an educated, lively man of the world; taking advantage of this, I tried to bring the conversation to interesting subjects, which made a very good impression on him, so that he returned the friendship by exchanging the speech, invited me to the table and also brought other refreshments. After several hours, when it was high time for me to leave, I told him that I was a Lutheran traveling preacher, sent out to preach in all places where there were no preachers yet; this was also the purpose of my being here. Now, however, I have not yet found a local, whether he might not let me use the schoolhouse for this purpose. "Yes, you shall have it," was his answer. Highly pleased about this, I took my hat and gave him my hand in farewell. Nothing stood in my way now to be able to preach the word to the people.

But if anyone should think that this is not the right way for a Christian to make someone inclined to such a request by bypassing the real thing and bringing in another matter, I declare that this is my principle: first to offer everything to bring the people to the service, and to use every non-sinful means to achieve this end. But when the people have come, and have heard what has been preached, then I certainly try to talk to them about Christian matters; whatever opportunity arises, without the need to start spiritual conversations.

(To be continued.)

To the ecclesiastical chronicle.

The widowed Mrs. Past. Röbbelen writes under Nov. 7, among other things, the following about her blessedly deceased husband: "We not only lose a loving husband and father, who cared for our bodies, but was also very concerned for our souls. He taught his children until the day before his death. Every Sunday he held services with us in the house, and when we found this apartment, he was happy that we also had a room where we could have Holy Communion. He sent for communion wafers. He sent for communion wafers, and so we had them together once.

celebrated. For the last six weeks he could not sleep peacefully because of rheumatic pains. The night before his death, a fever set in, and he had to stay in bed the following day. He died blessed in the Lord, to whose word and promise he clung to the end. The faithful God did not let his soul lack refreshment even in the last hour. Shortly before, he called me to his bedside and said: "Catherine, I am crowned! When I asked him, "What shall we do if God takes you from us?" - he answered: ""You are commanded to the Lord."" - My dear blessed husband also sends many thanks to all benefactors. Also my heartfelt thanks for all good deeds!" W. [Walther]

Stock's homiletic lexicon. We have just received the second issue of this delicious work, which Mr. L. Volkening in St. Louis is reprinting. It includes the articles "Bann" to "Buße" and the pages 97 to 192. Whoever has not yet subscribed to it should hurry to do so. No preacher will be sorry to have made the sacrifice, albeit not insignificant, of money for this rich storehouse for the preparation of his sermons. The delivery of 96 pages in quarto costs, as noted earlier, tz1,00. W. [Walther]

Grabau's latest deeds. A correspondent of the "Kirchliches Informatorium" writes about it in the number of 1 Decbr.: "Friday evening at 10 o'clock I arrived here under God's help healthy and well. Since the meetings in the church, where the Christian Colloquium is to be held, did not begin until Nov. 20, I went the following day, Nov. 17, to the Martin Luther Collegio, in order to take a look at the instruction that the students receive there. There I experienced a terrible occurrence. - The day before, our college matter had been briefly considered before the judge in the eourb ok okamdrv and immediately referred to the higher court of the general term; for the judge had declared that he was not competent to give a verdict for himself alone, but that he had little doubt that the higher court would uphold the plaintiff (our synod), since in any case the intention was clear that the synod had erected a synodal building here at its expense, and not a private house. - The next day, however, Grabau wanted to carry out a violent coup. He went to the college, first to Inspector Zeumer's teaching room, declared that he wanted to visit here once again, and take possession of the room as before. "I forbid you," he shouted to Past. Zeumer to give further lessons here, unlock the cupboard for me to the Synodal-Acts!" The synodal acts, he answered, are well kept and you have no right here! Grabau again demanded to be cleared, and goes on. He immediately goes into the large teaching hall, where Past. Lemhuis with about 80 children are holding school. Grabau forbids him to hold the school, but Lemhuis says: "You didn't put me here, so you won't be able to dismiss me! Grabau finally goes into the second teaching room, where Mr. Wischman is holding school, and raises a similar power sentence, the teacher asks him where he got the right to do so! The visitation inside the college came to an end, and because it brought little success and honor, Grabau went out and vented his anger on the family of Mr. Lemhuis. Two wagons loaded with household goods had just been brought to the college," because this family was to move into their rooms at the college that day. Grabau wants to prevent this at all costs. He jumps on the police himself, telling them not to allow the wagons to be unloaded and the things to be taken to the college. The police tell him that they have nothing to do with such things. Now Grabau runs to his followers in the neighboring houses, and they come armed with sticks and clubs, stand in front of the college doors and stop the carters, so that they lead them back and miss many tents. Grabau, however, is at the head of some 20 men who run back and forth, stamping their feet and preventing the family from entering. Others also came, and a large crowd was formed. Grabau had to hear that he had declared at the synod that it was only out of ignorance that his name had been left in the deed of the college, and now he wanted to get hold of it with lies and deceit. In the meantime our college trustees had heard of this appearance, and had taken recourse to the police against Grabau and Conforten. The police captain immediately came with three of his men and asked Grabau what this meant. Grabau said: "The court granted me possession of the college yesterday, and since someone wants to move into it, I refuse! The captain asked him if he had received a power of attorney to do so, and since he could not prove this, the captain added that he himself had been present at the hearing in court and had not heard of such a decision, as Grabau forgave. The latter should therefore not resist the entry of this family in the least, otherwise the entry will be enforced by the police. The wagons immediately enter the courtyard and are quickly unloaded by helpful hands. The entry proceeds, Grabau sneaks away; the wagoners, however, finally complain that after this stay they could not come home again at the right time, they therefore had the names of the outstanding Grabauites written down and ordered to Lokport for the appointment. - —

r.

Evil in Mecklenburg. In no other German state is more work done on Sundays than in Mecklenburg. But that is because of this. There are many landowners there, who make the inhabitants of entire villages work their Sundays.

The term "day laborers" refers to those who, for a small wage, have to work the whole week for the landowner on whose land they live. Now these day laborers also have to work a piece of their own land and take care of their own household. For this they need Sunday. They plow their fields with the landlord's team on Sunday, they dig their gardens on Sunday, they plant, they sow, they harvest on Sunday, they slaughter their cattle on Sunday, and so on. A pastor wanted to visit the day laborers on Sunday afternoon, who are not at home during the whole week. As he was about to enter the door of a house, he came across an object under the door. It was a pig that had just been slaughtered and hung up there. He went into a second house. People were sitting there plucking the geese they had just slaughtered. In this and similar ways the priest had to turn back with a: "Don't take it badly" and also refrain from Sunday visits. - Council could be made, but the lords of the manor do not want it. The law even allows the lord of the manor to have his day laborers work on certain Sundays, e.g. during the harvest. Recently, the Estates Assembly declared that only Sunday morning, but not the afternoon, is actually a holiday. - So people come little to church, they come little to themselves; they have no Sunday. - A second great evil is the prohibition of marriage. This is not meant as if in Mecklenburg the doctrine is led, which the apostle calls a Tefels doctrine, as if one may not become married if one wants to become blessed. Rather, the matter is as follows: The poor people are denied marriage by the rulers and the congregation. They can be blameless people, faithful and diligent workers, who could well support a family; but they cannot get a marriage consensus. What is the consequence of this? There is no country in all of Germany where so many unfortunate births occur as in Mecklenburg. One does not need to say more to realize that the marriage prohibition in Mecklenburg, which probably stems from avarice, which is a root of all evil, also bears its evil fruits to the detriment and ruin of the country. (Kirchl. Mitthl.)

Die Gartenlaube. Progress cannot be denied in the anti-Christian literature of our time"; the opposition to Christianity is becoming ever more naked, so that a direct call to eradicate it would no longer be particularly surprising. In the Sunday paper of the Gartenlaube, which calls itself "Deutsche Blätter" and for some years has been the worthy companion of this world paper, which is spreading more and more, there is a mockery of the blind belief in the Bible, which is doubly ridiculous in our enlightened times, and a call to eradicate everything from Christianity as well as from the other positive religions with their "rigid churches,

what the reason does not recognize as purely human after examination of its revelation writings (Bible, Koran, Vedas), whereby it is added that there is also a religious elevation in nature. The meaning can only be to throw away the whole ballast of faith, especially since also that, what remains after the happened sifting and clearing out as purely human, is completely superfluous, since man finds in nature already directly a religious elevation (e.g. over God and divine things, what the old pagans already knew, who served the creature more than the creator, who is praised in eternity. In the G.-L. there is an essay by Brehm, to whom someone sent some sheets from an unspecified magazine, in which natural-historical questions are discussed from the Christian point of view, and who confesses his most decided materialism towards it. He knows only one activity of the brain, which we call soul. He downright denies an essential difference between the human and animal soul and presents as proof the recently deceased Hamburg monkey Molli, of the chimpanzee family, who admittedly also had a few naughtinesses about him, but incidentally thought and felt like a human being; even in death he was invented like a human being, with all the signs of consumption, and his brain differed little in mass and form from that of a human being. This monkey was led around in the coffee houses and tractirt with sugar water; a pictorial illustration shows how he takes the same with a spoon (quite like a man) and how the interest of the other guests is directed to him. He showed anger and discernment among people, could give the "hand" on demand, even if one said: the other - so he did it. He expressed his thoughts and resolutions by "oh" or oh, oh, oh! He regarded the geese and ducks of a pond as sensibly as

a "natural scientist" - the ape, namely, not Mr. Brehm. The latter scoffs at the fact that there are people who wanted to push the ape far below them with their "foot in the same image", as well as at the horror of discovering such a closely related being in this animal. Only a middle member of creation is missing between him and man, in order to be able to put both confidently into one class. Well, perhaps a geologist will do him the favor of discovering a disfalse fossilization. The materialists would need something like that, since the newer researches and discoveries in nature have given their views many a hard blow, e.g. the strictly scientific proof that there is no self-generation of organic beings, that rather what one liked to call voluntary procreation is explained by proven infusion animals swimming in the air, to which Vogt and consorts were only able to answer with crudities. - The next progress will probably be the

It should be required to worship the monkeys after the manner of the Indians. By the way, such a thing is under the old paganism. The pagan Cicero cites a verse by a poet who says: "How similar is the ape, this most shameful beast, to us humans! The G.-L. has overcome this natural aversion and turned it into friendship and veneration. That is education and humanity, in which the purely human is asserted. By the way, Vogt is not yet satisfied with the present period of creation. Nature is now in a state of rest, in which a new development, a new coming out of itself is announced. Already Ampöre († 1836) is supposed to have taught similarly. Strange, we have a rebirth without Christ, in which there is neither room for him nor for the twelve thrones of the apostles, for if these already now have to return "into the nothingness from which the church came," how should they have a part in the new Vogtian world? It would be difficult to find so many proofs of the truth of the Word at any other time than ours that people would not like the salutary teachings and would turn to fables. On the same sheet of the G.-L., on which first the biblical stories were thrown to the legends, one read the following hunting story already told elsewhere, but only for amusement. A hunter observed a fox in the forest, which jumps with a wooden block grasped in the mouth on the branch of a tree and practices itself in this piece so long, until it achieved the necessary security to hold the block also after the jump. For a long time the hunter (probably a sensible naturalist) ponders what this means, until suddenly a light dawns on him. A wild sow comes along with her piglets, the fox grabs one of them and jumps with the prey onto the branch to eat it. The hunter still on his deathbed confesses the truth of this

History. - Now someone still doubts the equality of the animals with the human being! We are not only related to the apes, but also to the foxes, at least spiritually. Yes, to the foxes, which have the vineyard. The bad products of our literature are also part of the corruption; the foxes that roam the countryside are shot to death, the cattle plague is carefully guarded against, but what is done against this corrupting power? In Prussia, the G.-L. has been banned because of a scurrilous article about lies, perhaps also because no reduction in the number of perjuries is expected from their humanity and education.

Church dedication to Racine, Wise.

On the 25th Sunday after Trin. we consecrated, Past. Strafen, Past. Hoffmann, Past. Georgii and Schreiber this with the pastor *loci* Engelbert consecrated the newly built church named place in the usual way. Past. Georgii of Waterford spoke on the basis of Ps. 118, 19-26. in the nearby old church and now actual school locale the parting salute; Past. Engelbert held the consecration prayer, Schreiber this interpreted in the festive sermon after Ps. 132, 1-10. the sign language of a Lutheran place of worship in this country and Past. Penalties of Watertown proved in the afternoon from the Sunday Gospel v. 23. ff. that because in a Lutheran church the right Christ is preached and the hearers eager for salvation attain to an unshakable assurance of their state of grace, we have cause to be heartily glad at the dedication of a Lutheran church. In the evening, however, the church was filled once again, partly with English-speaking listeners, who were addressed by Rev. Hoffman" from Wausau explained in their language from Gal. 3, 10-14, that salvation is in Christ and in Christ alone, because through the law, according to the righteousness of God, all men without exception are condemned, and in Christ Jesus all men without exception are redeemed and shall be saved according to the will of God through faith in Him. This testimony was also heard in their language by some Jews living in the neighborhood.

According to a sketch by Past. Stephan, it is built of yellow bricks in simple gothic style and furnished like an old church inside, 36 by 60 feet long in the nave, 12 by 17 feet in the altar chancel and 20 feet high in the interior, the little church is an ornament of the northern part of the city. But it is even more an ornament of the parish itself. This congregation, whose origins are described in detail and justified in Vol. 19, No. 6 and 8 of this newspaper, has in the four years of its existence developed pleasingly both internally and externally and, as in its early years through the appointment of a pastor and a school teacher and through the procurement of real estate, an interim church building and a parsonage, so now also through the construction of this church, it has borne witness to its zeal and its willingness to sacrifice for the pure Word. Therefore, if she appealed to the helping love of a number of sister congregations for this church building, she did not do it to spare herself or to show off with the help of others. With the construction, however, the special zeal of individual members grew and this also procured, if not a tower, then many ornaments in the windows and in the interior, for which it would have been difficult for one to find a church.

Admission only the more homelike. A gift of love still held ready here and there in response to the earlier letter is neither too late, nor for the abundance.

May this little church appear more and more as a proof that Christ reigns in the midst of his enemies, as a testimony that the pure Word has borne fruit among the founders of the congregation, as a banner in the service of the inner mission and as a pointer, as a place of preparation for the hurrying future of the Lord!

Milwaukee, Wisc. 26 Nov. 1866.

F. Lochner.

Church dedications.

On Advent, the Lutheran Holy Trinity Parish of U. A. C. at Frankenkirch in Grundy Co., Ills. near Dwight, Livingston Co., Ills. had the joy of consecrating their little church, which had been built several years ago and was now also completed inside, to the service of the Most Holy Trinity. After Ps. 118, 19-29. had been read in front of the church doors

and the song: "Come thou worthy ransom" 2c. was sung, the congregation entered the festively decorated house of God. Past. Schliepfleck from Bloomington, Ists., preached the sermon on Match. 17:1-S.; Past. Sie- ving of Secor, Ills. preached in the afternoon on the Advent feast gospel Match. 21:1-9; the undersigned, who served the altar during the day, then preached an evening sermon on the Church Feast Gospel Rev. 21:1-5.

The Arch Shepherd and Lord of His Church, JE- sus Christ, may now also keep His pure Word and Sacrament here until the dear last day, so that His name may always be sanctified, and His people may be led to the eternal dwellings in the heavenly Jerusalem.

Franz W. Schmitt, Past. los. den 4. Decbr. 1866.

As often as the "Lutheran" reports about church consecrations, it will not tire its readers, but only please them to hear about a church consecration again, since they can recognize from it that the King of His kingdom of grace is also active in this way for the spreading of His kingdom among us.

On Advent Sunday, to the great joy of the I. Immanuel congregation in Rock Island, Ills. their new spacious church was dedicated to the service of the Triune God. It was done in the usual manner familiar to Lutheran readers. Present, besides undersigned, were the pastor loei and pastors Grüber, Mangelsvorf and Fünfstück. The pastor loei conducted the consecration prayer and preached on the Gospel of the 1st Sunday of Advent. In the afternoon the undersigned preached on Gen. 28, 17. Since an English service was announced for the evening (and Pastor Heid had left the congregation in the lurch), the undersigned had to decide to preach in English. The altar service was performed in the morning by Past. Fünfstück, in the afternoon Past. Mangelsdorf, Rev. Grüber held the confessional. The well-rehearsed and performed songs of the parish choir contributed much to the beautification of the celebration.

Although the first congregation could not without the greatest effort undertake the building of a church calculated for nearly 400 people, as it has now succeeded in doing with God's help, it was nevertheless compelled to take this step for the glory of God, if the work of God was not to suffer through an external obstacle. The old church had not only become much too small, but it was also located in an unfavorable place, in a remote part of town, inaccessible from one side by a swamp, hidden behind other houses. Both deficiencies have been remedied by the new building. May the merciful God, who has also endowed the memory of his name anew here, grant that the new church may always be a house of God and a gateway to heaven for many thousands of souls.

Cl. Seuel.

LyonS, Iowa, 9 Decbr. 1866.

Conferenz displays.

The Cleveland Special Conference will meet, God willing, on Tuesday and Wednesday after New Year's Day at the home of Mr. President Schwan. Members of the same are requested not to forget the conference arbcit. I. Rup precht, See. p. r.

The SprinMld Pastoral and Teachers Con- ference will meet, God willing, Tuesday and Wednesday the 15th and 16th of January, 1867, at the residence of the undersigned at Jack- sonville, Morgan Co, Ills.

F. Lehmann, Sec.

Please.

Our faithful God and Savior, who knows the need of His Church, and especially the noticeable lack of pious school teachers, sends us, according to His mercy, more and more young people who want to dedicate themselves to the holy school ministry. They want to dedicate themselves to the holy school ministry. We now have more than 70 of them in the institution, and among them quite a few brave young men and boys, of whom we may well hope that our work and the labors of love of other fellow Christians will not be in vain. The majority of them, however, are poor and depend entirely on God's goodness and on the mercy of His children. Since our support fund is not only empty, but also necessary expenditures could not be made, I would like to ask the stewards and housekeepers of our heavenly Father in all love and modesty not to forget the local boarders of their Lord. God has already put everything necessary into their pockets and boxes, where it is waiting to be put to good use. Here is an excellent opportunity to invest one's money in usury, for the Lord will reward us abundantly in eternity for what we do for His disciples. Since we also lack bedding, especially warm blankets, I have no doubt that the heavenly Father has already placed these somewhere with His children to bring them into our hands. The present owners of these blankets, who did not know until now that they were intended for poor schoolteachers and seminarians, I would therefore like to ask in brotherly love to have them brought here as soon as possible. May the rich God be the great reward of all givers and may they and all Christianity have a richly blessed and merry Christmas.

Addison, Dec. 6, 1866.

J. C. W. Lindemann.

Ads.

So just appeared and available at Unterzichne- netem:

The
Buffalo Colloquium,
held

from November 20 to December 5, 1866,

that is,

the concluding statements of the Colloquents representing the Synod of Buffalo and Missouri, Ohio, &c. states, on the sweeps heretofore disputed and discussed between the two Synods.

32 pages large octavo with color cover.

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M. C. Barthel. St. Louis, Mo.

By Past. Brobst and is available from him: "Christtags-Harfe", (13) beautiful Christmas songs for the dear youth, with notes. - —

Receipt and thanks.

For Pastor Bruun's Anstalt erhirrt von Herr" T. Lunow in Effingham, Ill, 02. Bon Pastor L. Brnrer in Kansas 03.

For poor students: (the Brunn'schm) vo" Mrs. Morhardt in Pomeroy, O., 02.

C. F. W. Walther.

Received:

To collegeh aush alt at Fort Wayner From Past. JLBkers community r z Bush. Bean', 1 bag of grain, z Bush. Onions, 2 sack of turnips, 2 chickens, 6 gal. fat, 2 gal. Syrup, 1 roll^butter, 1 quart beef, dozen eggs, 2 towels, 2 sheets.

From Past. Stocks community: Vo" A. Marhenike 3 Bsh. green beans, from L. Bretmüller 1 bag green beans, 3 Bush. Turnips, z Bush. Beans, 50 cabbage heads. From H. Wiese 6 gall. Syrup. Don H. Müller 2 bush. Turnips, 18 cabbage heads.

From Past. Lehner's parish 50 pounds of butter.

From Past. Kühns Gem, from F. Schum 2 sacks of rye.

Au past. Bodr's community of Mr. "der Au 1 quarter beef. From Joh. Göglein -5. from his Filaigenr. vo" Mr. Schüler 19 cabbage heads.

From Past. Reichardts Filiakgem. from Mr." Schaper 8 Gall. Syrup, 10 cabbage heads.

From Past. Zageks Grm. from Mr. Birke 100 cabbage heads, 2 sacks of grain. From I. Trier 100 cabbage heads.

From Past. Jungks Gem. of L. Sametingtr 6 gall. Apple butter. From H. Engelhaupt'6 gall. do.

Bus Past. Hörnickrs Gem. of Mrs. Prediger 2 pieces want yarn to stockings.

From Past. EverS' Gem. of Mr. Hrckmann 3 gall. Apple butter.

From Past. Sauers Gem. of some women 14 Jard canvas, 45 towels, 12 Isard MuSlin, 1 tablecloth, 1 bed sheet, 2 Kiffeu covers.

From the Fort Wayne congregation, H. Böse, 1 quart of beef; from Eh. Kohlrmier 2 sacks of cor", 20 cabbage heads; from Mr. Past. Stubnatzy, collected at several weddings for tablecloths of oilcloth -45.10 ". zw. at D. Buck's wedding -3.25, on W. Wichmann's -3.90, on I. Wilkenings -15.22, on G- Mühlenbrücks -22.79. By Past. Müller in Pittsburg collected on I. R. Niebauer's child baptism -3, on H. Bo-kamp's child baptism -3.45, on Bietrndüpel's wedding -6.

From Past. Fleischmann's parish by H. Schledreff -4. Bon Bai. Meier 4 Bush. Grain, 12 cabbage heads, 1 peck onions.

From Past. Sprengler's congregation Collecte on Thanksgiving -12.40. Bon Past. Herzer -5.

From Past. Frankes Gem. by Eh. Burmester -5. From Past. H. Löber's Dem. by Frd. Werfelmann -5. by Past. Hattstädt -12 (delayed from Dersehm). By Rev. F. Müller's congregation at Lake Ridge Collecte -23. By himself -2 and for the students I. Hattstädt u. A. Trautmann G -1 -2. By Rev. Lothmaun Collecte of the Gem. at Liverpool -10. Bon D. Haag >-10. From Past. Sugar Gem. of Fr. Michel -1. From A. vattermann 50 Cts.

By H. Mesenbrink -10. W. Reinke.

Received in the Raffé of the Northern District:

To the synodal treasury: Don the teachers Loßnrr and Simon, -1 each; from drr Gem. of the Past. Speckhard at Tandy Lreek-5; teacher Riedel-1.50; from theSem.de- Past. Speckhard on Swan Creek -1; vo" Past. Speckhard himself-1; by Past. Grupe by Mrs. Müllrr -2; by the same by W. Kastner -1; by the Gem. of the Past. Steege, Erntfest-Tollete -8.55; by the Gem. of the Past. Biedermann, harvest festival. Collecte -2.60; from the comm. of Frankenmuth -26.50 and namely: from Schleier -4, P. Gchlucke- dier. Mich. Slate, L. White. Frank. Joh. Rüchterlein, each -2; Joh. List sen. and Fried. Ruechterlein, each -5; Fr. Jordan, Laur, each -1; Mrs. Father 50 LtS., Past. Fürbringer -1; from the comm. of the Past. Also -15; Mr. Panier ia Mequon, WiS., 50 Tt-; vo" the Gem. of the Past. Gpeck- hard on Tandy Creek -4.32.

For Gentile mission: through Past. Moll on infant baptism at Goehringer in Detroit s. -2; by Past. Müller on infant baptism at vrlends ges. -1; Collecte on de" Missionfeste ia St. Paul, Min", -11.30; by Past.

Both, each 50 LtS.; Mrs. Mutschler, Hau Spindler, each -1; collected on Mierding's child baptism -3.25; Past. Sauer's Gem. Erntedfest-Lollerte -36,M; Past. Wynekens Gem. 75 EtS.; Past. Wyneken -1; Past. Weyel -1; Past. Fricke -1; Past. Wichmann's Gem., Reformation'sfest-Lollerte -10.25; of defcn branch at Racoon-Lererk -3.33; Past. Mchmann -2; Past. TrammSGcm. -7.18; Past. Tramm -1; of dm pastors: Schwan, Schneider, Fleischmann, Saupert, Sauer, Schumm, each -1; Nützel, Merz, Kunz, each -1.50; Schuster, Schumann, each -2; Schönebrgg -1 in gold; König -2; of the teachers: Konzrlmann, Krone, Zitzlaff, each -1; HerpolSheimer -1.50; Past. Schäfers Gem. -5,W; its Germantown branch -2,50; K. Seib-I; Past. Nützels Gem. -27.50; Past. Fricke's Gem. out of the collection bag -55; Past. Schumann's Gem. -14.25; Past. Dulitz's Gem. in Huntington -5.25, in Lancaster -2.80; Past. Jor' Gem. -10.50; Past. Schmidt's Gem. -5.65; of Gem. in Lancaster, Ohio -18.25; Past. Schumms Gem. -7; Past. Bühl's wem. -27; Past. Bühl-5; Past. Kunz'Ge'. -11 HO; Past. Fleischmann's Gem. -9; Past. Wyneken's Gem. toll. -173; Past. Zage. -1; by Past. Wyneken, travel money refunded -72.

For inner mission: Past. Sallmann's Gem. -4.25; Past. Dulitz's Gem. -7.65.

To the Colledgebaushalt in Fort Wayne: By Past. Rupprecht by K. Kntzli -2; I. Leininger, Fr. Leininger, R. Kutzli, I. Küfer, S. Britsch, each -1; M. Küfer 60 LtS.; P. Weber 50 LtS.; by Past. Seuel by Mrs. B. Bieder -1; Mrs. Lackmann -4; by an unnamed -5; by Past. Sauer by W. Duwe -2.25; by an "unnamed" wife -1; Fran H. Riewedde 50 LtS.; by Past. Streckfuß from Mrs. R. Fellweck Daukopfer for happy delivery-3; W. Fellweck-2; by Past. Nützel by I. I. B. and G. B., -2 each.

For teacher grave old: Don Past. Schuster in Bremen -9; in Mishawaka -3.75; in St. Joseph Eo. -2,47 <. Past. Gcholz's Gem. -4; Past. Wichmann's Gem. -9; of H. K. thank-offering for recovery of srines child -12.

For poor students: Past. Schuster-Gem. in Bremen -9.50; in St. Joseph Lo. -3.50; Past. Gcholz' Gem. -5.19; Mrs. Victoria Meier-1; by Pak. Brackhage wedding--Eollrcte at H. Rieges -6.50; Past. Mees' Gem. in Columbus, Reformation'sfest-Lollectr and gifts from parishioners" -M>; for dm student Karl Sauer by H. Benter-2; by Past. Scho'z by Mrs. Polster 50 LtS.; W. Meier -1.

For poor students in St. Louis: Past. Weyels Gem. half Erntedfest-Lollecte -13,50; Karl Strube -2,50.

For poor schoolstminariste": Past. WeyelS Gem., half Emdtefest-Collecte -13,50; Karl Strube-2,50.

On the Nassau mission: by Pak. Seuel weddingS-Tollete at Chr. Heidmreich -8; by Past. Weyel by B. Umbach -1; Past. Weyel -1; by Past. Tramm by Aug. Backhaus u. L. Schaum -5; by Past. Michael by I. Bardonner -5; Past. Schäfers Gem. -4,25; K. Seid -1; A. MergesSO LtS.; by Past. Dulitz vcn several" church members" -13.35; Past. Bübl -1; Past. Wüstemanns Gem., Reformation'sfest-Collecte -20.

For Past. Röbbelen: By Past. Scholz by Mrs. M. Körtsch 25c.; by Past. Weyel by Maiden K. Keck -1; Past. Weyel -1.

For heathen mission: By Past. Weyel by Christoph Böhne -5; Past. Weyel -1.

For Past. Kahmeyer's widow: By Past. Sallmann by T. Ehler -2; by Past. Weyel by Chr. Schulte-2.

For Past. Hüfemann's widow: By Past. Weyel by Mrs. L. Meier -2.

For Past. Birkmann's widow: By Past. Weyel by Mrs. L. Meier -2.

For teacher Wolf's widow: ByPast.Weyel by Joh. Keck -2.

For Prof. Biewend's widow: By Past. Merz by Mrs. Tormohien -1.

For Brunn's pupils: By Past. Fricke by W. Koch, A. Möller jun., H. F. Rösener, each -1; W. Brüggemann, Mrs. Lisette Dammeier, each -2; H. Keller -5.

To the pastor's and teacher's widow's fund: By Past. Wichmann -25.

For the proseminar at St. Louis: from Past. Michael -5; Past. Dulitz's Gem. -6.05.

For the college in St. Louis: Bon Past. King's comm. -35.50.

For the orphanage in St. Louis: Through

Also'-1,74; Collecte at dedication of new church of the Gem. in Detroit -19,20; of Hm. Tboma in Osea, Henepin Eo., Minn.,-5; from the Gem. of the Past. Fischer in Carver Eo., Minn. for the mission of the Hermannsburg Institution in Hanover-3; from the Gem. in Monroe, Mich., -18,15; and namely: Collecte -8, from an unnamed -5, from school children -3.74, from readers of the missionary bulletins 61 TtS., from Mrs. K. Wagner as a thank offering for "happy" confinement -1.

Z u ^P fa rr wittwen fund: Bon Mrs. K. Mohr in Monroe, Mich. thank offering for happy delivery -2.50.

To pay off the synodal debt""": Collecte of the parish of Past. Müller -5, from the Gem. in Town Audurn, WiS., -6.75; from the Gem. Town Fönest, WiS., -6.70; from the same Gem. second Collecte -3.65; from the Gem. in Town Scott -3.50.

For Mrs. Prof. Biewendr Bon G. Lang in Frankenlust -2.

To maintain teachers: Don of the Gem. in Monroe, Mich., -15.06; and namely: on the Highness Gustav Baier's ges. -6.33, Collecte -8.73.

For Rev. Lrnn's institution: by Rev. Mueller on the infant baptism of I. Mueller ges. -2.75; by the congreg. in Hillsdale, Mich.,-3.76; by the congreg. in Coldwater, Mich., -2.77; from N. N. 47 cts; by Rev. Wolf on the infant baptism of George Keck at Bridgewater, Washtenaw Co., Mich., ges. -9; by I. Deeg -1; by Jakob Jäger at Mtlwaukie -1; by P. G. Reinsch -1; Collecte on the mission feast at St. Paul, Minn., -23.50; by Rev. Hügli at Chr. RLHlr's wedding ges. -3.75; by Past. H. Fischer's gem. in Carver Co, Minn., -12; by Elisabeth Maschger in West St. Paul, Minn., -1.

For Past. Röbbelen: Don Fran Lotter in Frankmmuth -2.

To the C o l l e g e - Unterh al tSkasse i n Fort Wapne: Collecte in Monroe, Mich., -11.50; from K. Stenz in Monroe, Mich., -2; two Collecte from Frankenmuth -26.83; from the Gem. of Past. Also -18; from Past Karrer's Gem. in ZionSburg, Washington Co, Minn. -6.50.

For the Hospital at St. Louis: DonMrs. K. Mohr in Monroe, Thank Offering for Happy Delivery -2.50.

For the orphanage: From the comm. of the Past. Steege, Harvest Festival Collecte -5.

For church building for congregation in Carvrr Co, Minn: Don ter Congreg. in Monroe, Mich. -8.25.

For poor pupils and students: BonFr. Kipf in Monroe -1; from some confirmands of the Gem. in Town Auburn, WiS., -3.50; for I. Hattstedt of Past. Also on the infant baptism of A. Werschky's ges. -1.10; Mr. the same on the infant baptism Aug. Conrad"" ges. -2.30; Collecte of the Gem. in Bay City, at Thanksgiving-7; for W. Hattstädt, Collecte on the Frauenfrste of the Gem. in Monroe -13; of Reisig sen. 50 Cts.; of ?srau Beier -2; of L. Eichbauer, Mrs. Ohr sen., Mrs. Klermann, K. Stmz. Mrs. Brehm, G. Mohr, I. Schmid, G. Graus, I. Meier, G. Arondach, A. Wagner, G. Lron, Ehr. Spuhler, each -1; Bro. Kipf, Mrs. N., Mrs. J. Löfflrr, each 50LtS.; Mrs. Schütz 25LtS.; Däubler and G. Matches, each-2; K. Knab-5; Fiedler 47 Cts.; on Bro. Niedermeier's wedding ges. -4.84; for Joh. Hattstädt on Mich. Kronbach's infant baptism ges. -1.75; on the women's festival of the Gem. in Monroe-5; from Mrs. Seubert, Sr. 50 EtS.; from Bro. N. 50 EtS.; from G. Graus, I. Meier, G. Matches, each -1; from Däubler -2; from Mrs. Schütz 25 LtS.; on L. Walldorf's infant baptism ges. -1.15; from Fraumverein in Monroe-6.55; from Jungfrauenverrin-4.14. W. Hattstädt.

stünyeganffen in ver Raffe des mttleren^vtstrlcts

On Synod Debt RetirementTreasury: Don Past. Sihler -10; Past. Weyels three gern., Ostereolleter -29.70, Pfingstcoll. -15.35; I. H. Hasendörfer and Ernst Meyer HochzeitScoll. -17.25; Otto Reininga do. -4.55; Karl Reneckers do. -3.28; Hein. Kahrr do. -1.23; by some confirmands -1.35; thanksgiving offering for recovery of Mrs. Fr. U. -2; by Rev. Michael by N. R. -5; by Pak. Königs Gem. ans der Crmtcaffe -25.

To the synod treasury: Bon Pak.Gotsch -2; Past. KÜHus Gem.-2.82; Bro. Gchinnerer-10; Bro. Schumm -5; Past. Kühn -1; Past. Sallmann -1; L. Grirbel -3.90; Past. Rupprecht- Gem. in Fulton Lo., O-, -4.50;

Past. Schuster's comm. in Bremen -4.71; Michawaka branch -2.12; Lcotre Townsh. -4.75; St. Joseph So. -2.48; Past. Scuel -1; by Past. Saupter by I. Tzschoppe, Pak. Dulitz von Hitzfeld, Mrs. Jung, each -1; von Mrs. Plincke -1.25; W. Braades -1.

To pay off the E ollege - Building debt in Fort Wayne: Bon Past. Zage!- Gem. -12.95.

For the school teachers' seminary in Addison By Past. Wyneken by Mrs. G. F. -2; Mrs. F. W- W. Thank offering -1; on Claus' wedding ges. -12.

Fort Wayne, dm 10 December 1866.

L. Bonnet, Kaffirer.

For the Lutheran have depaid:

Dr" 20th year: Messrs: Past. H. Wunder, L. Knabe, H. Schmze.

The 21st year: The Lord: Past. H. Wunder -3, Past. P. Rupprecht, H. Kesemann, Ehimaun, Past. G. Harter. L. Knabe, F. Lücke, I. O. Meyer, H. Renne, Ranf, Past. I. P. Beyer -10; Past. W. Dom, Odermüller, Meake, Past. I. A. Fritze -16, C. L. Erb, H. W. Dierking.

The 22. Year: The Henen pastors: P. Rupprecht -25, H. Wunder -9, H. Hanser -12.80, I. Roll, H. Krebs -12, T. S. Kleppisch -11, G. Harter, F. König -3.50, F. Ottmann -10, I. P. Beyer -10, F. W- Föh- llinger. W. Dom, T. I. Weisel -11, I. " Fritz" -6, G. A. Müller, G. Streckfuß -6, I. G. Nütze! -8, I. M. Hahn -12, G. Schilling -9, W. Bartling -7.50, W. Heinemann, E. I. M- Wege -8, L. E-gelder -4, I. Traut" ann -9, L. C. Metz -18.50.

Furthermore the Herrn: R. Weehrly, W. Fritz, C. Blum, E. A. Frentzel -7, H. Sterthmann, H. Aesemann, H. Rotermund, Ehlmann, Müller, G. Pfeiffer, ^Bardisch, Dewald, L. Hilzendorf, L. Lemke, Schmidt, E. Schößow, Sorweid, G. and C. Hilzmdorf, Bublit, E. Schneider, E. Schneider, A. Ernst, Bartel, W. Meyer -W, C. Knabe, I. O. Meyer, F. Nacke, H. Renne, Dumstrey, Ranf, Bonn, Hille, Fischer, Eigmdrodt, G. Gteuber -15, Obermüller, Mmke, F. Kappelmann, Allmeyer, A. Weber, Gottfr. Schmidt, Ph Krafft, H. GöhrS, M. Fallwork -8, L. L. Srb, 3 Hoffmann, Fr. Reese -49. L. Lücke -20, I. WolterS, H. u. F. Stünckel, I. P. Emrich -9.50, H. Thies, H. Nerge, L. Wilkening, E. Salze, H. Hvmryer, E. Biekerfeld, L. Hatttrndorf, I. Faße, H. Becker, Fr. Lichthardt, I. Dohl, H. W. Becker. Br. Kassening, L. K-illing, H. Reckeweg. C. Wille, H. Pfingstm, L. Albrecht, W. Sparleder, Bogt, H. W. Dierking. A. Bohn -12, I. Davidter, G. Bartelt -10, M. Kohn, A. König. M. Bauer.

The 23rd year: Herrn pastors: E. Smel, H. Wunder -16. H. Hanser -8. F. Lebman" -7.50, I. Noll, L. S. Kleppisch -19.50, H. Evers -16HK I. List-18, I. G. Sauer -28.50, I. Seidel -46.50, H. Jünge! -4.50, F. Böling, I. Schmider -31.50, F. W. Gunsch. W. Engelbert -36. I. F. König -1M, I. Pup- precht -19.5tl, A. Zagrl ,33. F. Ottmann -7.50, I. U. Y. W. Müller -5l".50, I. L. Daib -41.25, G. Schumm -11.50, G. Nütze! -10.50, B. Löber-3, H. Löber-22.50, G. Traub-18, G. Pmger -12^ P. WambSgans -36, I. M. Moll -22.50, L. Lochner -22.50, H. Bauer -19.5k L. Geyer -24, F. Schumann -21, C. HviStmdahl, C. I. Weisel -10.50, I. A. Fritze -3, L. Steege -11, G. Küchle -6, B. Streckfuß -21.50, I. " Hahn -18, C. Straßen -68. F. Früchtenicht -9, C. F. Liebe, P. Trautmaau -19.50, A. Hoppe -31.5l), H. G. Holm, W. Haßkarl.

Furthermore the Herrn: I. H. Schrer, L. Fritz, L. Wilke, C. Blum, I. Kruse. A. Frühling, L. A. Frmtzel -19.50, H. Sterthmann, H. Rotermund, H. Herrmann, H. Hesse, W. Wenig, H. Lormann, Schüller, L. Rrtzlaff -27, I. Lux -19.50. P. Muntzel, C. Hilzmdorf 50 c., L. Lemke 50 c., Müller, Wrtzel, Schmidt 50 c.. L. SchLßo" 50 c., Sorweid 50 c., C. Schneider 50 r., E. Schneider 50 c., Barte! 50 c., C. Kirkhofer, E. Jung, Fr. Buchhvlz, Herr- ling, A. Hoffstädter, T. Steinbrück, A. Kämpfe, Kleia- schmidt -1, I. M. Hubinger -3, H. Dristmeier, E. Trier, Nie. Zelt, E. Thalacker, G. WambSganS, Hille 50 U, E. H. Rolf -10.50, I. Werner, B. A. Schmidt -1.25, W. Kahle -3, Dr Aßmann, P. Denmnger, G. Beck, I. M. Beck. Ph. Krafft. C. Klinkfiek. I. Hoffmann, F. Reese -95.50, LLtjm. F. Dedecke, H. D. Bru "S, I. Wolters 50 c., Vogt. I. Piper, Burfeind, H. Dedecke, K. Pragmanu, Steffens, Pinkepank. Stb'rke, A. Hasemeyer, P. H. Müller. ZinndahrS, Kohrt, Milbrath, Fink, Schulz, Rjemer, L. Mielke.-Groht, E. H. Walther, A. Söldner 50 c., I. M. Hubinger, A. Bohn -52, P. Th. Bürger -58.50, W. Linse, I. Davidter, G. Manch, G. Kock, Fr. Stähle, M. F. Gmsmer. M. C. Barthel.

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Christmas Joy.

Rejoice, children of men, poor and miserable after the fall And destined to the lot of death - Life is given to you anew Today through the fruit to life From the virgin womb.

Because, having gone forth from the Father, having received the Holy Spirit," the Son of God languishes in coldness, the Spirit descends to the world, the old damage is made good by grace.

Hear him, see him wail, wail, weep, tremble with hands To pay our debt! Tears his eyes" swell, Out of us rich streams spring Holy joy full of grace.

Simson's power can be seen here. These" boys do not resist even the gates of hell. Behold the Duke chosen, Who, lost in night. Victoriously will lead to the light!

Satan crunches to the ground lying. From the height of the exit victorious of all the heathen comfort he shines, to whom as a helper in prayers" After the words of the prophets long been the longing of the fathers.

Therefore bend the knees of the heart, human child! Bear witness to the Savior Deep in the dust you worship!
Strong love to trust, you can see in the manger; Here be your soul's rest.

Dr. v. Biarowsky, Uebersetzung des alten lat. Hymnus:

"Orbis gaude, quod nunc homo."

Something about the chasing away of a Lutheran deacon.

As our readers know, Pastor Grabau, when his former so-called deacon, Mr. Pastor Hochstetter, no longer wanted to be made his compliant tool, shamefully removed and chased him out of his office, even without any "semblance of justice", without any due process, merely by the brutal force of his trustees, whom he had incited and seduced. This was all the more disgraceful because Pastor Grabau himself had previously railed against it, as against barbarism, when here in America the trustees take the liberty of installing and removing preachers, of opening and closing churches, and of awarding church property at their discretion to the party or parties they please, and to abuse the power given them by the civil laws in some of the states here. Pastor Grabau, this former apparent egg

The preacher, who is the champion of the sanctity of the preaching ministry, has committed the terrible crime of sacrilege or church robbery with that violent expulsion of a Christian preacher, a servant of Christ and His church, which was carried out against all law. Even after he had carried out the deed, he does not seem to have felt particularly well. His conscience seems to have accused and bitten him, and the thought occurred to him that he had thus revealed and branded himself before the whole church, yes, before the whole world, as an enemy of all divine and Christian order (where this is, after all, in the way of his plans and particularly refined desires to rule). He therefore sought to involve those of his parishioners who remained with him in his evil cause, and worked on them until they confirmed the expulsion of Mr. Pastor Hochstetter, which he had already carried out through his blindly devoted trustees.

However, in order to calm down those of his own, who seem to have been disturbed by the fact that it is no fun to expel a servant of Christ, Pastor Grabau has put forward a false doctrine about the office of deacon in the Lutheran church, which has never been heard of before in our church. Thus he writes in his so-called "Clarifications on the Synod of Buffalo": "From this you can see that

the deacon stands in the same relationship as a Christian churchwarden, inasmuch as the office of deacon has arisen from the first office of churchwarden (Act. 6.)". (p. 37.) The intention of this doctrinal statement is obviously to convince simple-minded people that the expulsion of a Lutheran deacon does not mean much. To expel a proper pastor, such as he is, is of course a great sin; in him, of course, one expels the Lord Jesus Christ Himself, according to Luc. 10:16. But to dismiss a church pastor, whose special office was not appointed by Christ and was only an ecclesiastical institution, was not such a serious matter, weighing on the conscience; after all, a church pastor could only be employed temporarily or, if his service was no longer needed, could be dismissed without further ado. Now, however, a "deacon stands in the same relationship as a Christian churchwarden"; therefore, one need not fear that one has offended divine majesty, its office and servant with the expulsion of a mere deacon, even if it would not have gone exactly as it should have. This was Pastor Grabau's meaning.

But the matter is quite different. It is an obvious falsification of doctrine when Pastor Grabau writes that a Lutheran deacon who has been called to the ministry of the word and the holy sacraments "stands in the same position as a Christian churchwarden" or (as they are otherwise called) as a congregation leader. The Lutheran deacon, who has been called to the ministry of the word and the holy sacraments, "stands in the same relationship as a Christian churchwarden," or (as they are otherwise called) as a congregational leader or lay elder.

The point is rather this.

When Christ set apart the holy apostles for their ministry (Matth. 10,1. ff. Marc. 6, 7. ff. Luc. 9, 1. ff.), He hereby instituted the church office or preaching office or ministry in general; therefore it says in the Schmalkaldic Articles: "We have a certain doctrine that the preaching office comes from the common profession of the apostles. (See: Appendix 1.) The office thus established has various tasks: To preach God's word, to administer the holy sacraments. The office thus appointed has various duties: to preach God's word, to administer the holy sacraments, to dissolve and bind, to keep discipline and order, to care for the poor, the sick, widows, orphans, etc. in the congregation, and the like; however, all these various duties are only the duties of the one office which Christ has appointed. Therefore, when the papists speak of seven, the Episcopalians of three, the Presbyterians of two special offices instituted by God in the church, they have absolutely no reason for this in Scripture. Rather, it is pure human fiction.

However, although God has appointed only One Office in His Church, He has not commanded that every profession pertaining to this Office shall be assigned to it.

The church is therefore free to remove from the preacher's office certain tasks that do not belong to its essence but are only necessary because of its essential parts. Therefore, it is within the freedom of the church to relieve the preacher of certain tasks of the preaching ministry, which do not belong to its essence, but are only necessary because of the essential parts of it, and to entrust them to other persons, thus making them assistants of the preacher and thus establishing certain branch and auxiliary ministries. The church already used this freedom at the time of the holy apostles. For example, the holy apostles in the Christian congregation at Jerusalem, by virtue of their office, also took care of the physical needs of the poor in the congregation; but when it became impossible, because of the growth of the congregation, for this to be done by them without overlooking one or the other person, the holy apostles made the members of the congregation themselves. When it became impossible, because of the growth of the congregation, for this to be done by them without one or the other person being overlooked, the holy apostles suggested to the congregation itself that it should choose special men to carry out this work. And so the apostolic office of deacon or servant in the narrower sense, namely the office of almoner, came into being as a branch and auxiliary office of the one church office. In the same or similar way, the office of such elders may have arisen already in the apostolic time, who were not concerned with the work of the word and doctrine, but especially with the care for discipline and order in the church, 1 Tim. 5,17, and who were therefore later called lay elders or seniors of the people. Their office, like the office of deacons, was not the office of preaching itself, but a branch or auxiliary office of the sacred office of preaching. Martin Chemnitz, the well-known co-author of the Concordia Formula, therefore writes: "Because many duties belong to the church office, which, when the multitude of the faithful is very numerous, cannot well be performed by one or a few, one began, when the multitude of the church had multiplied, so that everything might be done orderly, decently and for edification, When the church multitude had multiplied,

those duties of the preaching ministry were divided into certain levels of church servants, which were later called (in Greek) *taxeis* or *tagmata*, so that each one had his certain definite post, "in which" he served the congregation by certain duties of the preaching ministry. Thus, in the beginning, the apostles were responsible for the ministry of the word and the sacraments, and at the same time also for the distribution and administration of the alms. Later, however, as the number of disciples increased, they delegated this part of the ministry concerning alms to others, whom they called deacons, that is, ministers. And the reason for which they do this they give, so that they might continue in the ministry of the word and in prayer without restraint. Apost. 6, 4." (*Examen Concil. Trid.* II, 13., col. 574.)

The so-called deacons and lay elders of the apostolic times were thus, as already indicated, however, not preachers and pastors, but only assistants of the same for such"

The only thing that was not in God's express command was the fact that they were performed by certain people. It is true that their work was also commanded by God, but the fact that it was carried out by certain persons on their own authority was not based on God's express command. Their office, as a separate and branched-off office of preaching, was therefore not of divine foundation and appointment, but an office of ecclesiastical order. Therefore, these auxiliary offices were not established in all congregations without transgressing a commandment of God. For this reason, deacons and lay elders were sometimes employed only temporarily or for a certain period of time, or, if they were no longer needed, they were dismissed from their office.

But it was a completely different matter when several people were employed in one congregation who all had the ministry of the word. In this case, they all had the same divine office appointed by Christ, the same spiritual and ecclesiastical authority. The only human order was when they divided among themselves either certain official duties or the care for certain parts of the people, and when they chose one among themselves, to whom the others voluntarily subordinated themselves according to human rights, or that, when a whole group of church servants worked with the word in one congregation, one always subordinated himself to the other. On this view rested initially, in the times in which the pure doctrine still held sway in the church, the so-called episcopal constitution. It was recognized that a bishop placed above the other church servants was really nothing other than a presbyter, a pastor, that he was placed above the other church servants only for the sake of ecclesiastical order, and that he had only human rights to the power to which he might be specially entitled. Hence it is said in the Schmalkaldic Articles: "Jerome speaks with bright words that bishops and presbyters are not distinguished, but that all pastors find bishops and priests at the same time, and allegorizes the text of Paul to Titum 1, when he writes to Tito: I therefore left you in Crete to tax the cities back and forth with priests', and afterwards calls such bishops: There shall be a bishop of a woman's husband". Thus Peter and John call themselves presbyters or priests. Jerome then goes on to say: "But that one alone is chosen, who has others under him, is done to prevent the division, so that one does not take over a church here and the other there, and the community is thus torn apart. For in Alexandria, he says, from Mark the Evangelist to Heraclam and Dionysium, the presbyteri have always chosen one of them and held him higher and called him a bishop; just as a people of war choose one to be their captain, just as the deacons choose one of them who is skilled in the task.

and archdeacon. For, tell me, what does a bishop do more than any presbyter without ordaining others to the church office? Here Jerome teaches that such distinction of bishops and presbyters comes only from human order." (Appendix 2.) The same applies to the difference between a pastor and a senior minister, a president, a superintendent, a dean, senior pastor, or whatever they may all be called, who are placed before one or more preachers according to human order. Therefore, it is also written in the Schmalkaldic Articles: "Therefore, the church can never be governed and preserved in a worse way than that we all live under one head Christ and the bishops (preachers), all equal in office (although unequal in gifts), diligently hold together in united doctrine, faith, sacraments, prayers and works of charity. As St. Jerome writes, "the priests of Alexandria ruled the Church together and in common, and so did the apostles, and afterward all the bishops in all Christendom, until the pope lifted up his head above them all." (III, 4.)

But just as there is no difference between the aforementioned according to divine law, so also between all of them and a Lutheran deacon, to whom the office of the word is commanded. For since the calling to preach God's Word publicly constitutes the very essence of the office of preaching, and since the office of preaching is the highest office in the church, for the sake of which all other offices alone are necessary, and which is also the judge of all other offices, the Lutheran office of deacon is not an auxiliary office, such as the office of the caretaker of the old stove, the office of the churchwarden, or the office of the head of the congregation, but the true, one office, specially endowed and instituted by Christ himself. Therefore it says in the Apology of the Augsburg Confession: "The greatest, holiest, most necessary, highest service of God, which God demanded in the first and other commandments as the greatest, is to preach God's word, for the office of preaching is the highest office in the church. (Art. 15. Col. 94. a.) Luther writes: "If the office of the word is conferred on one, then all offices are also conferred on him which are administered by the word in the churches, that is: the power to baptize, to bless, to bind and loose, to pray and to judge or to pass judgment. For the office of preaching the gospel is the highest of all, for it is the proper apostolic office, which lays the foundation of all other offices.

The first is the office of teacher, the office of prophet, and the office of director. (X, 1862.) In another place he writes: "To whom the office of preaching is given, the highest office is given.

He may also baptize, celebrate Mass and carry out all pastoral care; or if he does not wish to do so, he may remain preaching alone, and leave baptism and other ministries to others, as Christ did and Paul (John 4:2, 1 Corinthians 1:17) and all the apostles, Acts 6" (X, 1806). Luther further writes: "A bishop is called a minister of God, who is to distribute divine and spiritual goods, preach the gospel and supply the people with the word of God; he must have servants; these are the deacons; they are to serve the community in such a way that they have a register over the poor people, supply them with all necessities from the community money, visit the sick and preside over the goods everywhere." (XI, 2756.) A deacon in the biblical sense is, of course, a man who only accompanies an auxiliary ministry of preaching according to human order; but a deacon who is called to preach the Word of God, as happens in the Lutheran church, does not accompany an auxiliary ministry of preaching.

He is the highest office in Christianity, he is nothing else and nothing less than what the Scriptures call shepherd, presbyter, bishop, he has the same authority and dignity and the same jurisdiction as these, and the deacons in the biblical sense are also his servants.

As Pastor Grabau usually does and all sophists, so also here. He, in fact, obtains his conclusion by a *fallacia homonymiae*, that is, by fraudulently using a word that has two meanings. Because the word deacon does not only mean a man who is called to the ministry of preaching, but also such a man who, like an ecclesiastic, only has to deal with the church property and alms money, he says: "Behold, Hochstetter, as you know, was only a deacon; from this it is evident that he stands in the same relationship as a Christian churchwarden," for a deacon, as you know, according to Scripture, is actually not a deacon but an almoner."

But for the fact that in the Lutheran church the deacons, who are called to preach the word of God and to administer the holy sacraments, are regarded as equal to the pastors and not as a kind of church father. But for the fact that in the Lutheran Church deacons, who are called to preach the Word of God and administer the holy sacraments, have been regarded as equal to pastors and not as a kind of church father, here are some testimonies from the writings of our old orthodox theologians.

Quenstedt writes: "It is obvious that the deacons were not originally appointed to care for the salvation of men, but to serve the bodily needs of the poor. And in this respect they were actually not ministers of the gospel, but of the table, as is said of them, Acts 6:2.... From this it is also clear that the ecclesiastical deacons of the following centuries and ours of today are not actually deacons and

deaconesses, but deacons and deaconesses.

from those old ones quite different" find." (^ntiguitnt. didl. vt voel". I, 91. og.)

Ludwig Hart "an" writes in a fine evangelical pastoral: "All church ministers, whether they dare to be called deacons or superintendents, have one and the same office; the essential parts of their office are the same, the preaching of the Word and the administration of the sacraments, the divine efficacy of these parts is the same, the spiritual or ecclesiastical power is the same, and the same purpose is common to all.... As for the deacons, if we consider the custom of the apostolic church, they are to be placed one step lower than the presbyters or pastors, because they were not intended to propagate doctrine, but to serve at table. Hence now those whom we call church treasurers represent in truth the office of the old deacons.... But because the usage has now arisen that colleagues of the pastors, who likewise instruct the people in doctrine and administer the sacraments, are called deacons, who were called presbyters by the ancients, the remark is necessary that both the bishops and the presbyters and deacons, as colleagues of the pastors, are endowed with equal authority as far as the whole office is concerned." (Pastoral. ev. lib. I, o. 15., p. 186. 204. sq.)

Adam Scherzer writes: "Deacons, who preach and yet are different from preachers in terms of jurisdiction, are not known in Scripture. Their origin is found in Acts 6, 2, according to which they were supposed to serve at table; therefore they are called "helpers" in 1 Cor. 12, 28, namely, helpers of the poor with alms. Later, indeed, they were associated with the presbyters in the office of preaching and administering the sacraments, but not with the papist distinction as a state distinct from the presbyterate in respect of jurisdiction." (L^tew. tk. loo. 25. p. 690.)

Finally, Guericke also writes in his description of church antiquities: "In the Protestant (Lutheran) church, the entire office of deacon has generally only found its way into the church in name rather than in substance. The Protestant deacons (where they are clerics at all and do not bear the mere name of deacon as unclerical church officials of any kind) find real pastors (presbyters), only more subordinate, with partial limitation of their episcopal powers and with reference especially also to a certain external church service (baptizing, marrying 2c.) besides the internal one." (Textbook of Christian Ecclesiastical Archaeology, p. 72.)

Pastor Grabau tries to help himself by saying that the Lutheran diaconate "originated from the first church father's office (Acts 6). But this is a quite futile evasion. First of all, he can never prove it; and secondly,

Even if he could prove this, it would be nothing less than a fine assertion that a Lutheran deacon appointed to the office of preaching "stands in the same relationship as a Christian church father"; for if the "church father office" of the apostolic time has become a pastor's office, it is no longer "in the same relationship as a Christian church father. Perhaps Grabau will even refer to the fact that, according to the Acts of the Apostles, some of the apostolic deacons also preached. But even this, instead of absolving him of the gravest sin against the ministry of preaching, only condemns him the more. For if the apostolic deacons, as he thinks, were also preachers, then no deacon stands "in the same relationship as a Christian church father. Incidentally, everyone who is only somewhat familiar with church history knows that when some of the apostolic deacons preached from time to time, they did so only exceptionally and not by virtue of their office as deacons. Therefore Calov writes: "The distinction between a presbyter and a deacon" (as if both were preachers, but of different kinds) "is not even founded in the New Testament, that at the beginning of it only lay deacons were found; even if they had the office of teaching apart from the order, as is evident from the example of the first martyr Stephen and the deacon Philip (Acts 6, 7 and 8). (*System. locc. th. Tom. VIII. 295.*) Therefore, however Pastor Grabau may turn and however he may turn, he will never be able to prove from God's Word that there is more than one office instituted by God, and that there is a kind of preacher who, according to divine right, is something different or more or less than others, which, of course, is a doctrine that domineering preachers would like to smuggle into the Lutheran Church from the Roman or Episcopal Church.

Thus it is and remains a shameful deed by which Pastor Grabau has proven himself to be a tyrant, persecutor of the holy preaching ministry and enemy of all human and divine order, that he deposed, chased away and expelled a Lutheran deacon without any due process by means of the brutal force of his trustees, behind the back of the congregation, which he had only later seduced into sealing fine sin and taking part in it. This was a deed that was still needed to reveal to the whole world what kind of spirit lives in the man whose first and last word had always been "holy office, church order and church court.

W. [Walther]

I (Submitted by Past. Köstering.)

Lazarus Spengeler.

1. his origin, youthful years, etc.

Lazarus Spengeler, born on 13 March 1479 in Nuremberg, was a pious and faithful co-worker and a steadfast, heroic fighter in the work of the Reformation; therefore his name should be remembered as one of the brave heroes who were at war against the Antichrist in Rome. He came from an old, honorable family that flourished in Nuremberg, Würzburg, Ulm and other places. His father, Georg Spengeler, was for a time a country clerk for Margrave Albrecht of Brandenburg, then a canon at St. Gumprechtsstifte in Onoltzbach, and finally a city clerk in Nuremberg. His mother, Agnes, a born Ulmer of Nuremberg, has born 21 children to her husband in the 29 years of her marriage, of which our Lazarus was the ninth. - Don fine Auferziehung, his studies and from fine youth years in general we have only scanty news. However, if we look at his later life, at his fine blessed activity both for the salvation of the church and for the best of the state, then we may well make the conclusion that already in the youth the basis for it was laid with him by a good education. His father, who himself loved the sciences, determined the gifted, pious and studious boy to study; and because at that time, especially in Nuremberg, the schools were flourishing again, a good opportunity presented itself. After he had laid a good foundation in the schools of his hometown, he moved to the University of Leipzig in the summer of 1494, in the 16th year of his age. We have not been able to find out how long he stayed there, but it is certain that he was promoted to an office in his hometown in 1501.

2. Spengeler's external profession.

What kind of office he actually held, the news do not agree. Sometimes he is called a councilor of the city of Nuremberg; Luther calls him syndicus in a letter (Aug. 15, 1528) of the city of Nuremberg; so also Conr. Dannhauer calls him in his "Catechismusmilch," Seckendorf in his Reformation History, and G. Arnold in his Church and Heresy History. Others call him a city and town clerk; again others of the city of Nuremberg Canzler. An old report about this, which seems to be the most correct, reads as follows: "After

he (Spengeler) had come from the studio in Leipzig, and went to the scribal office, he came to a respectable council in Nuremberg; allda first as a canceled scribe, then as a representative of the council scribe office, and then in 1507 he was accepted as a council scribe.

has been taken. He has been highly famous and experienced with his skill as a writer, in poetry and in his hand, that he has had an excellent reputation with princes and lords and other highly famous people. In particular, however, he faithfully served and diligently fulfilled his office as a city council clerk in the city of Nuremberg until the end of his life. This shows that he was actually the first town clerk of the city of Nuremberg; however, the fact that he is often given the title of syndic or councilor may be due to the fact that he was very often delegated as a deputy of the city of Nuremberg in important (especially ecclesiastical) matters. For he was a very wise and understanding man, and faithful and conscientious in all his duties; and because he was known for this among high and low, the most important matters were also entrusted to him. With regard to his skill, it is said that he once had six canceled scribes write on various matters, and that he dictated to each of them from one to the other.

3. Spengeler's love for the truth of the divine word 2c.

We now come to the main part of his life; the main part of a man's life is the life of faith, or the answer to the question: "How did he behave towards God and the fine word"? - Lazarus Spengeler was born and educated in the papacy, and therefore he was well acquainted with the customs and abuses of the papal church. Also, in regard to his papal religion, he was not a Laodicean, i.e., not one to whom religion was an indifferent matter; rather, he was one of the strictest sect. He had chosen St. Jerome as his patron saint, according to the customary idolatrous usage in the papacy. He was serious about serving God from the heart, and it cannot be denied that in the midst of the darkness that covered the earth at that time, he nevertheless had quite a light of knowledge. We may therefore count him among the hidden seed of the saints, whom God knows how to preserve even in a corrupt church; like those seven thousand knees that did not bow before Baal, nor did their mouths kiss him. Therefore, God allowed him to succeed, so that he, a faithful soul of Nathanael, soon came to greater and clearer knowledge. For as soon as the light of the gospel was placed on the lampstand again by the faithful ministry of Luther, our Spengler was one of the first to whom God gave a bright glow of this light in his heart; and now the words of the apostle were also fulfilled in him: "That through us might come the illumination of the knowledge of the clarity of God in the face of Jesus Christ. For after he himself was "seized" by the truth, he sang

on. To instruct and strengthen others in this and to shut the mouths of blasphemers. The fury with which the papists fought against Luther's teachings is well known; the streams of the red dragon wanted to drown the child of God. In contrast, Spengeler wrote an apology as early as 1519 under the following title: "Schutzred und christliche Antwort eine- erbar[n] Liebhaber- göttlicher Wahrheit der heil. Scripture, on several contradictions, with indication why Dr. Martin Luther's doctrine should not be rejected as unchristian, but rather considered Christian." This writing went through five editions in one year. In it, he speaks of Luther's teachings as follows: "I know without a doubt that throughout my life, one teaching or sermon has never entered my reason so strongly, nor have I been able to understand more from any man that my understanding of Christian order compares so well with Luther's and his successors' teaching and instruction. God willing that I be granted this grace to keep myself in accordance with the same teachings and to regulate my life accordingly, I was in good hope that I would appear pleasing to God as a part and member of a Christian people. In Luther's teaching, as much as I have ever been able to find and understand, the right way to Christ, as the foundation of our salvation, is pointed out to us. He opposes the abomination with the treasure of the faith and blood of Christ, from which we must wash the garment of our good works, if they are to be truly meritorious and conducive to salvation." - —

Thus Spengeler wrote already in the second year after Luther's public appearance; thus he was one of the first confessors and defenders of the truth. With unwavering steadfastness, he also stuck to the once recognized truth, neither allowing himself to be turned away from the right path of the divine word, as it reads, by the papists on the one side, nor by the Zwinglians and their kindred spirits on the other; rather, he seriously opposed all of them with many writings, and helped to promote the course of the pure gospel with great diligence. His friend and contemporary Camerarius (chamberlain) does not know how to praise highly enough his zeal in defending what is true and right before God and man. On this earth, he had no higher concern than the restoration and promotion of the pure doctrine. In the holy. He was very well versed in the Holy Scriptures and understood how to use them to refute error and to affirm the truth so well that it was a pleasure. Likewise, he dissected what he believed from the heart and confessed with his mouth with a godly way of life, with fruits of the spirit, and he was devoted to an "unfeigned" piety. But because the devil hates such people, he does not rest on his laurels. Spengeler also had to experience this.

4 Spengeler is put under the ban.

It is easy to see that Spengeler and Luther were intimate friends. They were one heart and one soul, because children of one mind. From the very first moment, when Luther came to the public with his 95 theses, our Spengeler's whole attention was directed to the strange man, who dared in the name of God to touch the papacy, and to enter into a fight with the rich of this world, yes, with the gates of hell. They became personally known probably in 1518, when Luther had to appear before the papal legate in Augsburg. He took his way via Nuremberg, where he stayed with his good friend Wenc. Linck, who was also an Augustinian; and because the latter was again a good friend of Spengeler, he must have used the opportunity to bring both into personal acquaintance with each other. It is certain that Spengeler had already heard Luther personally before the year 1519; he testifies to this himself in the above-mentioned writing, in which he defends Luther's teachings as Christian. He got to know Luther even better at the Diet of Worms, where he made a glorious confession of faith, and where Spengeler was present as an envoy of the city of Nuremberg. Whether they later came into personal contact with each other, is not certain; so much is certain, however, that our Spengeler, through frequent correspondence with Luther, remained in his closest friendship until the end of his life. Luther esteemed him very highly, and called him only his good friend "Lasarus"; and Spengeler, on the other hand, clung to him with childlike love, and called him only "our most noble father Luther." To show their intimate friendship among each other, only one example. Luther asked Spengeler to have an artist in Nuremberg engrave his coat of arms on a petschier. The latter did it with the greatest skill, sent him the finished work, and now wanted to know whether it had been done to his liking. Luther replied: "Grace and peace in Christ. Have mercy, dear Lord and friend! Because you desire to know whether my seal is right, I will show you my first thoughts for good company, which I want to put on my seal as a sign of my theology. The first shall be a cross, black in the heart, which would have its natural color, so that I may remind myself that faith in the Crucified makes us blessed; for if one believes from the heart, one is justified. If a cross is black, it modifies and should also hurt; but it leaves the heart in its color, does not corrupt the nature, that is, does not kill, but keeps it alive.

But such a heart shall

standing in the middle of a white rose, indicating that faith gives joy, comfort and peace, and briefly puts in a white cheerful rose, not like the world gives peace and joy. For white color is the color of angels and of all spirits. Such a rose stands in the field of heavenly colors; that such joy in spirit and faith is a beginning of the heavenly joy to come is already understood within, and grasped by hope, but not yet revealed. And in such a field a golden ring, that such blessedness in heaven endures forever, and has no end, and is also precious above all joy and goods, as gold is the highest, noblest, most precious ore. Christ, our dear Lord, be with your spirit unto that life. Amen."

Because, as we have seen (somewhat digressively), Spengeler was in the closest friendship with Luther, and made Luther's cause his cause, and not only took the closest part in the struggles of the Reformation, but was also in the forefront; so he was also affected by the sufferings that were caused to all confessors of the truth by the enemies of the same. On January 15, 1520, the first papal bull of excommunication appeared, which the loudmouthed Dr. Eck had issued in Rome. In it, 41 sentences from Luther's writings were condemned partly as heretical, partly as very annoying, and partly as audacious; Luther and his "followers" were ordered as apostates to return to the Roman Church within 60 days in repentance and to seek absolution from the Holy Father in Rome because of their apostasy. If they persisted in Lutheran heresy, however, they were to be banished as hardened heretics. - Accordingly, Eck also had the name of our Spengler included in the list of apostates who were publicly denounced in Meissen. Yes, even more; he sent the papal bull together with a letter written by his own hand to the council of the city of Nuremberg, and demanded of the same that it should proceed with Bilibald Birkenheimer and with Lazarus Spengeler according to the contents of the papal bull; also, he, the council, should not permit that Luther's and his defenders' writings continue to be printed and sold in Nuremberg, but rather, collected in a pile, be burned. However, neither the Pope's bull nor Ecken's letter was to our Spengeler's disadvantage; for the council of the city of Nuremberg, whose soul Spengeler was, turned as little to the Pope's bull as those against whom it was directed. Then, in 1521, the threatened execution of the papal ban took place. But just as Luther despised the same and called it a Sch.... ban, so did Spengeler. He knew that neither the pope nor an angel from heaven could separate him from Christ and his congregation, if only he did not tear himself away from Christ and his congregation through wanton unbelief. For Christ had foretold his disciples: "They will put you under ban. How then the

If the holy apostles were expelled from the Jewish synagogue for the sake of their testimony, then all confessors of the newly awakened pure doctrine would also have to be expelled from the Roman synagogue, where all is lost.

(To be continued.)

(Sent in by Mr. Traveling Preacher Love.)

Trip Report.

(Continued.)

The next few days I visited most of the families in the settlement. Most of them received me coldly, but to the glory of God I must say that some made a very praiseworthy exception and rejoiced warmly over my arrival and intention, but bitterly lamented the general godlessness; it was so bad that the slightest Christian remark gave rise to horrible ridicule. I found about 50 children in total, 9 in one family alone. To make this experience among Germans was quite frightening to me, who was still unfamiliar with the conditions here.

I came to a farmer, with whom 8-12 others were still busy threshing. When they rested a little and the noisy threshing machine stood still, I approached and invited them all, after previous necessary remarks, to the service. They answered me: "only when there is whisky or beer, they gather together, otherwise not". I replied: Of course you can't have whisky with me, because it is impossible for me to carry a barrel full of it on my back. By the way, it doesn't always have to be whiskey, one can also try a change, all the more, since man has not only a body, but also a spirit, but the latter has higher needs, in my opinion and conviction, but these are especially satisfied in church services. Some promised to come to this.

Almost all of them had been to higher schools in Germany, but unfortunately in a time when naked rationalism resounded from pulpits and chairs and Epicurean morality was touted to the empty, unsatisfied mind as the highest wisdom.

What better fruit could be expected? O! Woe, woe to those murderers of souls who, instead of divine truth, instilled the most pernicious soul poison into the youthful souls! - —

On September 3, in the morning, I held a church service. Many people came, so that the schoolhouse was crowded. People listened with rapt attention to the sermon, which was based on the topic: "Is Christianity the true religion? After the end of the sermon, I asked if they would like to hear another sermon in a while. No one answered. Then I explained to them that it should be done according to their wishes, but that they did not want a sermon.

I would not come again; in the opposite case, however, I would be happy to hold services for them again. All was silent again. Then a woman came up and said in a crying voice: "The women should be silent in the congregation, but when the men are silent, the women must speak: It is absolutely necessary that you come again and preach to us! Otherwise we live like unreasonable creatures and forget our Creator and Redeemer! What is to become of our immortal souls? They must all perish. Therefore, let us ask for more distant services." These words made a deep and shameful impression on all present. Now one after the other stood up and expressed their agreement with the words of this woman. - But I thanked God for the transformation of these hard hearts, - and then asked Mr. Past. Lehmann to visit this large settlement of over 100 families often. This has already been done by him for quite some time; admittedly, he has already had to fight quite hard. But I am confident that God will help that in this place, which has received its name from the healthy, excellent water, also the waters of the divine word will continue to flow, that He will give thirst for this water that refreshes body and soul, but disgust at the water that destroys body and soul. Satan, when he loses one soul after the other and they are transferred to the kingdom of the dear Son, Jesus Christ, will rage even more against this kingdom and incite his helpers on earth to try everything to suppress the laws of this kingdom, namely the holy gospel; but it will not help them, without their thanks they must see that the Lord is king in it and spreads and protects it: in spite of the mighty gates of hell, in spite of Satan's hordes, in spite of their consorts who pollute the earth.

On September 4, I left again. My way led me past the person (whom I had spoken to about the schoolhouse); I therefore went in to him again to say goodbye. He asked me to wait a little longer; soon after he brought a plate piled high with five different kinds of grapes, which I had to eat, and then he gave me some nice big *peaches* to take with me on the way, so that I could quench my thirst in the great heat

during the journey. His last words, however, were, "Come back to our, Settlement soon, Pastor." This was the one who should be a man and not a Christian fine. - —

Bonhomme Bottom was now my next destination. The way there was about twelve miles long. On the way I was told that I would meet a Christian family about four miles from Bonhomme. This I sought out first. Arriving at the farm, the old gentleman soon appeared at my *halloo* (shout) and took me into the house. After introducing myself as a Lutheran traveling preacher, I received a warm welcome. Referring to my ministry as such, they soon turned the conversation to Christian things, and then asked me especially about the Reformation, about the Lutheran, i. e. The Lutheran, i.e., correct biblical doctrine of justification, then finally about my standpoint toward those of other faiths, and especially toward reformers and the sects that have sprung from them, in such a detailed manner as I would never have expected from country people; not in such a way that it would have saddened me, but that it could only please me most; - a manner that I would like to recommend especially to Lutheran laymen, if they were to hear from sect preachers about the well-known, 1 Pet. 4, 15 and with the ugly characteristics described in 2 Tim. 3, 5-7; this would perhaps be a good way to discourage them from coming back.

After my really lively answers they expressed that they completely agreed with me and believed the same, and now they were glad to see a preacher of this faith with them. They put all their trust in me and, as a result, they told me about their truly remarkable experiences, sufferings and joys in Christianity. For many years they had been going along, not in complete unbelief, but not in a living, saving faith either; then an English Baptist preacher came near them, who preached the love of Christ for sinners and the glory of believing Christians in great detail, which brought them to the recognition of their sin and to faith in the Lord Christ. The word of God, the preaching of the sweet gospel became their greatest joy, prayer their favorite occupation. They were happy in the best friend of the children of men - the Lord Jesus Christ. But soon they were torn away from the sweet sensation and taste of grace, from the tranquil feeling of Christianity; of course only for their salvation, although it was sour to their flesh. As a result of their diligent and intelligent reading of the Bible, they recognized that the doctrine and life of this Baptist community, which they had joined, did not agree with the word of God; they could not accept this with a clear conscience; they protested, but it did not help, and so they saw themselves compelled to leave out of obedience to God's word.

Some time later they got to know the Methodists, and blinded by their outward holiness, they believed that these were the right church. But appearances are deceptive, and

They had to make this bitter experience also with the Methodists. Their sometimes really silly exegeses, e.g. on the gospel of the ten virgins, that the wise virgins are the Methodists, but the foolish ones are Lutherans, Reformed, etc., are mostly produced out of glittering foolishness. The long, often meaningless prayers, which, according to Christ, they had to consider pagan babble, as well as the hypocritical confessions in the class meetings, reminiscent of Catholic auricular confession, completely put them off fellowship with the same, perfect saints. And again they were alone! Now, God provided them with an impartially written work of the Reformation in the English language, which they read diligently along with the Holy Scriptures. This led them more and more to the firm conviction that Luther's teaching was really the right, pure, unadulterated teaching, drawn from the divine Word, and that the church which professed this teaching must also be the right church. But they doubted that such a church could be found here in this country.

(Conclusion follows.)

To the ecclesiastical chronicle.

The Convention at Reading for the Purpose of Forming a New General Synod. As we learn from the "Lutherische Zeitschrift" of Dec. 22, 16 Lutheran synods were represented by delegates at this convention, which was held from Tuesday, Dec. 11, to Friday, Dec. 14. 16 Lutheran Synods were represented by delegates, namely: the Synod of Pennsylvania, the General Synod of Ohio, the English District of this Synod, the English Ohio Synod, the Pittsburg Synod, the Michigan, the Wisconsin, the Minnesota, the Missouri, the Iowa Synod, the Norwegian Synod, the Canada Synod and the New York Synod. The total number of delegates was 33 pastors and 15 from the audience; moreover, over 50 pastors alone were present as guests. Of our appointed delegates, Professors Walther and Sihler were unfortunately prevented from attending because of the colloquium in Buffalo, which had already taken up too much of their time, about which the aforementioned newspaper expresses its regret, but reports that the official notification sent by them was taken into due consideration and that the only present pastor, Rev. Müller of Pittsburg represented our Synod in a "very dignified and satisfactory manner, and by his friendly, brotherly and amiable demeanor, even when discussing difficult points, made a most favorable impression on all present." The negotiations were conducted in English and Danish, and both languages were given equal rights in every respect from the very beginning. First of all, the basis of teaching was discussed and 9 points were established, in which

The following pages contain a list of the most important documents of the Augsburg Confession. Confession is unambiguously expressed. Then 11 points on church authority and church government were put forward. Finally, the draft of a constitution for the new General Synod was discussed, which should bear the name: "The General Evangelical Lutheran Church Assembly of North America. The reporter's paper says: "There was general unanimity on the doctrinal basis and the church government; the delegates of the Missouri and Norwegian Synods (Prof. Schmidt of Decorah) did not vote on the draft of the constitution, because they thought that the right time for the formation of a new General Synod had not yet come, but that free conferences should first be held for a few years to promote unity in doctrine. Unfortunately, this correct opinion did not prevail. It was decided to draw up a constitution and a committee was appointed for this purpose, as well as committees for the publication of a good English and a good German hymnal. The convention was closed with the hymn: "Now give thanks to God" and with prayer on the knees. The synods represented at the convention number about 900 preachers, 1600 congregations and 200,000 members. - —

The "holy" Methodists of the Pabst's cousins. The Methodists shout a lot against the papacy, and yet they only work into its hands by their false teaching of "perfect sanctification", which they themselves practice obsessively in their journals. And the Catholics begin to rejoice in these cousins and helpers of theirs and praise their false teaching. Thus the "Katholische Kirchenzeitung" of November 29 says: "Yes, the Methodists are not really Protestants either. And in their doctrine of good works and sanctification they believe almost the same as the Catholics believe." Righteous Protestants reject the old Pharisaic-Catholic and Methodist rehashed heresy of "entire sanctification." Our Confessions teach (Ed. Müller, p. 607): "We reject the teachings of the popes and monks that man can completely fulfill the law of God in this life after being born again. Further, p. 614: "When we teach that through the action of the Holy Spirit we are born again and become righteous, it does not mean that the justified and born again should have no unrighteousness clinging to them in nature and life after they are born again, but that Christ, with His

perfect obedience, covers all their sin, which is still in nature in this life. But regardless of this, through faith and for the sake of this obedience of Christ, they are pronounced and considered to be pious and righteous, even though they are still sinners because of their corrupt nature.

and remain until the grave bed. As, on the other hand, there is no opinion that we may or should follow without repentance, conversion and amendment of sins, remain and continue in it. Beware, you Lutherans, of the leaven of the scribes and Pharisees and their offspring, the Catholics and Methodists! B.

Thanksgiving Themes. On the recent day of thanksgiving, the sect preachers again made a great effort to say something outlandish. As proof we give some themes of local preachers. The Universalist spoke on the subject: "Our nation the guardian of liberty," a Presbyterian on "America's progress toward true beauty," a Baptist on "How the last election shows that the people may be trusted," and finally another Presbyterian on the highly important sentence: "A house in Ohio, an object of thanksgiving." These topics were published in the newspapers the day before, as were other notions. (Lutheran churches;."

Church News.

On the 25th Sunday after Trinity, November 18, the solemn installation of the Rev. F. W. Pennckamp took place in the Lutheran congregation at Ballwin, St. Louis Co, Mo. This congregation had hitherto been a branch of the undersigned, and wished to organize itself independently by the call of the aforesaid. Having recognized this call as a divine one, he followed it. Mr. Past. Kleist of Washington, Mo., preached on this occasion before a numerous audience and the undersigned performed the Introduction.

May the archpastor of his church, our Lord Jesus Christ, also bless with his grace the ministry of this dear brother, so that many more scattered sheep may be gathered! May this church, under his leadership, shine like a city on the mountain to the erring ones in the pure purifying Word! May the tent poles of our "Lutheran" Zion be stretched out further and further!

Aug. Lehmann, Rev.

Address: Uev. l'. ^V. l>6mrsl<Lmp, k. 0. ÜalUviri, 8t. Douis Oo., No.

On Dec. 24 of last year, Rev. H. Klockemeier was introduced by the undersigned on behalf of the Presidium of our District in the congregation of Eisleben, ScoltCo., Mo., my "previous" branch, with a commitment to all the confessions of our church.

Until then, he had belonged to the so-called Lutheran Illinois Synod. But since his testimony against their un-Lutheran doctrine and practice remained unheeded, he resigned and joined our synod. Since he could not obtain from his former congregation, which belonged to the Illinois Synod, to issue him a legal appointment, but the congregation wanted to persist in its previous way of renting its pastor annually, he found himself obliged to continue his staff and accepted the appointment of his present congregation.

The Lord always nestles this servant of His with wisdom and knowledge and crowns his work with His blessing.
E. Riedel.

Address: 1st Ev. Il. Xloolcemeier, 6upe Owuräenu, ^lo.

On behalf of the Presidium Westl. District is still reu undersigned Mr. Past. B r ü g m a " n was introduced into his new office in B r e- mer Settle m c n t on recently past enteil Atvents-Svnnlage before a very numerous Bersammlniig "n customary manner. May the Lord grant our dear brother abundant grace and blessing, that the church may be fully prepared, strengthened and established in Christ. Amen.
KI- W ege, Past. in Augusta, Mon.

Address of the I. brother:

!!ov. O. H'. DrueAmrum, D. O. 6unnun, 6:>seonrrÜ6 Oo., ^lo.

Receipt and thanks.

For poor students received from the worthy Women's Association in the Zion District in St. Louis 12 shirts, 9 pocket mugs and 4 pairs of woolen socks.

For Brumm s institution of N. N. by Past. Böse here HIN. C. F. W. Walther.

To the seminar household: From Past. Hollö' Gem. 1 pot of lard. From G. Grab from Past. Leh- manns Gem. 5 bush. Potatoes. 2 Bush. Males. L Bsh. Apple slices and 2 galt. Apple butter.
2lus Past. Heine- mamlö Gem. by Hezm Heinr. Brase 1900 lbs. flour, 6 Bsh. Welschkorn, 1stHush. Beans, Bush. Acpfolschnitze and a fat cald. From Mr. Claves of Carondriet parish 1 fat sheep.
From Mr. Br. Kienzle of the Geinrinde in Collinsville 51.

For a r m e s t u d r n t c n". By Past. "So/er ofr women's club in his parish of Kill., By Mr. Trampe 51. from Past. Hollö" congregation 12 pillow "ziige and 9 pairs of woolen socks. From the women's association' in Past. Wagner's parish 8 woolen quilts. By Mr. I. G. Schneider from Past. Merz' parish \$2 for asbrand. By Past. König from the Young Men's Association of his parish 55.
A. C r ä m e r.

" n e < i r m e Z ögli n g e: By Past. Wunder vom uglingSv.rein 55; by the 2nd Women's Club for Schmidt.

55. by Past. Große Kindtauf-Collecte by I. Ch. Schwarz 55 and by N. N. 51,511 for I. Müller. By Past. Hvffmann 55, past. Eitel 52 By Past. Dctzcr by I. Vogel 52 By dc Gem. to Rich 524 for Moh. lenbrink. By Mr. Conrad, Peru. Jud., S'O for Siro- at. From Past. Merz 51. from the Gem. in Cincinnati 515 for Brunn'sche Sendlinge. From the women's association there 510. From Wittwe Lübrscu there 5l. By Past. M Eirich from Mr. Woltmami 55. by Past. Schmidt from the Women's Association in T>rre Haute \$7. comm. in Lapvie 5>0. By teacher Mclbobm from the Young People's Association in Ehester 57.7<>. By Past. Saupert of the Gem. in Evansville 528. by Past. Heitmillier of Fran N. N. 52. by Rev. Jor vo>> v. Gem. in Loaaneport 5i> 50. Mrs. Rauch 53. A. Stoll 51 for Strobel. Wirwe Weiß in Addison 51. by Kassirer Bitkmann 55. by Teacher Grotmann Hvchzeits - Evll. at Schumacher 59.Io. By Past. "chmitt from the Kliuquelbrutcl of the Gem. Elkgrove 512. by Past. Stubnatzy from Mr. Heine HO, from Mr. G. Spiegel Zl.

To s c m i n a r h a s h a l t: From Mr. H. Busche at Fort Wayne 55. A. Selle.

Obtain":

To the synodal treasury of western district: Collecte, ges. on H. Säuger's wedding by Past Kleppisch hei Watcr oo, Ill-, 57.25; by Mr. Past. Kleppisch das. 55; AdventS-Eollecte of the Gem. of the Past. Markworth, Danville, Ill., 510; Advent Collecte of the Gem. of the Past. Schwemm, New Biclsc d, Mo., 518.45; Advent - Collecte of the Gem. of the Past. Lebmann at the Manchester Noad. St Louis Co, Mo., 513.05; of the Gem. of the Past. Kleist, Washington, Mo., 59; of I. Marggranter, Rochester, N. I., 54; of Wittwe Teeg by Past. Hoppe, New Orleans, La., 5i> ct.; from the comm. of Past. Schnirmann, Homestead, Iowa. 53.27; from Trinity District in Sr. Louis, Mo., 522; from the comm. of Past. Mertens, Lyonsville, Ill., 54; of the comm. of the Past. Nichmann, Schaumburg, Ill., 524.09; of the Gem. of the Past. Wunder, Chicago, Ill., 535.19; from H. Niederl, Chicago, Ill. as thank- ovfcr, 55; from the Immanuel - Geiii. of the Past. Beyer, Cbicago, Ill, 525; from the Gem. of the Past. Holls, Ccntre- ville, Ill., 525; Collecte of the Johannis " Gem. in SULpbur Svrrings, Jcfferson Co, Mo., 519; Advent - Collecte of the Gem. of the Past. Stephen. Ehester, Ill, 520; of the Gem. of the Past. John. Dissen, Cape Girardcau Co, Mo, r8 8o; AdventS-CoUecle of the Past. C. Steege, Monroe iLo., M'ch., 55.15; from theGem. of thePast. Aiesinger, Prkin, Ill, 510; from the comm. of thePast. Geyer. C-rinville, Ill., 550; Advent Collecte of the Gem. of thePast. H. Schmidt. Elf Grove, Ill, 58,60; AdventS-Eoll. of theGem.**of the Past. H. Schmidt, Duntori, Ill, 53,25.**

To the college maintenanceS fund: Vo^n Three- einiglitS Distr. in St Louis. Mo., 511; front ImmanurIs- Distt. in St. Louis, Mo. 511.

-To Synodal - M i ssi on s - K a sse: From the Johann'S comm. of the Past. Metz New Orleans, La. 537.50; from Ms. Bremer through Past. Schürmann. Homestead, Ill, 51; from the Dreieingkcits - Distr. in St. Louis, Mo., 54; 'vn the school children of Lrhrr Karau, Carlinville, Ill, 55,6o-, by Past. H. A. Preus of Trnls Farnes, Norway Grove, WiS., 510; by Past. F. C. Claussen of the Norweaian Ridge Gem. of Iowa, 536.50; by Past A. Nasmnsscn of the Dear Gem, Ill, 587; byPast A. E. Preus of the Covn Prairie Gem, Wis, 5U> by the same of the Cvon Valley Gem , WiS., 52" - by Past. N. Brand of his Gem , Decorah, Iowa" 519.20; by Past. H A. Preus of the Norway Groee Gem , Wis., 520; by Past. Hagestadt of G. Nielse",^ Nush Rioer. Wis., 55.

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For inner mission: by Past. Löber, Tborvton Station, Ill, by N. N. 52. by C. Zlichter 51; by H. Beckemeyer, Jefferwn Co, Mo., 52; by Theos. Reinhardt, Chicago. Ill, 53; by Past. Bubi, Masstillon. O.W van Gvtlfr. Däumer 53, Marg. Däumer 54, Lonise DÄM wer 51. Mrs. Katharina Lamb 52; by Fürchlegctt SchjW richt of Hrn Succop, Piitsbura, Pa , 51,90; by L. Mobr- mann, New York, N. I., 35 Cts.

For Past. B r u n n s Anstalt: From Bensemam " through Past. Löber in Thornton Station. Ill.. 52; of Schin- niann by Past Hoppe, New Orleans, La., 55; ofJohannes Bockcr, St. Louis, Mo., 51,50.

ToCo 1 lege - H aushaltskasse inFortWa, nr Collecte at the Harvest Festival of the Gem. of the Past. Fick, CollinSville- ß Ill., 561.25; of Bro. Kreuzte Sr, CollinSvttie, Ill., 51; of H. Linse, Mvdcna, Wis., 55; of G. Faulstich by Past. Mnckcl, Staunton, Ill., 52; from Mrs. Jltcn i" Clk Grove. Ill, as a thankopcr for happy emb. still, 54.

For the seminary building in Addison: From the Ziuous-Gcm. of the Past. Hoppe. New Orleans. La., 55.40.

For the seminary household in Addison: from Bro. Kienzle, Sr. in Collinsville, Ill, 5l.

For C ol l eg eschoolers at Fort W a yne: From the " John Wern. ofPast. Metz, New Orleans, La., 534.95 z

For poor students: From Mrs. Alcwel through Past. Blitz, Lafayette Co, Mo., 52.

ForFran Past. Rodbelen: Don N. N. in Collie i ville, Ill, 52.50; by Mr. Rahdert through Psst, Hrp". - New Orleans, La., 52.50.

FlirPast. N "sr By F. Schuricht of Mr. Succc," Pittsburg, Pa., 51.85. Ed. Roschke. i

Changed addresses:

Rov. Ltamm, 380 8k. Obrer le8 8t., Laltimore, W.
O. 7'rettin, teacher, 8ob6vruinZ, Iluron Oo.

"I. D. Lmrrob, L hre,

your ok L. Lnitbel,
i^ 8t. detre. 13tb L 14tb 8ts., 8t. 1stouis, M.

All mails to E. Noschke should be addressed to: K. HoZebke,
1217 8outli 'l'bird 8t., 8t. Douis, ^lo.

Annual - Report

of the agent of the evang.-lnth. Central Bible Society in St. Louis on the distribution of

Bibles and New Testaments from Michaelmas 1865 to Michaelmas 1866.

Revenue and Expense.	Äbein^	Ordinary New Testaments	Old man! Old Testament Vol. J. II.	mrgr New testam only	Summa of the l copies
Stock from the previous year to Michaelmas 1865 ...	561	740	20	771	2092
Intake. New broadcasts	. 937	25	44	—	1006
Summa	1498	765	64	771	3098
Issue.					
Of these, the following were distributed by Michaelmas 1866 resp, sold by the agent	866	273	30	484	—
Given away by the company	2	—	—	—	"AM
Sold by Mr. Colporteur Lange	60	1	—	40	—
Sold by Mr. Colporteur Bullinger	6	—	11	5	—
By the Branch Bibcl Society of Chicago, Ill., " " " " " Collinsville, Ill	. 42	—	—	—	» --
" " " " " St. Charles, Mon., 9	11	7	—	—	—
" " " " " Perrp Co, Mo.,	. 21	24	11	7	—
" " " " " , Columbia, Ill.,	2	—	—	—	—
Summa of the output	1019	305	52	486	1862
Remains stock to Michaelmas 1866.	479	460	12	285	1236

St. Louis, dr" 26. September 1866.

L. E. Cd. Bertram,

Agent.

Annual account

of the German Lutheran Central Bible Society. in St. Louis

from Michaelmas 1865 to Michaelmas 1866.

Intake.					
Monthly contributions in St. Louis 5306	.40				
Contributions from branch societies, namely:	1				
V. d. Z.-G. in Collinsville, Ill, 510.00					
" " " " " Centreville, Ill, 15.00s					
" " " " " Altenburg, Mo., 31.25.56.25 's					
For sold bibles a. ordinary testam. 1640 55					
" Altenburg. New Testaments 1120.05 „					
Church Collect in St. Louis	113.40				
Bon Hm. Past. L. in L., Mo,	3.51)				
For Actirn z. Purchase of Stercotype Platten 200.1X)					
Revenue in the year 53518.301					
Balance at the end. Annual financial statements 154D70s					
Total revenue and inventory 5506Y	.W1				
Issue.					4
For the purchase of Bibles," gew. testam. 51132.811					
" " " " " Altenb. Alten "	94.	601			
For Old B. New Testaments to be bound-- 482.02		> B			
For the purchase of the stereotype plates of theH					
Altendurg Bible Works 1000.					001
Borrowed funds repaid	200.00-L				
Operating costs 113.30. W					
Summa of the output	-- - - 53022.73				
Bl.ibt Bessand					
St. Louis, September 29, 1866.					

I. T. Schuricht, Treasurer. I

Lazarus Spengeler.

(Continued.)

5. Spengeler's most important achievements in matters of religion.

A contemporary of Spengeler writes of him: "At that time, the most prominent members of the Nuremberg City Council were Caspar Nützel and Hieron. Eber; Lazarus Spengeler was only the town clerk by name, but in fact the author and promoter of almost all good ideas. Spengeler was a man of great diligence and loyalty, which he showed and proved in many difficult and important affairs." - In 1521, he was the envoy of the city of Nuremberg at the Imperial Diet in Worms, and he described the proceedings in a booklet. For his hometown he did a lot for the foundation and improvement of schools. "Because he knew well," writes a contemporary of his, "and considered in his mind how much the instruction of the youth was necessary for the hope of all happy progress in spiritual and worldly affairs in this life, he admonished and urged the council to find some men who were experienced in good arts and sciences, who would serve the city in the instruction of the youth, so that when they had gathered them together, a well-established school would be opened there. Because now the

He himself traveled to Wittenberg to request Melanchthon's presence, who then also appeared in Nuremberg and established a school as he saw fit.-The active participation our Spengeler took in the negotiations in Augsburg in 1530 is sufficiently attested to by his printed acts, which are available to us. When, after the surrender of the Augsburg Confession, all kinds of means of settlement were proposed, with which the papists had nothing else in mind than to disparage the Lutherans from the good confession of their faith, Spengeler was also frequently asked from Augsburg for his Christian counsel in this matter. But because he knew the cunning and malice of the Roman court, he did not want to know anything about a settlement with the papists, nor did he want to give them anything in return, unless they wanted to accept the gospel. His written statements about this are indeed masterly; therefore, we do not want to refrain from sharing an ample excerpt from them. He writes: "My mind is not to judge about the articles, which have so far been compared in both parts of Augsburg, which have been proposed to be handed over and approved, whether they are Christian, according to the word of God, and not contrary to the Scriptures; but will leave this to those who have a greater understanding than I to judge.

However, I cannot keep some of them with myself without pain and without harming my conscience, and without harming God's honor. For what an ungodly abomination and blasphemy the *privatis missis* (private masses) have been up to now, which the papists have taken for a sacrifice of the living and the dead, have sold for money, and have made a whole fair and haggling out of it, as they are still doing at Augsburg, is known to all who have even a small Christian mind, and much of Luther's and other theologians' writings indicate this sufficiently. If one should now allow them again, or at least not resist them, but put them on the conscience of the monks and priests, as one wants to do in Augsburg, then everyone should consider how the same one article (I will keep silent about all others) may always stand with God's word, whether it is also Christian and inviolable to divine scripture and truth. For even if one thinks that one cannot prevent this, and may put it on the conscience of every priest, such a thing can never be justified with any conscience. There is a great difference between not being able to resist and freely approving. If I cannot defend a thing by my diligence, which I believe to be wrong and confess, and yet it goes for itself, then I am excused against God and the world. If, however, I cannot prevent an unjust thing that I, as an authority, can

and not allow it, with what conscience can I answer for it to God, my subjects, and the whole world?"

"I am not a little vexed that in this most important matter, concerning our faith, both sides should act in such a capricious, pointed, sophistical and devious manner; that one should evade, yield to, or at least dissemble with the Popes in their proposals, which one must judge to be public blasphemy out of necessity, and consider some divine commandments, orders, and appointments *dispensable*, to cripple Christian liberty, even the things that God has left free, and to put on a little hat of temporal peace, as everyone must remember this, much more than I can and will, from the lists sent over (from Augsburg). For although I confess that for the sake of temporal peace, from which all good arises, much is to be abated, even the Christian things left free, in keeping or not keeping, are not so bound that they are obliged to do this or that; yet in this also the reason of the Christian freedom, which Christ has acquired for us, but especially the cause of the antagonism, and why and for what reason he wants to have forbidden the eating of meat and to have kept the holidays and the like, is finally to be seen. For the papists, that is certain, and the listed actions show more clearly, insist so hard on these pieces because they consider the pope's commandment and prohibition in all these cases to be divine and just, and consider the transgressors of them to be sinners and criminal. Whether we, for our part, have another reason for our granting and yielding, namely to obtain temporal peace thereby, which I also do not consider insignificant; yet we thereby confirm to the papists their supposed, ungodly, unchristian reason and causes, strengthen them in their insanities, and thereby give the common Christian people cause for great doubt and error, and that they will say, as some have done so far: The papist priests have deceived us, ours want to deceive us. St. St. Paul had Timothy circumcised to prevent all trouble, even though it was not necessary and he was free to do so; but he would not have Titum circumcised, only because some would consider circumcision necessary and commanded, and omission a transgression, as our papists are doing at Augsburg, but says: If you are circumcised, Christ is of no use to you and you have lacked grace. And if in the action of God's word, truth and Christian liberty, which all want to be traced, taught and acted upon in the most simple way, one proceeds in such a way and so captiously, so deviously, trickily and dishonestly, or as I should give the name, and the articles in both parts are so disputatious and doubtful, then one should not be able to do so.

I do not know what reputation our religion has, and what consistency is to be judged from it, and whether you many will not have cause to accuse the Scriptures themselves, as if they had a waxen nose."

"Thirdly, I consider it detrimental, burdensome, and fruitless that our part should now, without necessity, go so far with articles. For before, and in the beginning of this action, when the emperor and the imperial estates took the matter with all seriousness, and the Christian (i. e. Lutheran) estates to the highest degree, we stood up most bravely, also so boldly and courageously, that men among us could not have judged otherwise than a constant Christian mind; now, when it is in amicable negotiation, and stands on the fact that one does not lead so high, and has the hope that the papists will not refuse a tolerable decency, and will refrain from criminal action, also for their benefit: If this is the case, one is much more caught up in earnest in many articles against the opposition than need be; so that I am concerned that not a little is done, or at least so much is caused, that one must lie in quarrels, disputations and quarrels with the bishops for the sake of the same articles. And even if the articles granted should not be burdensome in conscience or otherwise, it is not good for the papists to grant themselves this time so far, and thereby give them a great strengthening of their old abuses, the masses, the intercession of the saints, the three parts of penance and others, which they may later reproach us for finally granting; Likewise, to give the common people cause to be highly agitated, to blaspheme the pure doctrine, and to accuse us of public revocators, and by this to excite more mischief, ill-will, and sedition, which we have supposed to have prevented by our admission, than to establish peace and unity among and among our own. And what is the use and necessity of going so far at this time, since there is no hope that the Papists will allow themselves to be concorded in all articles, and will compare themselves with us; and what is the use of seeking much peace and unity among the adversaries, and thereby causing great displeasure and harm among and among our own?"

"Fourthly, it is a burdensome and clumsy act that we ourselves should be so unkind and disloyal to one another, and should put the sword so deeply and widely into the hands of the opposite party, all unknowingly, unquestioned, and unapproved of the greater part of our party's kinsmen; for this is such a matter as concerns God's glory, the salvation of souls and consciences, even death and destruction in time. . . . Fifthly, everyone must confess that Doctor Martinus Luther, through whom, as his instrument

and

He has been the right principal and commander of this brave trade so far. Now, in my opinion, it is quite difficult to let him, as the builder and leader of this trade, and the most learned and experienced theologian that Germany may have at present, sit there and not first discuss these and similar articles with him and hear him before handing them over and approving them. For do we think that Luther is so childish and frightened when something disadvantageous and burdensome is decided beforehand behind him that he will sit quietly and keep silent about it and let our decision please him? Should he now, after the approval of one or more burdensome articles, preach, write and shout against it again, then everyone will know what good we are doing with our secret action, and whether it would not cause much more uproar, indignation and discontent than ever before. For what will the common man say, judge, and comment on this, if Luther were to be circumvented in this, and if the articles were even, or in part, repugnant to him? Therefore, this should be done very carefully, with the fear and counsel of many reasonable persons, and not be trusted to one or two alone; so that we may prevent, as much as possible, annoyance, displeasure, and discord, not patch up a hole in one place and tear it open again in two or three places. I am very concerned that, since we have now taken the princes at Augsburg for our champions in matters of faith, have had all our confidence in them, and have put so much trust in them, God will let us see by this way what it is to trust more in men than in Him, and point us to Him. I also ask God faithfully, for the sake of seeking temporal comfort and peace, to keep us from granting and accepting anything against our conscience, or hypocritical against His word, in order to escape the cross.

"Against Philippum Melanchthon, I do not yet know of any great suspicion of ungodly or unchristian action, because I have always considered him a learned theologian and a pious, honorable man, and still do; so this action should not yet move me to suspect something against him that is supposed to be quite criminal. For I still consider him too pious to approve something with knowledge and against his conscience, previously contrary to the Gospel. For this, however, I think that Melanchthon, as he does not yet have the experience like Luther, who has not yet been hunted through the spear like Luther, is too pious for these cunning, conscienceless court slugs, has also not yet learned the devil in such a way, as is probably necessary against these people. But in this one must have patience; so love may also make him time.

The peace of the world may cause all kinds of yielding and granting that Luther, or anyone else, would not do.

From the foregoing it can be sufficiently seen how much our friend Spengeler was concerned about the trade at Augsburg and how anxious he was that something might be forgiven out of love for the temporal peace of the truth. He well recognized that the papists, as the bitterest enemies of the gospel, would not only be served nothing at all by giving way and yielding, but would be much, much harmed; then, on the other hand, that all faithful confessors of the truth, and especially the common Christian people, would be greatly annoyed and misled in their faith. Therefore, God could not give His blessing to it; He would rather let them feel His wrath, take away His gospel, and let the misfortune, which one had tried to avert by giving way and giving in - namely war and bloodshed - come upon Christendom. Therefore it is better to fall into God's hands than into the hands of men, 'better to lose temporal peace than eternal peace. For if God were for us, what could men do to us? - How great Spengeler's concern was for Melanchthon in particular can also be seen from his letter. Although he considered him to be a pious and sincere man who was faithful to God's honor and pure doctrine, his weaknesses, especially his excessive love of peace, were not hidden from him; as a result, Melanchthon, if Luther did not stand by him, very easily ran the risk of forgiving something for the truth, even if he did not mean it, and that was almost the case at Augsburg. This grieved our steadfast, confessional Spengeler very much, and he had to lament his concern and pour out his heart to his dear father Luther, who was staying at the fortress of Coburg during the Imperial Diet. Luther replied: "I have heard from your writing how heartily you are moved that our people at Augsburg should have gone a little too far. But I have already written about it once, and now I am writing again, hoping that it will not be necessary. For even if Christ were to be a little weak, He has not been thrown from His chair for that reason. I have commanded the matter to God, and I also respect that I have kept it so finely in my hand that no man will forgive me anything in it, nor can I neglect it, as long as Christ and I remain one. For if anything should be left too much (as I am not mistaken), well, the cause is not lost, but a new war is begun, that our adversaries may be fully convinced how honestly they have acted. For apart from and above the gospel, nothing can be let up, which in part *insidiae* (hindlkste) keep the field; for in the keeping of the gospel there are probably other *insidiae*, because the adversaries

now and can turn to us. Therefore be content in your heart, we will not yield anything against the gospel; but if ours yield anything against the gospel, the devil shall enter that part, and you shall see it."

In response to this letter, Spengeler wrote to Veit Dietrich, who was with Luther in Coburg, as follows: "I have received my pious lord and patron, Doctor Martinus, and your written response to my recent letter, and God knows how reluctantly and with what difficulty I have written in this matter, how long I have procrastinated with it, and have rejected such letters from me again and again, until I have been forcibly driven to do so, with high evidence of my conscience, by those who have admonished me without ceasing. For the pious Philip is dear to me from the bottom of my heart; I consider him to be a Christian, honorable, learned little man who, in my opinion, would in no way knowingly act against his conscience, for whom we owe it to God to pray, and whom I have so far most faithfully excused, as I can testify with my conscience and my writings, as well as many people. However, whether his concern and action (of which everyone truly writes and says) is good, useful and better, I will not judge, but leave that to others; only that I do not doubt whether he should have erred and gone too far, as he is also a man, and very fainthearted and fearful, that he has not done such a thing in any bad opinion, but meant it for the best; why should we then think evil against him? I also want to make sure that Doctor Martinus, together with you, will not understand my letter, which was truly written out of a good heart, in any other way than for the best. For I am not made to run to the big bells, to make a lot of noise with letters and other things, and to write without great need and cause; first to the doctor, who actually has enough burdens and worries on his neck for me and other Christians; therefore I ask you very kindly to excuse me against him in the most faithful manner.

(Conclusion follows.)

Something about standing while praying in public worship.

The learned theologian Caspar Calvör (died 1725) wrote a so-called "ecclesiastical ritual", in which he describes the customs of the Evangelical Lutheran Church and shows what origin and meaning they have. In this beautiful book, which unfortunately! is written in Latin, Calvör also deals, among other things, with the use of standing prayer in public worship. From this section we want to share the following with our dear readers.

"Numa (the Roman founder of religion) made the institution that when one worshipped-
The gods should be seated in the presence of the gods. Therefore, Tertullian (who lived in the second and third centuries after the birth of Christ) read the following harsh text to those Christians who behaved similarly in the worship services: "Since the pagans worship their idols sitting down, this already deserves to be blamed on us, because it is the solemn custom with the idols. In addition, there is the crime of dishonorableness, which even the pagans should understand if they had only a little insight. For if it is disrespectful to remain seated in the presence of Him before whom one has awe and reverence in the presence of others, how much more will such behavior be thoroughly irreligious in the presence of the living God, since one thereby reproaches God, as it were, that one is wearied by His prayer!"*) So writes Tertullian. To this irreverence was added sorrow. For since the later pagans, when they wanted to perform a more solemn and sublime service, stood upright, but performed funeral services sitting down, sitting down was not at all approved by the ancient Christians, because it was fitting for Christians to approach the throne of grace with joy in all confidence (Ephesians 3:12). Therefore, during prayer and communion they either stood or knelt, the latter (kneeling) during the week, the latter (standing) on Sundays and during the Easter season until Pentecost. Therefore, Tertullian again writes: ""We consider it wrong to fast or kneel in prayer on Sunday. Of the same privilege we rejoice from Easter to Pentecost."" ***) So also Cyprian (died 258) writes: ""In praying we stand. †) Yes, these customs have been prescribed even by the general concilia. For example, in the 20th decree of the Nicene Concilium of 325, it says: ""Since some bend their knees on Sundays and in the time of Easter and Pentecost (at public worship), the sacred assembly decrees that they should perform their prayers standing."" That the Lord and the apostles prayed standing is not subject to doubt. For to stand during the divine service was according to Psalm 122, 1. 2. an ancient usage. Therefore, according to Ps. 134, 1. and 1 Chron. 7, 6. the priests and Levites stood. According to 1 Kings 3, 15. 8, 22. the kings stood. According to 1 Sam. 1, 26 Hannah stood; according to Nehem. 9, 2 the people stood; according to Luk. 18, 11, 13 the Pharisee and the tax collector stood; and the Lord Himself says: 'If you stand and pray,' Mark. 11, 25. I therefore believe that praying in a standing position was transferred from the apostles and the first believers of the Jewish church to the prayer practices of the Christians. But that the believers at the

*) ¹Id. lte Orat. c. 12.

**) De corou. wU. o. 3. †) v" or "t. vowto. etren üo.

It is already clear from the fact that they did not always and without interruption stand when they were taught from the pulpit (which undoubtedly also happened on those days), as Tertullian, when he speaks of sitting on the chair, speaks at the same time of sitting on the pew. *) - In our (Lutheran) churches, men and women are used to stand up when the reading of the Gospel and the Epistle and the sermon texts take place, also when the elements of the Holy Communion are consecrated. In some places, all are required to stand during the entire administration of the Lord's Supper; on the other hand, when the prayers on the pulpit are read after the conclusion of the sermon, only the men are required to rise and join in the prayer. But, alas, with many, even on Sunday and on the feast days on which we celebrate the resurrection of the Lord, this discipline falls away more and more every day, and because it is so annoying to raise the sluggish limbs, they remain sitting reverently, not only when the divine discourse resounds, but also during the prayer and during the celebration of the holy meal of the Lord". (*Ritualis eccles.* Part. II. p. 620. sqq.)

Would it not be desirable that the standing of all at prayer and the kneeling of the communicants at consecration be generally reintroduced in the Lutheran churches here? W. [Walther]

(Sent in by Mr. Traveling Preacher Love.)

Trip - Report.

(Continued.)

They had told me all this with moving words, and I listened to them with rapt attention. I saw clearly that the Lord guides His own into all truth and brings them to ever better knowledge, if they are otherwise sincere, let the word of God be the only rule and guide of their faith and submit to it unconditionally, regardless of whether it seems rhymed or unrhymed to their reason. I recognized anew the glorious glory of the Word of God, that it is so clear and distinct that even the simple layman can understand it well; and how, on the contrary, it is frightening when congregations or church assemblies claim the absolute privilege of possessing the right understanding of the Word of God, but stamp the laity as minors.

Something may perhaps appear strange to some attentive readers in the above narrative, namely, that these people knew nothing of the existence of our Lutheran church in this country; but this is easily explained by the fact that, in the first place, they were already of advanced age, so that they could not easily make tires to seek out this church, and, in the second place, also the unbelieving

*) ä" orst. e. 12,

world as well as the enthusiasts probably provided for denigration of our good name, so that we were rather shunned than sought.

That I now gave a faithful report of our synod I need hardly mention.

During these conversations, the late evening had approached, but I felt nothing of tiredness, despite the exertion I had had on the march. We finally went to bed, but sleep was out of the question, I was too excited and my mind was still busy with the previous experiences. The next morning I traveled to Bonhomme Bottom, five miles away; the old gentleman accompanied me for a good distance and asked me at parting that I return as soon as I had reached my destination.

But I will report on this Bonhomme, which I found well, later; now I would rather return in my story to the family that has become so dear to me. For I will let something else follow from them, something quite beautiful, about which all God's children will rejoice. They told me about their married son and daughter-in-law, that they lived close by and were also Christian; but with obvious excitement they added: "They have not yet been baptized!"

How is that possible? I asked in amazement.

As for our son, he certainly desired baptism, but he said that he was still so anxious because of his sins, that he could find no peace for his soul, and therefore he did not consider himself worthy enough to receive Holy Baptism. Therefore, he does not consider himself worthy enough to receive Holy Baptism.

I replied: "That is still a bad remnant of Baptism. Just the opposite is right according to the word of God. In order that Christians may receive consolation for their sins, peace and tranquility for their souls, God has ordained the sacrament of Holy Baptism as a means of grace. Baptism as a means of grace. As long as your children are not baptized, they will certainly not come to rest.

That's what they always thought, said the dear old people.

I now gave them all the conclusive proofs of Scripture about baptism, both to confirm the correct Lutheran doctrine and to refute the false Baptist one.

But what are we to do with our children in this matter? they asked me.

You must see to it that your children receive baptismal instruction and are then baptized; but this must happen soon, so that your children may attain peace of mind from the distress of their souls; for this is God's will.

When I told them that if I could not give the baptism lessons myself, another preacher of our synod would take care of them, their faces shone with holy joy.

They probably wanted me to come back

I would have liked to do so, but my illness got in the way, and so I reported all this to Pastor Lehmann, who soon set out to faithfully take care of these souls who had been alone until then. Under his care, their knowledge grew more and more; son and daughter-in-law received holy baptism from him. Baptism.

Is this not, my dear friend, exceedingly glorious from the Lord? O marvelous are his gracious guides!

Finally, I must note that within a short time these people purchased almost all the books and periodicals published by our synod, and also took the needs of our synod to heart, so that they sent significant contributions to the various funds (especially also to the hospital and orphanage funds, since they probably saw with a fine eye that on the whole only sparse contributions flowed into the same).

I thought I should not conceal this for the glory of God; for the apostle Paul also praises the church at Corinth for its generosity, both to praise the power of the gospel and to spur other churches on to the same zeal.

But let this be enough of that. Now onward, namely back to Bonhomme. There I first met a Catholic family, with whom I had to stay the whole day because of the rain. I learned here that many Catholics lived in the area, probably as many as Protestants. But they did not care whether one was Catholic or Protestant. They were all righteous people, and that was enough. That is why both parts had no churches. Unfortunately, when I visited the people the next day, I also found confirmation of the experience often made in this country, that when Catholics abandon their superstition, they then fall into unbelief. The Protestants spoke out well in part.

Until almost evening I wandered around in the Bottom, which was indeed a hard piece of work, because the rain had made the paths almost impassable, so that I sank foot-deep into the muck. I wanted to visit a farmer who lived on the Bluff, because he was described to me here and there as a righteous Christian. Halfway there I saw how the thunderclouds, which had already appeared all day, suddenly rose and took on a threatening appearance. I doubled my steps, but in vain, soon the clouds unloaded and the rain poured down in torrents, it flashed and thundered terribly, as it is only the case with a thunderstorm in the Missouri Valley. Dripping, I reached the farm. A young man came to meet me, with whom I first talked about the unfriendly weather, then told him what my mission was. The old father, who was sitting about 15 paces away from us, first ignored us, but after he had heard my last words, he suddenly started to walk away.

and asked me: What are you? A traveling preacher, I answered. What kind? An evangelical-Lutheran, sent by the Missouri Synod, I said. Here the tears came to Allen's eyes and he left me. After a while he came back and said: "You will excuse me, dear pastor, that I left earlier, but I couldn't help it, I had to cry quite a bit and for joy. I have been asking my dear Savior for a whole week that he would send someone here, either a preacher or a colporteur, so that a start could be made with a congregation, since I am always alone and deserted, and the many people are all so unchristian and completely forget God's and his word. But now you come today, and I see how the good God has answered my prayer so faithfully. O! so be welcome in my house, because the good God has led you here." What I felt then cannot be said. Nor is it necessary. But I will say here that I was given a welcome here that leaves nothing to be desired.

The following Sunday I preached. The Protestants filled the schoolhouse completely, but the Catholics all stayed outside the door. The singing and the sermon apparently made a deep impression on the people. They wished to have more frequent services. My faithful friend from the Bluff, however, said: "Now I am proud that the dear God has not completely abandoned us and forgotten us, but has visited us with His word according to His grace." What I experienced there was suitable to give me the best hope. And yet it turned out quite differently.

(To be continued.)

To the ecclesiastical chronicle.

The "**Messenger of Peace**," the organ of the Unirt Evangelicals of the West, has suddenly been transformed into a belligerent warrior by the theses published in the Lutheran and partly discussed in our last synod, "that the Lutheran Church is the true visible Church of God on earth. In his number of December 15 of last year, he makes a powerful attack on the Synod of Missouri because of the assertion made in the theses. First of all, he wants to prove from the fact that this topic is discussed by us again and again that the matter must not be so certain after all; and secondly, if the matter were really so clear, then certainly at least all (so-called) Protestants would flock to the Lutheran Church. Therefore, the ground "on which the heresy business was so securely based" is a shaky one and every other (so-called) Protestant church has "equal rights" with the Lutheran one. We can certainly only thank the "messenger of peace" for the following

It would be a good thing if he sometimes took off his mask of peace in public and said what principles he actually adheres to; For this is undoubtedly only of use, while it does great harm that the Unirt Evangelicals in their publications are usually overflowing with words of love and peace, while privately their speeches, especially about us so-called Missourians, are full of poison and bile of hatred and slander, so that they themselves, we cannot say otherwise, declare in a truly nefarious manner the pastors of the Missouri Synod to be "Stephanists", about whom they then know how to tell gruesome and frightening things. It is true, of course, that our dear German compatriots have mostly been put into the Uniate Church in Germany only by fraud, without their knowing and wanting it; therefore, when they come to America, even if they had been in the Uniate Babel in Germany, they want to be Lutheran here; Therefore, if they want to catch our German compatriots in their Union net and keep them from joining the local Lutheran Church, the Uniren here have no other means than to portray our Lutheran community as a bunch of Stephanists and heretics who make people "Catholic", unconverted and hostile to living Christianity. Yes, that is certainly true, but is it right? Is it right, under the publicly worn mask of love and peace, to revile so lovelessly behind one's back and to wage such an assassinating battle? - But as far as the public attack made on us in the "Messenger of Peace" is concerned, we can only be grateful for it, as I said. What kind of views come to light when the "Messenger of Peace" draws the conclusion from the fact that a synod repeatedly discusses an issue that "it must not be quite certain and settled"? According to this, then, every subject which the unirt-evangelical synod repeatedly discusses is not certain and settled for it! Truly, this is a fine testimony which it thus gives to itself! It may be so with them, of course; otherwise they would not be united, they would not be engaged in religious warfare, but would hold fast together to the One certain and settled truth. The other conclusion, that our doctrine of the true visible church cannot be important, because otherwise all Protestants would certainly become Lutherans, is just as miserable. The "Messenger of Peace" thus only proves that his belief is this: since there are so many parties in Christendom, it can be seen from this that no party has the truth, otherwise all, at least those

who want to be Protestants, would join it. That we are not imputing anything to the "Messenger of Peace" is also clear from the fact that he declares all Protestant parties to have "equal rights." According to the "Messenger of Peace," therefore, one with

The same right hand says: Christ's body is in the Holy Communion. One says that man is born again through baptism, another that man is not born again through baptism; one says that infant baptism is right, another that infant baptism is not right; one says that God wants to make all men blessed, another that God does not want to make all men blessed, and so on. But the most beautiful thing about the polemic of the "Messenger of Peace" is that he punishes us because we consider our church to be the true visible church, while the "Messenger of Peace" with his irreligion naturally also considers his church to be the true one, and for this very reason they use all kinds of means, good and bad, to draw people into their church. If all churches have equal rights and are therefore equally good, why do they not say to the "Lutherans": "Stay with your church, it is just as good as ours! - By the way, when the "Messenger of Peace" publicly accuses us of "heresy," it is simply a gross, knowing untruth. Who else have we ever declared to be a heretic who would not be so according to God's Word? It is true, we have punished it, for example, when the local university pastor Wall reported of that church congress at which Christ's divinity was denied and which he attended: "The views sometimes diverged somewhat, even though there was unity of spirit and agreement at the deepest level." But we ask, is it not a frightening union to profess to stand in "unity of mind and agreement in the deepest depths" even with deniers of the deity of Christ, and to explain this denial only for a "somewhat divergent view"? And is it a wretched heresy to declare a man a heretic who denies that Christ is in truth God's eternal Son? - Moreover, the "Messenger of Peace" knows quite well that we Lutherans of the Missouri Synod differ from many so-called Old Lutherans in that we do not consider every erring person, even if he is seriously mistaken, to be a heretic, and that we do not consider our Lutheran Church to be the One, Holy, Christian Church, We do not consider our Lutheran Church to be the one, holy, Christian church, apart from which there is no salvation, but only the orthodox one, i.e. the one that believes and teaches exactly according to the Bible, while we heartily admit and have fought for it for years that there are many thousands of souls who believe in Christ from the heart and who will be saved, even apart from the visible Lutheran Church. Yes, the "Messenger of Peace" knows this, and yet he seeks to portray us as a sect that rejects and condemns everything apart from itself! The reproach of fanaticism, which he makes to us, therefore falls back on him with double gravity.

W. [Walther]

Iowans and the new General Synod. In the "Church Journal of the

Lutheran Synod of Iowa" in the January issue of this year, those members of this synod who were present at the convention for the formation of a new general synod report on the results of this convention. In this report it says among other things: "It is impossible to think otherwise than that in the synods, which had such a completely different history than those which from the beginning followed the paths of a strictly confessional Lutheranism, and which only on the way of a slow development had to free themselves gradually from non-Lutheran, general synodical, unionistic! The author then calculates that "the synods, which from the beginning were strictly confessional, have been more spared by God's mercy. According to this, the writer, Prof. G. Fritschel, obviously includes the Iowa Synod among "the synods which from the beginning have followed the paths of a strictly confessional Lutheranism". We must protest against this. As early as 1858, an article appeared in the organ of the Iowa Synod under the heading: "Position of the Iowa Synod on the Symbols of the Lutheran Church." This article states, for example: "Actual confession, the conscience-binding *norma docendi* (doctrinal regulation) can only be the thetical and antithetical decisions" ("the confessing propositions and the condemning antitheses") "which each article expresses and establishes against falsehood and error." Therefore, "only the historical conception" of the symbols is the correct one, through which the established confessional propositions often first come into the light and receive their correct limitation." "Symbolic validity has what the symbols want to establish symbolically." Pastor Löhe expresses this in this way: "I distinguish in the Concordia Book what is confessedly said and what is not thus said - and I distinguish even more." (Thus Löhe honestly adds, and admits that in the symbolic books "a *quatenus* might sometimes be highly recommended." *) Everyone can see that even if the lowans do not go out with the language as roundly as Mr. Löhe, nevertheless, by the restrictions which they make in their confession of the symbols, a significant part of the doctrinal content of the symbols is excluded from it. This is also evident from the anti-symbolic teachings they hold. For example, they hold to a large extent the Chiliasm.

The little word *quatenus* means: "insofar. Löhe wants to say that there are some passages in the symbols, for the sake of which one should not say, one signs them, if they agree with God's word, but only, *yuteoua*, i.e. insofar they agree with God's there, because just not everything in the *Lonrordienbuch* with it *Kimme*, but some in it is unbiblical, wrong, erroneous. All these explanations of Löhe can be found in his writing: "Unsere kirchliche Lage. Nördlingen 1850." p. SS. ff.

The Lutheran Church does not accept or tolerate him as entitled in the Lutheran Church, therefore they have accepted with open arms a stiff-necked chiliast excluded by us for the sake of his chiliasm. This is obviously against the 17th article of the Augsburg Confession. But how do they help themselves? Well, quite easily! They say that one must only "take this article historically," then one can be a Chiliast and at the same time a good Lutheran. For the "history" of the Reformation shows against which chiliasts of that time the 17th article of the Augsburg Conf. was first directed. Conf. was initially directed against; if one now has a somewhat different chiliasm than those who lived at the time of the Augsburg Conf. Conf., a chiliast could therefore also sign the Augsburg Conf. Conf. with confidence. Furthermore, the lowans do not consider the pope to be the antichrist; in the symbolic books, however, it is not only expressly stated "that he is the right end-Christ or *antichrist* (*papam esse ipsum verum antichristum*)," but this is also expansively theorized and antithetized in several entire articles dealing with the pope *ex professo*. How do the lowans help themselves here? Oh, they say, this belongs to the opinions of the time; with a "historical view" the conscience easily gets over such trifles. The historical conception is such an excellent means that even in the symbols given "thetical and antithetical decisions, confessing propositions and rejecting opposites," of which, however, one accepts some, can be deleted according to need. The "historical conception" is nothing but a concealed *quatenus*, or rather a *quatenus* uncovered for reasonably bright eyes, if not something worse; for what can be erected with it into and out of the symbols! At least one can see from the rationalists what they have done to the Bible by referring to the "historical conception" of it. It is truly astonishing what they knew how to do with it. By the way, the lowans seem to agree, at least in part, with Pastor Löhe when he writes: "I distinguish in the Concordia Book what is confessedly said and what is not thus said, - and I distinguish even more." We have a record of an Iowa pastoral conference in which the lowans find so many erroneous, doubtful, misunderstandable things in the symbols that one's hair stands on end, considering that the conference wants to be a Lutheran one. But we intend to make some revelations from this later. The foregoing suffices to justify our protest against the fact that the Iowa Synod boasts of being among the "from the beginning" Lutherans.

Earlier, in 1858, the whole Synod confessed to chiliasm and declared that it belonged to the whole counsel of God for salvation, and this has not been revoked until today.

We must confess that the Iowa Synod will be one of the greatest obstacles to the new General Synod becoming a "strictly confessional synod" as long as the other synods are free from the remaining "general synodical damages and infirmities". To the tax of truth we must rather confess that the very entry of the Iowa Synod into the new General Synod will be one of the greatest obstacles to its becoming a "strictly confessional" one as long as the Iowa Synod does not make its merely conditional confession of the doctrinal content of the symbols and purify itself of its chiliasm and other errors. We confess that we have much more confidence in the synods that come out of the old, unchanged General Synod with the sincere desire to return to the pure confession of the Fathers, in spite of the "damages and infirmities" still attached to them, than in a synod that until now has attached the symbols as its company, but has continued to hold on to anti-symbolic doctrine and has practiced the art of presenting this as quite compatible with an unconditional confession of the symbols. It is very questionable whether such a synod has great merit over the old General Synod, which admitted with a certain honesty its disagreement with the symbolic doctrine and thereby opened the eyes of the Lutherans in its midst to the fact that they had now also departed from it. W. [Walther]

Church consecration, together with a short history of the parish in question.

On the 1st Sunday of Advent, St. John's Lutheran congregation at Crere, Will Co, JUs. had the great joy of dedicating their new church to the service of the Triune God. Pastor Ioei Polack offered the dedicatory prayer. Pastor P. Beyer preached in the morning on the consecration gospel, Luc. 19,1-10, and the undersigned in the evening on Apostg. 2, 42. Altar prayer and benediction at the evening service were provided by Pastor Traub. The afternoon service also included the celebration of Holy Communion. Holy Communion was also included. In addition to the pastors mentioned above, Pastor Loßner was also present, as well as many members of the surrounding congregations, given the beautiful, but very rough roads. The well-rehearsed and well-sung songs of the parish choir, performed both at the morning and evening services, contributed much to the beautification of the celebration.

The handsome frame church, built in Gothic style, is 76 feet long with altar chancel and tower projection, 40 feet wide in the nave, 20 feet high at the side measured to the roof, and 30 feet high in the center, where a 10-barrel vault is added. The height of the tower is 95 feet. Like the exterior, especially the interior of the church is tastefully executed and quite pleasant and appealing upon entry. Very beautiful and ecclesiastical is also the beautiful chancel with fine colored "windows" and on the altar wall the pretty altarpiece. When building new churches, it would be better not to omit the installation of a corresponding altar choir, but rather to leave it out, where it is attached, by a covering altar.

Wall is closed off from the church to use it as a sacristy! This can easily be done in another way. Many a church built at far greater expense lacks the ornamentation that this one has before it.

May the gracious and merciful God, who gave this beautiful little church to the congregation, now also grant that in it, as long as it stands, His Word may be taught by faithful pastors in a pure and unadulterated manner and that the holy sacraments may be administered according to Christ's institution. May the holy sacraments be administered unadulterated in accordance with Christ's institution, so that here, too, more and more children will be born to Him, who will live for the glory and honor of His name and will one day share in attaining the crown of eternal, blessed life. - —

When I was commissioned to make the above announcement to the dear Lutheran readers, we were all of the opinion that it would certainly be nice if we not only knew the names of the individual congregations that are united with us in our dear Synod of Missouri, Ohio, etc., but also if we were given more and more opportunity to learn something more about their history and their present condition. We thought that this could be done on special occasions, such as announcements about preachers' introductions, church consecrations etc. -as has already happened in part. My order was then immediately extended to include this in relation to the above-mentioned congregation and I was given a document from which I could take the necessary information. I will also try to dispense with this further order in the following, as well as I can.

The community in question comprises the southeastern part of Town Trete, Town Washington, Will Co., Ills. and Town Hanover, Lake Co., Ind. A quarter of a century ago this stretch of land, which resembles a beautiful pleasure garden, was a barren desert, where all kinds of game lived undisturbed, but far and wide no human habitation was to be seen. Only at and in the woods, which "bordered" this large prairie in the north and east, individual pioneers had settled down and eked out a meager existence there under much privation. But no one ever thought that even the incalculable wilderness, the prairie, could ever be cultivated and inhabited. Nevertheless, under the fatherly guidance of the gracious God, this region has even quickly filled up with human inhabitants, whom the faithful Father has showered with abundant blessings in earthly goods as His dear children. But not only that; He has done more, He has also showered His spiritual, heavenly streams of blessings upon them. He has also gathered a people and a congregation here and given them a church and a school, in which His precious word is preached purely and loudly according to the confessions of the Lutheran Church for young and old, to build them up in the right faith for eternal life. Like many of God's works, however, this congregation also began very small. In 1848, the first German of the Lutheran confession settled on this prairie. He was soon followed by several others, and the desert began to stir. But these dear people were not only looking for bodily food, they also desired food for the soul, for the heavenly bread of the holy Word of God and its seals, the holy sacraments. Oh and how they rejoiced

They were able to join the Lutheran congregation in Trete, which had already existed for some years and from which they lived only 5-8 miles away. The stream of immigrants now began to pour ever more powerfully over this area. More and more new settlers settled, but they were also more and more forced to move further east and south and take their place. Thus they moved further away from the place where church and school were located, so that the more distant ones could come to church only very rarely, and their children could not come to school at all. This induced 14 families living near the state border, partly in Crete Town, Will Co., Ills. and partly in Hanover Town, Lake Co., Ind., to come together as a separate congregation in the spring of 1854 with the cooperation of Pastor Selle of Crete, to establish the preaching ministry among themselves with God's help, and thus to lay the foundation for the present St. John's congregation. On July 9, 1854, they decided to call the former pastor of the Lutheran Dreieinigkeits-Gemeinde zu Weißenichen, Hamilton Co., O., Gustav Polack as their pastor and' pastor. The call was accepted and the called man was solemnly installed in his office in their midst on September 26 of the same year, which he is still at present administering among them in rich blessing. Thus the congregation was called into being, but it was still very poor. The members were still almost all in great poverty and the congregation as a congregation, apart from 15 acres of land which had been donated to it by two "congregation members", was still without any property. And yet they felt very rich; the holy, precious Word of God resounded purely and loudly among them, and the most holy sacraments were administered among them. Of course, they had to hold their services during the first autumn and winter, at first in a half-finished district schoolhouse, and when they were driven out of it by wind, rain and snow, on the upper floor of the house of a parishioner, and the pastor with his family had to make do with two attic rooms in the house of another parishioner as an apartment. On October 1, 1854, the first regular congregational meeting was held under the chairmanship of the pastor, in which a congregational order was discussed and adopted, presbyters were elected, and the construction of a new church with a parsonage was decided. In spite of the unfavorable time of the year and in spite of the meager means, building was immediately started. And when Palm Sunday came, the building had already come so far with God's help that the walls were standing, the same were covered with boards, the roof was finished and the floor was laid. But now all means were exhausted for the time being. But the young congregation

did not allow itself to be challenged any further. Even though the building was still unfinished, it was still so far finished that they could hold services in it. Palm Sunday was a glorious day of celebration for them. With jubilation and joy, praise and thanksgiving to the all-good God, who always helps through petition and understanding, which they had now also been able to experience again, they moved into their new church and consecrated it to the service of the Triune God in deep humility and with a thankful heart, postponing the complete expansion until the time when the merciful God would provide the further means. And they did not wait in vain. The building,

40 feet long, 50 feet wide and 14 feet high, separated from the length by 10 feet and arranged into 4 small rooms for the pastor's apartment, was later magnificently finished and has served quite well until then. Under God's gracious protection, the congregation visibly prospered; it strengthened inwardly and grew outwardly, so that by the spring of 1858 it already comprised a number of 67 families.

If the congregation had had peace and quiet up to that time, now, under God's gracious permission, times of testing and sifting were to come upon it. A member had to be admonished because of given offence and annoyance. This was first done privately by individuals and when this did not work, by the whole board. However, the victim did not want to acknowledge his wrongdoing, nor did he want to put up with the fraternal admonition and punishment. He rather separated himself from the community and tried to stir up his friends and neighbors against the community. Oh, and he found only a too willing ear! Behind the back of the congregation they held secret meetings, came together as a separate congregation and decided to build a new church about two miles from the old one and to appoint their own pastor. After their rotation had progressed so far, they came forward publicly with their hostile, church-destroying intentions at the congregational meeting on January 10, 1859, declaring that they no longer wished to make payments to the congregational treasury and demanding to be dismissed. Although in several meetings one negotiated with them very seriously, in detail and convincingly from God's word, proved to them that their presented reasons for their separation were only fictitious reasons and therefore null and void, promised them that one would help them with regard to the reason concerning the far distance from the church, that they would receive all possible relief and assistance from the pastor and the congregation, that they would also be made to understand the sinful and dangerous nature of their plans, and that they would be shown how unjustly and ungodly they were acting against their pastor, as their own appointed pastor, and so on etc., they did not allow themselves to be taught any better, nor did they hold their ground. Rather, they continued on their evil path, separated themselves from the congregation in a disorderly, unchristian manner, carried out the church building they had decided on, and accepted an unrighteous pastor from the so-called Hartmanns Synod. Thus the congregation had to pass a hard test. It had been beheaded and sifted, and although it had lost numbers, it had strengthened all the more on the inside. Just as storms purify the air and have a beneficial effect on the growth and flourishing of plants, so these storms must also serve it for the best, so that the congregation never grew better and increased more than just after this time of tribulation.

With the growth of the congregation, the work of the pastor naturally increased. He could no longer do it alone and therefore had to be assisted by the employment of a school teacher. In October 1858, a young man, Mr. Ernst Vogel, was provisionally employed as a teacher for 6 months, and then in the spring of 1859, Mr. Ernst Lüttge was appointed as a permanent parish school teacher. He accepted the job, but remained only until August. 1860 in his

The current teacher, Mr. F. Fathancr, has been in charge of the community since October 1861. The present teacher, Mr. F. Fathancr, has been in charge of his office in Segen since October 1861, and his work is made all the more difficult by the fact that he has to hold school in two different places, and thus has to provide two schools. - —

The rapid growth of the congregation, especially to the south and southwest - by 1865 the number of families had risen to 117 - now also created another need. The church, at the beginning in the center of the small community, was now almost at the border to the north, and it had also become much too small. Therefore, it had become an urgent need to build a new, larger one more toward the center of the community. This was recognized as necessary, and the community was willing to build. However, since it was not possible to agree immediately on the place where the building should take place, the matter was delayed somewhat, with the result that the congregation lost a number of its former members. Some of the members living south and southwest were five to nine miles away from the church; they waited with longing for the new building, hoping that the new church would be closer to them. However, when it took longer and longer, a number of weak members went to the unchurched congregation formed in the south; the preaching place to the west, which had been served by the pastor of the congregation until then, decided to form an independent congregation, to build a church and to appoint a pastor, which was also carried out in the summer of 1865, and about fifteen previous members of the congregation, with the approval of the congregation and after peaceful dismissal, joined this newly formed Lutheran congregation in an orderly manner. Lutheran congregation. Thus the number of parishioners had come down from 117 to 85. Finally, an agreement was reached about the place where the new church should be built. In the spring of 1865, the necessary piece of land was purchased there and the foundation stone for the new church was solemnly laid the next year, on June 15, 1866. The ban went under God's protection and help happily from places, so that the new church as magnificently completed, as reported above, could be solemnly consecrated on the last elapsed first Sunday of Advent. It should also be noted that this congregation has belonged to our synod since 1857.

May the faithful God always be and remain close to the dear congregation with His protection and rich blessing!

Elk Grove, on December 11, 1866.
H. Schmidt.

Church news.

After Pastor Carl Gräber had accepted a call to the newly founded Lutheran congregation in Rockville, Conn. with the approval of his previous congregation in Pilot Knob, he was inducted into his new office on the third Sunday of Advent by the undersigned on behalf of the Honorable President W. Keyl.

May the Lord make him a blessing to many!

Otto Hanser, Pastor.

Address: Rov. Obnrlss Orsedor,

-kookvills , Ooim.

On the 26th Sunday after Trinity, the candidate of theology, Mr. Hermann Walker, who has received and accepted a regular profession from the "newly formed" St. Paul's parish in Paterson, New Jersey, was ordained and introduced by me in the midst of his congregation.

May God give his servant wisdom, joy and strength, and help that his word may also prove in this place to be a power of God to make blessed all who believe in it.

August Ebendick.

Address: Rsv. 8. wulkor, kutorson, R. sserss^.

Display.

Of the communion vessels, made according to the drawing of Mr. Past. Stephan, a new consignment has just arrived and we can deliver a jug, chalice, host box and plate (plated) for K35.

Fort Wayne, Ind.

Siemon, Br. & Co.

The communion vessels shown above are truly beautiful and appropriate for their purpose.

W. S. Stubnatzy.

Receipt and thanks.

For poor students received from Rev. eme- ritus A. Brand in Frank Hill, Minn, SW. from an unnamed in the Zions District at St. Louis S10. By Anna Koch of the werth women's association in Maden. Ill, 034.80 along with 22 gedind of woolen yarn.

For Brunn's instead by Pastor Kleist of the werthen Frauenverein in Washington, Mo., S12.

C. F. W. Walther.

For the church building of the congregation in Zforkville, N. A., received with thanksgiving against God and the kind givers from Mr. Past. Weyel's congregation S3.20; from Mr. Pastör Langes Ge". S13; from Henn Dr. Gotsch's parish Sll; from Strattonport parish S5.

I. Renz, Pastor.

For the construction of the church in Racine, the undersigned certifies that, in addition to the already acknowledged, he has received the following gifts of

love:

By Past. Werfelmann 05, by Past. Lochner's Gem. S3, Past. Trautmann's Gem. 011, Past. Kunz's Gem. SO, Past. Kirppisch's Gem. S4.90, Past. BN-' Gem. S5, Past. Schumms Grm. S3.50, Past. I. Rupprechts Gem. 08, Past. Müyels Gem. S4, Past. Jäbkens Gem. S15, Past. Speckhardts Gem. S9.63, Past. Weyels Gem. SIO, of Past. Horn's two Gem. S20.92, of two members in Past. Ruhland's Gem. S3, of Past. E. Schuster S1, of Peter Schuster St.

In the name of his congregation, sincerely thanking all dear donors and wishing them God's rich blessing.

Ph. Engelbert.

For poor sophomores: Bon A. Rau in LoganS- port! Cloth skirt; by Past. Young. (by mistake not yet acknowledged) from the Mishawaka parish S1.46, from his Jo- hanniSgrm. in Ohio S2.36. HochzntS-Loll. at Fr. Böster in Fort Wayne S11.11; deßgl. at H. Körte-there OK. Bom women's club in West - Lirveland 12 handkerchiefs, 6 busthMden, 6 sheets, 6 towels. From the Women's Association in Cleveland 31 towels. Through Past. Richmann HochzeitS-Eoll. at Nahrwolt S3.54. Bon Past. Weisel in William-burg by Meyer Bro. L Eo. S12.25. Bon Bro. Winnederger thank offering for recovery SS. By Bro. Emmert^HillSdale, Mich, S1. By Past. Br. Hachen- berger van sr. Gem. in Lowell, Dodge L", Wis. p17.35. For L. Hölter Aindtauf - Loll. by Bro. Scherler p5.61. For M. Büttner by Past. King S10. For F. Kügele and G. Heid each S1 as a thank offering from I. Meier Jr. by Past. F. W. Gchmtt. For G. Ernst by Past. HuS- manns Gem. p5. For G. Polack by Fr. Tatje S2. For Ph. Lingke by K. Brust IIS. For H. Gprengeler "nd G. Ernst by Past. Röder j, S2. For G. Polack by WaSmann S2. For V. Fürbringer HochzeitS-Eoll. by I. M. Wmterstein S2.75. By K. Mießler SO LtS. Bon ekrem Unnamed 27 LtS. by Past. Günther. By the same for G. houses Aindtauf-Loll. at Eh. Winterstein S1.48. For A. Gräbner from Fr. Strobel sm. by Past. Günther S5. For J. Hattstädt by Past. I. L. Hahn S1.05. By the same from W. Emmert 5V LtS. Bon Jünglingen und Jungfrauen S2.95. By Mr. Roschke from Johannismgemeinde in New Orleans S39.95. Boa" Fraumver. of DreietnigkeitSgrm. in Milwaukee 20 Lusen- heMden, 12 Unterjacken, 12 Unterhosen. From Past. Auch- Gem.S7.87; A. Haag 50 LtS.; I. Strikter S1; Rev. Auch 63 LtS. Bon Emma Griefe S2. For A. Kallenbach of the Fraum-Derein in Past. Beyers Ge", in Chicago SM. For F. Dreyer by Mr. Roschke S10.75 For G. Fürbringer by Past. Günther by M. Kuudinger S5. For E. Bürger by the Young Men's Vereia in Buffalo S10. For G. Heid by Past. Retsinger S2; by L. Eugelberger S2.

For the Hau-Halt: By Past. Rich "amr Kindtauf-Loll. at H. Saw S16. By Past. HuSmauu from his comm. S10. By Miss K. Mcrh tzl. boa Mr. Griefe and Mrs. S4. G. Aler. s " rer.

Erharren:

For the Lutheran Hospital and Asylum; Bon Mr. Meirrahn and his daughter, Mrs. Krämer, S10. Mr. L. Nagel through Past. Bergt, Paltzdorf, Mo., S1. Ge", in Watertown, WiS., for the son of Mr. Pap- prnhagen S25. Bon" Juugfrauenverrin i" ZionS-Dtstr. in St. Louis by Igfr. Louise Hohl S7.25. youngfr.-Bereis in Trinity - Distr. S21. From the now "deceased" Kruse by Past. Brohm S3. HochzeitS-Eoll. by Past. Besel by Herru Faßhold S2.45. Deßgl. by Mr. H. Rohlfing S1.50. Bon Hrrrn Gottl. LMelberg, Reu Bremen, Gt. LouiS, S5.

To the orphanage: Bon Herr Lonr. Welge in Past. Dörmann's Ge". S2. By Past. Besel Hoch- zeitS-Toll. at Mr. Kermssvn S4. Proceeds au-10 Er. of Mag. way's songs Sl. Mrs. Anna Schlingmann through Past. Böse S5.

Furthermore, the following gifts are acknowledged with "belicht" thanks: Bon Herr Christian Strecker a sack of bread "nd a bunch of onions. From Mr. Fürchtegott Schuricht 14 Pf. honey. Bon the gentlemen Leonhardt L Schuricht 1 barrel best-flour and 1 Bush. Hühnerfuttrr. Bonden Messrs Westermann L Meier 6 pieces Laffre-Lup", 1 Eylicher and some lampshades. Don Mr Walke, New Bremen, St LouiS, 60 lbs of soap. Bon a stranger 1 box of 80 lbs of soap. Merz brothers from Past. Lehman."" Gem. 3 bush, green beans, 1 bush. Tomatoes, 12 pc. cabbages. from the Ge", in Frohna, Perry Lo., M", 3 Bush, dried peaches, 1 Galt. Psirflch butter, 4 Bush. Apples. By Past. Herzer 12 lbs. butter. Bou the Messrs Wiebracht L Brockschmidt 2 barrels bkstes flour, Werth S27. From the Rähverein in Ehester 6 night hoods, 6 sackcloths, 6 pillowcases. Bon den Herren Kalbfleisch L Lye au flour, bran and Hühuerfutter Werth S56.65.

L. C. Cd. Bertram.

Changed addresses r

From 1 Feb. 1867:

Lsv. k'ruvr VV. LckwiU, läsdon, Lent Oo., LILolr.

Until then:

vwizlrt, I^ivivxston Oo., III.

Rsv. LoelivZ,

Vf "läenburx, öknoowb Oo., Melr.

Nov. 8. IuvAvl, ^ovesvills, Lurtllolovov Oo., Ivä.

8. üopvo, teacher, lentovi" 8t., 9tll IVnra, MlwLulcos, Ms.

^olln ü. IVEgnor, teacher, your ok Nssgrs. Liokslät L Lro., NilvLuitoo, IVi".

The report of Mr. E. Roschke as well as several others will be published in the next issue. (Hiebei a BeMntt.)

Volume 23, St. Louis, Monday, February 1, 1867, No. 11.

(Submitted.)

First fruits of the Colloquium.

Readers of the "Lutheran" will perhaps still remember that seven years ago in the XVIth year, p. 65 of the same, as well as later in a special booklet, a protracted dispute is told, which had arisen in the Buffalo Synod over a so-called cent fund introduced by the ministry of this Synod. Grabau had decided to set up a synodal building fund with his ministry, to which every communicant was to contribute one cent per month; since every congregation was to accept this order without further ado, he also claimed, according to the 28th Art. Augsb. Confession, the pastors not only had the right to make such regulations, but also the congregations had the duty to accept them for the sake of love and peace, unrest and discord soon arose, especially in the congregations around Buffalo. Whereas the Augsburg Confession gave the bishops While the Augsburg Confession allows the bishops such power because it had been granted to them at that time as a human prerogative, Grabau sought to assert this as a right granted by God to the ministry of preaching. Since he did not depart from this false doctrine, and at the same time introduced the monthly voluntary collection by force, there were divisions in several congregations, and because this force was not only a right of the bishops, but also a right of the preachers, Grabau tried to assert this as a right granted by God to the preaching ministry.

As the measures were applied most brutally in Johannisburg, N. Y., with removal and excommunication of the board, it was here that the first break occurred; the whole congregation resigned from the Buffalo Synod and later joined the Missouri Synod.

Unfortunately, however, Grabau, in league with the pastor of the congregation (Pastor Gram), who was blindly devoted to him, again succeeded in attracting some twenty otherwise honest, well-meaning members of the congregation and, using them as plaintiffs, initiated a serious lawsuit against the congregation because of the church property. It took almost two years before the case was decided in favor of the community; during this time, the church and school were closed by the authorities, and the community was forced to make do with private houses as best they could. But even now the Buffalo Synod, which had promised to pay the costs to its parishioners here, did not give up the lawsuit, but appealed to the Court of Appeals; so, of course, the division here continued with all the hardship it had in its wake; for how distressing and painful it was, can only be rightly judged by those who consider that here people separated who for the most part had stood in one faith for 20 years, had left the Union with each other, had suffered all kinds of hardships of body and soul, and had been in the same church.

The people had been in the same community for years and had lived in the same village. How painfully, with such long friendship and mutual growing together, the rift, the discord had to be felt, which had now arisen through Grabau's tyranny, apart from the constant agitation, unrest and unpleasantness, which the trial had in its fine wake!

In addition to this, the pastors of the Buffalo Synod in this region tried to widen the rift between themselves and our Synod, as they had done from the beginning, especially in such congregations, so that not even the slightest bit of light might fall from our Synod in the midst of their congregation members; Whoever dared to attend our services even once, to participate in family celebrations such as baptisms and weddings, or even to accompany his closest relatives who were buried in our church, was put under church discipline and had to make public apology; But whoever even joined us, because his conscience would not allow him to bear and go along with this any longer, after he had recognized the false teaching, would be formally banished; for we were condemned as a mob and worldly rabble and as those who had fallen away from Christ and his church, who therefore could not be saved. If one now fully considers that many families are also divided into two

But when the Colloquium, under God's kind and gracious guidance, finally ended in the six Colloquents of the Buffalo Synod, with the exception of only one, being completely convinced of the truth of our doctrine, publicly confessing it and rejecting as errors the contrary doctrines hitherto firmly held by the Buffalo Synod, and our Colloquents having thereupon extended to them the hand of brotherhood, all hearts beat full of thanksgiving and rejoicing against Him who had given such grace. Accompanied by a thousand blessings and testimonies of the most heartfelt thanks, our dear colloquents departed from Buffalo. There was now every hope that a better time would dawn for Johannesburg as well, and we set about to erase the traces of the rift that had existed between us externally, after it had already been healed internally, and to nurture and nourish the seed of peace before it was corrupted again by the devil's envy. And as the congregation in Johannesburg seven years ago was the first in which a division had occurred, so its members were now also the first to come together again! It happened in this way: We first contacted some members of the small congregation here, and to their credit, they showed the greatest willingness to make peace; in the few weeks they had learned to look at us with completely different eyes than before; soon a joint meeting could be held between their and our board of directors; and since they now all agreed heartily to the final result of the colloquium, they continued to talk about the disagreements that had prevailed between us, and to refrain from any actions that had caused them to offend each other; in particular, we were sorry to hear that they had would have thought so badly of us for years; they had been misreported, but had believed in simplicity what they had been told by us would have been. A general cordial reconciliation followed and was sealed by handshake and brotherly kiss. After that it was also recognized that as brothers they could no longer lie in litigation with each other; the same should therefore be withdrawn as soon as possible, and the expenses of the same were to be borne jointly and brotherly*).

The next day a congregational meeting was held on both sides, and the congregations joyfully confirmed everything that had been done so far by the boards; moreover, the brethren who had been separated from us until then, but who had now been reconciled, decided that everyone who now wanted to join us should sign his name on a list presented to them, and that they should also hold their own services now.

Since the expenses of the trial amount to nearly seven thousand dollars, a charitable donation from other fellow believers would certainly be a most gratifying and welcome help.

As the two parts were divided, the father often came to us, the mother to the Buffalo Synod, and vice versa, and so also the children, one can get a rough idea of all the misery, sighing and suffering that had to result from this and has existed for seven years.

But when last spring Grabau was revealed as a tyrant and hypocrite even before his synod, in that he arbitrarily deposed and chased away his brother minister with the help of his trustees, and for this reason did not accept any admonition, and finally renounced his own synod and began a new synod with four preachers, many began to doubt his teaching, and quiet suspicions soon pervaded the minds, that one could still, without staining one's conscience, get on a different footing than until now, and these hopes could only increase when the entire Buffalo Synod accepted the colloquium we had long desired, but which until now had always been thwarted by Grabau, and the execution also took place immediately; Without any particular regret, this small congregation now let go of its previous pastor. Gram, because he had unfortunately fallen back to Grabau and thus caused a new division in Martinsville.

It is easy to imagine the interest with which the people here from both synods followed the proceedings of the colloquium in Buffalo, and to a large extent attended them; it was, after all, a question of life for them; who was right, the Missouri or the Buffalo Synod, was to come to light here; God's word, the symbols and the writings of orthodox fathers were to decide that; the discussion lasted for fifteen days, and our dear Prof. Walther succeeded, with God's help and under the guidance of his colleagues, in bringing it to full evidence that the Missouri Synod had the right Lutheran doctrine. Walther, with God's help and the assistance of his colleagues, succeeded in bringing it to complete evidence that the Missouri Synod had the right Lutheran doctrine. Certainly never before in this country is the doctrine of the church, The reader, who has only the brief resumes and results in the minutes of the colloquium, mostly without the evidence, can of course imagine little of it; but the fact is that few, perhaps only one, of those who attended the proceedings from beginning to end went home unconvinced. For miles around, the people had come in droves to the city, and listened there for days and weeks; they did not even know where the

time went, and could not get tired of being introduced to ever new faith- and conscience-strengthening truths of the pure doctrine; and what they had then heard and learned, they brought home as delicious pearls and told it to those who remained behind; thus light and clarity came to hundreds of misguided and challenged souls.

and place their church and parish at the disposal of the entire congregation here, and to join our church next Sunday, as well as to join our congregation. God gave his blessing to all these plans; all, except one, agreed to this, and so, to our unspeakable joy, the following Sunday, on the fourth Sunday of Advent, our church consecration day, these twenty-five families came to our church again for the first time after so many years. Deeply felt thanks to God, who had reunited the divided hearts, filled the minds, and tears of emotion and joy flowed down the cheeks as they sang from one mouth and heart:

in the highest for His grace alone.

Dar,im that mm and nimmermehr us stir kaun no pity.

od is well pleased with us, now there is great peace without ceasing,
All feud has only one end.

So now in the one village of Johannsburg there is again only one congregation, one church and school, only one preacher and one school teacher, pure doctrine in the pulpit, love and peace again in the congregation, in the school, in the families. God be praised and glorified for everything! May He now grant grace that His benefits may be rightly recognized, gratefully used, and thus not given in vain. From this, too, let everyone see vividly how dangerous all false doctrine is, even if it seems to be very little and much pure doctrine is preached alongside it, let alone if there is more error than truth, as is the case with those who are completely outside the Lutheran church; how seriously and faithfully the Lord means it with us and how true he speaks when he says: "Beware of false doctrines.

The prophets who come to you in sheep's clothing, but inwardly they are ravening wolves."

Truly, if our dear, dear colloquents in Buffalo had done nothing else but help us, that would have been a great thing; but I have even more to tell about the already visible glorious fruits of their diligence and zeal. Also in Martinsville, the previous branch from here, a congregation torn into two parts has again become one in faith and love. The same conditions prevailed there as here; the congregation had also been torn and split over the cent treasury; however, there was no litigation there, because the part that had joined our synod did not lay claim to the congregation's property, but built itself a church along with accessories. The part that remained behind in the Buffalo Synod was transferred to Grabau by Rev. Gram's resignation at Grabau and was divided into the church property, so that Gram with a small group of people was able to take over the more deceitful church property.

Weise occupied church, but the others got the schoolhouse, along with an acre of land; here they now had their church service established and Mr. Past. Weinbach served them as a branch. Mr. Past. Weinbach had also been convinced by the colloquium that we have the pure doctrine, and therefore had no hesitation in testifying to this to his congregation and working toward an agreement; individual voices in the congregations also spoke out in this direction. Thus, Rev. Weinbach and I went together to Martinsville one day to try this work with God's help. A joint meeting of the two boards was held at Machst, and Rev. Weinbach, at our request, made an inquiry as to whether all could heartily applaud the doctrine that had been jointly confessed at the colloquium. Some reservations that still existed here were removed with God's help, and so it soon became apparent that there was agreement on the main issue, namely the doctrine. It was then further recognized that, having become united in this, we could not continue to stand next to each other as strangers and separated; for it was the will of our Archpastor not only that we should all be one in faith in Him, but also that we should prove this unity outwardly by word and deed, as it is written in 1 Cor. 1:10: "Lead ye all of one mind, and let there be no divisions among you, but hold fast one to another in one mind and in one opinion"; and again, "Be diligent to keep unity in the Spirit by the bond of peace." The Lord praises brotherly unity in the Psalm when it says: "Behold, how good and how pleasant it is for brothers to dwell together in one accord," and promises grace and blessing to such; for it is the very nature of love that it seeks union with that which it loves, but Christians cannot do otherwise, they must love one another, as John testifies when he says: "He that loveth him that bare him loveth him also that is born of him."

It turned out that the dear brethren from the other side still had some doubts about individual members in our congregation, who they believed had fallen into obvious sin before leaving and had therefore been rightly excluded from their congregation. So each individual case was discussed and we proved that such brethren had subsequently recognized and confessed their sin; if the latter had not come to their attention, it was due to their former pastor, who had withheld this from them. Here, too, everyone was finally completely satisfied and reassured. Now Past. Weinbach also asked us if we still had something against them? We only had to complain about the fact that they had not kept the unjust ban of their former pastors, which had been imposed on many in our midst for the sake of the Centkassen story. and that they had really considered these people to be bannish. They spoke about this individually; three declared that they had never recognized this ban as right and had also confessed this, which was admitted to them on our side; the other four confessed that they had indeed considered the ban to be valid, but that they now saw that they had been mistaken in it and hereby heartily renounced it. So it was said on our part: well, everything shall be crossed out, everything shall be forgiven, forgotten and buried; to this all said yes and amen, one stood up and gave each other hand and mouth for heartfelt reconciliation and everlasting peace.

Then they held a congregational meeting among themselves for further discussion and decision-making; we did the same, and finally, at 1/2 10 o'clock in the evening, four brothers sent by them received the most pleasant news that they wanted to come to our service the next day on the Feast of the Epiphany and join our congregation. With this good news we went home. The next morning everything in the village was up early; many guests came from Johannisburg, where they had heard about the upcoming reconciliation, and at 0 o'clock the church was already almost full; at this time a procession was seen coming down the village, it was Past. Weinbach and his congregation; they walked in pairs, preceded by their congregational music choir, then came the pastor with the Bible, then the board of directors with the other altar pieces, then the men and finally the women, no one, not even one, was left behind! When they came closer, we stepped in front of the church door to receive them, and now we embraced each other, pressed our hands, and kissed each other with the brotherly kiss and wept tears of joy and thanksgiving. When they had finally taken their seats in the church, the service began and, accompanied by the sound of trombones, the glorious hymn was sung: "Now give thanks to God with your hearts, mouths and hands" etc. Rev. Weinbach provided the altar service and the undersigned preached on the gospel of the day, that through Christ we are reconciled and pacified with God and among ourselves. In the afternoon Past. Weinbach preached in the afternoon and in the evening the congregational meeting was held; there one could feel that a true spirit of peace had come into the minds; in Christian unanimity everything that was necessary was arranged and a school teacher was appointed.

During that one day, the brothers got to know us better than during the almost seven years that we had been standing next to them, and the more they were convinced of our attitude and beautiful order, the more their hearts were opened; one wondered about the other, and all were filled more and more with great joy and were one heart and one soul. It was a blessed day, that first day, such as one seldom has on earth, but which many evil days easily bring.

forgotten and forgotten. May this day be the beginning of a very blessed time for this church and may it build itself up more and more on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone; may it faithfully keep the pure doctrine, keep the faith and practice love. May God do so! Amen! Hugo Houses.

(Sent in by Past. Köstering.)

Lazarus Spengeler.

(Continued.)

6th Spengeler and Andreäs Osiander.

Because Lazarus Spengeler was such a zealous lover of the divine word, he also warmly loved all those who loved God's word with him, and especially all preachers who defended the gospel against the antichristic papacy. Among them was also Andreas Osiander (actually called Hosemann). He initially taught the Hebrew language in the Augustinian monastery in Nuremberg, then became a preacher at the Laurentius Church, where he preached his first Protestant sermon in 1522. He was a learned and eloquent man; but very conceited, arrogant, obstinate, fierce, coarse and stubborn, who was not easily dissuaded from his mind. We will come back to him later (in the life of Matthias Flacius) and hear that he got more and more lost in his proud sense and finally became a church revolutionary; here we will only mention what happened between him and L. Spengeler. Because Osiander was such an arrogant, unpleasant spirit, it happened that he could not live in peace with his fellow ministers. All other spirits were to be subject to his spirit, but his spirit did not want to be subject to any other spirit. If one wanted to resist this spirit when it wanted to blow from Nuremberg to Nineveh, i.e. if the anchored preachers did not want to accept unconditionally what he set, but wanted to test it first, then his pride was thereby offended to the highest degree; and the consequence of this was that often violent frictions arose among the preachers, which distressed Lazarus Spengeler not a little. And because he knew well that Osiander was the cause of all the trouble, he reproached him for it wherever the opportunity arose and told him the truth unvarnishedly. When the pious Margrave George of Anspach, after the events in the Electorate of Saxony, also wanted to organize a church visitation in his small country, he turned to the council of the city of Nuremberg, who would like to come to his aid with his advice in this matter. The council gladly did what the margrave requested and sent Spengeler and four fine preachers, among them Osiander, to Schwabach for a consultation with the margrave's council. Here the Nuremberg

The preachers were entrusted with the drafting of the Visitation articles, and these in turn entrusted Osiander with making a draft, which they then wanted to consult with each other and approve. How stubbornly and arbitrarily Osiander proceeded in this matter, and how emphatically Spengeler told him the truth about this, can be seen from the following letter from Spengeler to Osiander. Spengeler writes: "First of all, I find from your letter that you want to put the reason for all your created displeasure and discomfort on the other three preachers, and accuse them of many improprieties and unfriendliness; but in my opinion you have no just cause for this. For you know that this work was not given to all of you, but to the other three preachers besides Tuch, to consider and advise, although you alone were commanded to comprehend (i.e. to write) it; and, as everyone can consider, it would not have been untimely .that you all unanimously discuss such a brave work before writing it, or that you hand over your concept to the other three preachers before and before it reaches my lords, and ask them to inspect it with diligence, and if they find some deficiency, to point it out to you; then you would unite with them in a brotherly and friendly way, and receive and hear their concern amicably. In my opinion, this would have been the right, proper way to come to a fruitful end of this work. But none has happened! I do not know, nor do I intend to dispute, whether you have omitted to judge your writings because you consider the other preachers too incompetent and unskilled, and also their spirit too small, or whether you are ashamed to have them as co-workers of such an excellent work next to you; But I know to give true testimony to the other preachers, when I, by order of our lords, an honorable council, sent them your directory, they were highly appalled, with indication of all sorts of considerable causes, to write and change something in it, and freely sent me the term again and asked to promote with diligence that they would be released from the work and that this burden would not be imposed on them. But my lords (the council), out of good, excellent motives, did not want to agree to this, but rather had the other three preachers ordered by me to take this work in hand and to write it with the best of diligence, which they, as is fair, had to follow. When they now undertook the ordered work, they informed me that they had all kinds of deficiencies in your directory; if they were now to change all of them, improve and correct your directory, and indicate the cause of this in writing according to the length that necessity might require, it would become more of a rambling, disputatious conversation.

and all the confusion, rather than an orderly directory. Therefore, with my advice, and truly, as I may testify with God, not contrary to you, but to my lords and to the things, but especially to your person, they took the liberty to put a new term, so that they might not accuse, attract or attack you. If you now hold the two concepts next to each other, you will undoubtedly easily invent the defects from them. I must confess myself that I have found more than one deficiency in your list, which I must judge, even according to my simple mind, to be deficiencies that do not serve this cause and are inappropriate for the visitation. Whether the same, if it were to be printed, would not arouse great, unnecessary hatred among everyone, friends and enemies alike, and give many people cause to write and cry out against it, I leave to your own consideration. Thus, nothing at all is said about the doctrine, which is supposed to be the foremost part of the visitation, except for Christian freedom; but that you, according to your letter, wanted to write the doctrine in a special book only afterwards, you have never indicated this to me in the transmission of your list, and likewise to my lords. I am also concerned that the teaching of doctrine should be the most important part of the articles of the visitation, and that the preachers in the country should be informed and ordered in the first place that this division and separation of two books would have been very bad and would have given little support to the visitation. Whether it is also good that the pastors in the countryside should preach much of Christian freedom to the coarse people, who, as is known to men, have become quite nefarious, uneducated, free and unruly, and not much more practice the law and its punishment - as the Saxon order is also richly based on it - is something that should be considered. God willing, the unintelligent, immodest preachers, for whom such visitation order must serve the most, would have preached of such freedom more modestly up to now, it should not have been shot to the bad among the common bunch. Therefore, I cannot find it in me that you have an honest movement to create such resentment and unwillingness against your confreres, the other preachers, who carry the same ministry, command and burden next to you, who are forcibly driven by the authorities to that which makes you so unhappy, and who actually meant the matter only amicably and Christianly. I confess, and can testify with God, that I am almost reluctant to act in this matter; for I do not know how to gain anyone's gratitude or

good will from it, nor do I have any less reason to do so than the three preachers; for that reason, I consider myself too small of an intellect to change or improve anything in this matter for myself. So I am, thank God, not so impudent and clumsy with an unchristian outrage or

But truly, this trade is not small, but is considered by me and others that not only the whole of Nuremberg, but also the entire margraviate's death and destruction is not a small part of it.

"I know for a fact that the other preachers have kept you quite friendly and honest up to now, and have also been most patient with you, as you yourself must confess, and have always been willing to serve your person and the gospel for the sake of harmony, peace and unity. Nevertheless, my lords and everyone regard them as pious, Christian, honest men, who would gladly do the most faithful and best, and not as incomprehensible and shallowly founded as they may be judged. If they would not have done according to your liking out of spite or lack of understanding, as the deed truly shows the contradiction, then you should let one be equal to many, and in this trade rather consider the need of the work and the salvation of the neighbor, also God's honor and promotion of the holy gospel, than yourself, and not take their faithful action so harshly and for the highest contempt and injustice. I would have been truly sorry for you, even though in the case of the other predicates all the things you condemn have turned out to be much more clumsy, you should nevertheless consider yourself a Christian, and, forgetting your self-inflicted suffering, with a different modesty, with a different modesty and kindness, so that a man could have noted that you would have been more interested in promoting the salvation and happiness of many thousands of people than in seeking your honor and reputation with such an unkind reluctance. And you shall certainly keep it for that: If you do not compare yourselves brotherly and in such a way that one hears the other amicably in this matter, then, as you will see, the blame would lie more on you than on the others, and few people would pay attention to the fact that this displeasure of yours and the contesting of the other preachers' notions is done by you solely out of necessity; but rather because in all your counsels and dealings with other Christian, reasonable persons, you can hardly tolerate objections and denunciations." So far as Spengeler.

From the above it can be seen how openly and honestly Spengeler reproached Osiander for his arrogance and ambition; and it is strange that Osiander nevertheless sought Spengeler's friendship again and again, and that the latter remained a loyal friend to him until his blessed death. However, Spengeler's worry and suspicion that Osiander would once again become a dangerous agitator and troublemaker in the church, later, when Osiander moved to Prussia, only too certainly came true. For this reason, Spengeler wrote to Veit Dietrich: "I take it on my head that Osiander would become a dangerous

ner soul's salvation, that I venerate Osiander" for his skilful head and beautiful ingenuity; his hopeful, contemptuous spirit, however, has always displeased me, and has always made me careful that he would one day make a great fuss, as has been proven enough. For you know yourselves that he has awakened this insanity (of absolution, that is) without any necessity, without the help of the other preachers and causes, and has pushed it so far. Which Christian now wants to hold "Osiander" in such high esteem because of his skillful head that he wants to glimpse and put up with his unskillful actions? God grant that things may be more peaceful and better here, as I fear. It would truly, truly be of great need that Osiander be seriously bridled by our patron, Doctor Luthern, in a special letter; for this horse, because it is much too impudent and' unruly, also wants to be ridden with sharp spurs, you know that as well as I do. But enough of that. I am concerned about this deal. Pray God that he would make my thoughts in this matter vain and me a liar." - Not this last wish of Spengler, but fine apprehension about Osiander came true. Until his death in 1552, Osiander remained a troublemaker in the Lutheran Church, and the dispute with him and his followers was not happily decided and settled until the Formula of Concord.

7. some rarities from Spengeler's letters.

With regard to the sacramentalists of that time, he wrote to Veit Dietrich: "The Strasbourg enthusiasts, but especially the cunning, devious Bucer, whom I have never found sincere, here in Nuremberg, in Augsburg and in other places, are causing us so much unpleasantness that I would have much to write to you. These people everywhere boast of much Christian understanding, and that they are in complete agreement with Luther and all of us, that they have also never taught or erred unequally; ... Another time, he writes: "Although, after the understanding and display of your last letter, on account of the Concordia against those of Strasbourg, a good hope appears before our eyes, it still wants to be regarded by many people here as far-reaching and doubtful, not because God cannot enlighten the erroneous and deceived hearts, but because we have long recognized Bucer as an almost cunning little man. Thus the foremost leaders of this insanity have so far shown themselves to be so clumsy and deceitful that they have given all pious Christians no small cause to think that these people are not very serious, that even their minds are inclined to give us a stone for a loaf of bread, and a scorpion for a fish; to that, that the right *Antesignanus* (leader), the *Zwingli*, is entitled to this game and keeps behind the mountains, also Doctor Carlstadt in such a matter first of all lets out new little books and ravings; therefore it is probably necessary to walk in this against these wet fellows in all confidence; as without doubt Doctor Martinus, Philippus and others, as the intelligent and more experienced, who also know Satan and his disguise into an angel of light, know how to do before me".

With regard to the Anabaptists of that time, he writes: "How the Anabaptists in Münster have fared, we cannot know thoroughly here, except that they have taken possession of the city, and have driven out of the city not only the Papists, but also the Lutherans, who did not want to adhere to their faction and sect. It is said of the most unchristian, shameful actions, which the preachers and disciples of this sect do publicly and insolently, and what ungodly, heretical articles they hold not only against both sacraments, baptism and the altar, but also against the humanity of Christ, which they publicly deny, and which they should not tolerate any authority, that such things are to a certain extent a poem to me. For as it is said: If the chariot falls, let the wheels be four, and if one wants to weigh down a trade, the lying additions have neither measure nor aim; dämm I may not write of it. If the bishop, who has besieged the city and to whom many cities and princes are sending help, should win the city, it will be very bad for the poor seduced people, who alone have mercy on me, and not their teachers. But these are the judgments of God, who wants to preserve the honor of his word and repay with such punishment the great blasphemies that are taken against it. My lords currently have a lot to do with the Anabaptist sect, which has also secretly tried to sneak into our country, for it is taking over in all places to such an extent that they are moving back and forth in large groups. It is also written that in the city of Amsterdam on one day four or five persons ran through the gates of the city with bare heads, each having a bare sword in his hands, crying out: "Help God, help, our hour has come! Therefore, diligent prayer to God and diligent watchfulness of the authorities are necessary. For I am concerned that the devil has something evil and great in mind against Germany through this way.

Another time he writes to V. Dietrich: "We have received writings from our people who are at the imperial court that the Emperor! Majesty was crowned Roman Emperor by the Pope on the 24th day of February (1530) in Bologna with almost intemperate delicacies. And on that occasion a strange case occurred, which is well worth thinking about. When Emperor! Majesty was forced out of the pope's palace by two cardinals under his arms over a wooden bridge was led into the church for the coronation, the same bridge or aisle behind the Emperor! Majesty, about four or five steps, collapsed, where many people fell down and became damaged. After the coronation, the pope himself led the emperor under his arm out of the church into the palatium over the same bridge or passage; it also collapsed behind them; Doctor Martins wants to report this for the new newspaper, "to consider" what this omen means."

In 1532, Spengeler gives his trusted friend V. Dietrich news of the war in Switzerland that had ended, and that Carlstadt had not been shot in it, as the story goes, but had been hired as a preacher in Zurich, and adds: "Be that as it may, in this war God has sufficiently shown his power against the despisers and blasphemers of his word, especially against the Antesignano, Zwingli (who, after all, perished miserably in this war), who, as we actually know, was the most noble cause of this war and bloodshed."

(To be continued.)

To the ecclesiastical chronicle.

Religious Freedom in America. We have just read in a newspaper that the Supreme Federal Court has declared the notorious test oath to be unconstitutional and therefore null and void, which, for example, preachers in Missouri had to swear before they were allowed to administer their office in this state. At the same time, however, the Supreme Court declared that the Constitution forbids the Congress, but not the individual states, to limit religious freedom, or even to introduce a state religion. This is indeed a sad message. Up to now we have held the institutions of the state so high, above all, because we thought that through them, at least as long as they existed, religious freedom was secured. If, however, the individual states can abrogate this freedom without violating the Constitution, then it is in no less danger here than it is in Europe. With such prospects, even America ceases to be the last refuge, safe from man, of those persecuted for religion in all other countries, for which our United States has hitherto been regarded. If there is any point for which the immigrant Christians here should pray diligently and earnestly for this their new fatherland, it is therefore the preservation of the priceless jewel of religious liberty. Let this be said to you, Christians! The blessing of religious freedom has been abused horribly enough, both by the enemies of religion and by the hopeful sectarians, and even by Christians it has not been recognized and appreciated enough.

Therefore, it can easily happen that the righteous God takes away the shamefully misused and unrecognized benefit from us again, if we do not make ourselves a wall against his wrathful judgments through penitent prayer and correction. W. [Walther]

Pastor Grabau. The spirit of this man is already easily recognizable from almost every line he writes, but his latest deeds show this man, where possible, even more clearly in his true form. As is well known, he has himself renounced the Buffalo Synod in its public session and has resigned from the same. Nonetheless, he still declares himself and his seduced and with him resigned members of the Buffalo Synod and not only claims as the only rightful owner in court all Synod property, but has also sued the, as he knows, anemic Pastors Zeumer and Leemhuis, who hold the college for the old Synod, for \$1500.00 damages each! Likewise, he has sued Past. Hochstetter, who has kept the old miserable deacon's apartment with the part remaining with him, for H200.00 damages, although the parsonage apartment, a true palace, has been left to him, Grabau, undisputedly for the sake of peace. Also Mr. Göhle, the teacher, who belongs to Past. Hochstetter's congregation, has been sued by Grabau for H200.00 damages. Grabau knows quite well that he has not a shadow of right to all that he claims, but he also knows that his opponents in the higher circles lack patrons, while he himself has cleverly used politics and other means to obtain justice for cases of need from those who have it in their hands. Well, the jug will continue to hold water until it breaks. Plots often help through the world, of course, but not to heaven. W. [Walther]

How Anstädt, the *revival editor* of the *American Lutheran*, seeks to profit from preaching and camp meetings. This "pious brother" indicates in No. 1 of his journal that he has accepted Rev. C. Lepley as his assistant editor, who "feels willing to help the brethren in preaching and camp meetings wherever there is a prospect of spreading the *American Lutheran*. Preachers who would like his help under this understanding should write to him in Selinsgrove. Nothing like the *smartness* of such a clever *revival Lutheran*. B.

Jesuits. Thus Freimund writes: "By far the most resolute resistance against the Jesuits is in Vienna. Here the municipal council has taken the floor in the matter. In a unanimous petition to the State Ministry, it stated that the establishment of the Jesuits was the greatest political misfortune imaginable, and announced its decision, taken on October 19, that they would

"I do not wish the settlement of the Congregation of the Jesuits in Vienna and its surroundings from the confessional, as well as from the general political and specifically Austrian point of view. Whether the State Government, which is of the opinion that the Vienna City Council likes to take care of things that do not concern it, will care much about this petition is open to question. But it is a fact that in the last few months voices have become louder and louder all over Austria, blaming the priesthood for the enormous misfortune of this year. There are loud and open demands that freedom in religious matters and popular education should finally take hold in Austria; in particular, there are more and more impetuous demands that the Concordat be repealed, by which the Catholic Church is granted great power over the school, over the education of priests, over marriage and other matters, and what we have often emphasized in our ecclesiastical reports is confirmed, especially with regard to Austria, that the rule of the Roman Catholic Church over the world is increasingly coming to an end.

Another new sect is forming at the present time, and, as might be expected, in the "*Yankee quarter*" of our state. In "Berlin Heights," in Erie County, a certain Cook publishes a paper which he calls "*The Optimist and Kingdom of Heaven*. In it he preaches his new doctrine, and has indeed already found some fools who see in him a new prophet, and have joined him, especially by giving away their property, in order to establish the "Kingdom of Heaven on earth. What these people actually want is to indulge their carnal desires. Therefore, the bonds of marriage should not be considered binding. A free love, a free union between the two sexes, as desired, forms the basis of this new sect, and since such a creed is exceptionally pleasing to the natural man, the "Cookites" will also increase in number. It seems that Cook pretends to be an angel of God, sent down from heaven to organize this institution as a heavenly one. All those who follow him also become angels of God, so that actually the new sect consists of angels, but they appear to us as quite dirty angels.

(Luth. Kircheng.)

Church News.

As early as December 1865, Pastor Doescher had been preaching the divine word in German and English from Marshall County to a number of mostly English Lutherans near Mechanicsville, a town on the Chicago-Northwestern railroad, 57 miles west of Clinton, in Cedar County. Two years earlier, the Lutherans he served were served by a members of the English Iowa Synod to form a congregation. Later, however, the founder of the congregation, Rev. H., was suspected of having committed a serious sin and thus lost the trust of the congregation, he voluntarily resigned from office.

Through the request of a German member of the congregation, who had been a member of one of our old congregations near Huntington, Ind. for many years, Rev. Döscher was persuaded to take on the new congregation. When in September of last year he received year, a regular appointment was served upon him by the same, he accepted it with the approval of his former congregation in Marshall Co. Since most of the members of the congregation, as English Americans, had previously been without a confession, it was necessary to present them with the Augsburg Conf. Conf. and to acquaint them with the doctrines of distinction of our church. This instruction was willingly accepted by the congregation. They recognized the Augsb. Conf. as well founded in God's Word; indeed, they expressed their joy that such glorious things were contained therein. Only a few who had already joined the Past. H., not only left, but also sought to sow the seeds of discord, especially over the doctrine of baptism and the Lord's Supper. But God prevented this seed from going out.

Although the congregation is still small in number, it is not without the prospect of growth. It is extremely difficult to make the catechism palatable to the English youth, who are not accustomed to memorization and religious instruction.

Besides this congregation, two other German-English preaching places are served by Past. Döscher, but in these the German element is the predominant one. One is located 12 miles away, there are about 15 - 18 families there. Here also the former pastor of the congregation, although now a business man, has established a counter congregation. The other place is Boonesboro, a hopeful field, 146 miles west of Mechanicsville, on the Iowa branch of the Chicago-North Western railroad, which will soon convey a direct traffic between Chicago and Omaha City, the eastern frontier town of Nebraska, and is already drawing many thousands of Germans to the far West.

On Boxing Day, Rev. Döscher was introduced to his new field of work by the undersigned on behalf of the Honorable Presidium of the Western District in the midst of his congregation near Mechanicsville. The Lord of the harvest let him also reap much and rich fruit from this spiritual seed field already here, but even more on that day, when the weeds will be separated from the wheat.

Cl. Seuel.

Address: ksv. b'. Oeseber,

Ueebaniesvill", Osäs-r Oo., lov".

On the first Sunday after the feast of Epiphany, January 13, 1867, I, on behalf of the Presidium of our Synod uördl. Districts, sent to Rev. F r. Böhling, assisted by the Rev. Ruff, into his new field of labor at Waldenburg, Michigan: Pastor Rufs thereupon formally resigned fine office in the congregation, as unfortunately a throat ailment had rendered him almost entirely incapable of conducting the same. The Lord,

who has thus taken this servant of his into a school of the cross, help him in grace soon to his former strength and health; but to the newly introduced successor, may he give many blessings on his promising field of work for the sake of Jesus Christ. Amen.

IJ A. Hügli.

Address: kov. br. Loekling,

IValäenbur^, Us-oomb 60th, Wob.

Having received and accepted a call from the Lutheran St. Iohannis parish at White Creek, Bartholomew Co, Ind, Pastor Jüngel was inducted into his new charge by the undersigned, by order of the venerable District Praeses Schwan, on the second Sunday after Epiphany, being Jan. 20, assisted by Pastors M. Merz and G. Scbumm.

May the Lord bless the work of his servant as he blessed that of his predecessor.

I. G. Sauer.

Church dedications.

"Through struggle to victory!" This word was also fulfilled in the Lutheran congregation in Lafayette, Ind. When the undersigned was "called" by the aforementioned congregation as Lutheran pastor in 1852, he found a mixed group of Reformed, Uniate and Lutherans. With much struggle and hardship, a Lutheran congregation was founded; but often the heart was anxious whether it would take root and whether pure Word and Sacrament would find a lasting place there. By God's grace, the congregation gradually grew inwardly and outwardly, so that the space in the old church became too small and the congregation, despite its limited means, had to begin the construction of a new church and school. Without any outside help, the congregation bought a fairly large piece of land and built a massive building on it, the upper floor of which is used for worship, while the lower floor is intended for two large schools. On the 18th of Sunday, after Trinity, the building was dedicated to the service of the Triune God. Accompanied by trombones, the congregation sang praises to the Lord. The pastor loci, H. Schöneberg, said the dedicatory prayer, the undersigned preached on the Sunday Gospel, Pastor Jor in the afternoon on the epistle of the day, and in the evening Prof. Hange on Ebr. 13, 9.

May God further bless the dear congregation and sustain its zeal and willingness to sacrifice for God's pure Word and Sacrament, which it testifies by building this house of God. May God grant that in the not too distant future the congregation will be able to carry out its heart's desire to be able to furnish this entire building for four schools and to build a large church next to it for the praise of His name!

Cincinnati, O., Jan. 3, 1867.

Br. King.

To the praise of the merciful God and to the joy of all who love Zion, here follows a brief account of the church dedication held at Zanesville, Ohio, on the 2nd of Advent. The

The congregation, which is not large but quite well off and willing to make sacrifices, has built a truly beautiful church in honor of the Lord. In pure gothic style, built according to a plan by Pastor Stephan, the church measures 93 feet in length (70 feet in the nave).

32 feet, the width 47 feet. The light comes through painted windows; in the back wall of the altar there is a round window with an excellently painted image of Christ. In the slate-covered 120-foot tower hang three magnificent bells, donated by three members of the congregation. This church is also considered the most beautiful in Zanesville by the English; it costs about 25,000 dollars. - The consecration took place in our usual way. While we sang the consecration song accompanied by trombones:

"Threefold holy great God" 2c.

entered to the. To increase our festive joy, most of the dear Lancaster congregation, with their pastor at the head, entered the church - they had come with a Ertraeisenbahnzuq. - The undersigned spoke the consecration prayer and preached the consecration sermon on Zechariah 9:9; in the afternoon the pastor loci, Rev. Eirich, preached in English on Rom. 1:16; in the evening Rev. Friedrich from Lancaster closed the celebration with a sermon on the Epistle of the Church.

May the Lord Jesus Christ be praised for His grace; may He, the King of Glory, make His entry into the hearts of all who come in and go out to this house!

Cincinnati, O., Jan. 3, 1867.

Br. King.

Correction.

Our dear brother, Mr. Christian Piepenbrink, who for 18 years now has devoted himself to the care of the temporal needs of our institutions in Fort Wayne with the most unselfish love, has learned that before the synod assembled here in November of last year, the statement was made that from October 1863 until then in 1864 ten thousand dollars had been spent for repairs. Since this information could cast a bad light on the administration of the economic and financial affairs of our institutions on the part of Mr. Piepenbrink, as well as make the members of our congregations discontented to further support the

cause, he has sent the following correction.

In the period from October 1863 until then 1864 was spent for the local institution:

1. for new buildings and purchase of the land - 5,600.16
 2. for inventories of the college, including tables, chairs, benches, cupboards, ovens, etc. 1,243.46
 3. for arrears for the former establishment of the schoolteachers' seminary here 148.95
 4. To pay off college
Debt 1 ,153.42
 5. for repairs only 989.97
- Thus, in 3 years spent: - 9,135.96
Fort Wayne, Jan. 2, 1867.
Christian Piepenbrink.

In a letter accompanying this correction, Mr. P. notes that the new buildings include the large dormitory and the laundry room, the large cistern, the enlargement of the dining room, the furnishing of Mr. Conrektor Achcnbäch's apartment, lightning conductors, two wooden

The school has a shed and a shower for gymnastics exercises (for which the students themselves have raised -95.00., which has been returned to the treasury).

We have gladly accepted this requested correction, but not because we feared that any person in our synod would have the remotest doubt about the fidelity in the administration of the external affairs of our Gymnasium on the part of Mr. Piepenbrink. W. [Walther]

Ads.

Just appeared and ready to be sent:

Genuine Lutheran interpretation of the Sunday and feast day Gospels of the church year, translated and extracted from the Gospel Harmony of the Lutheran theologians M. Chemnitz, Polyk. Leyser and Joh. Gerhard. Published by the monthly preachers' conference at Fort Wayne, Ind. first vol. St. Louis, Mo., printed by A. Wiebusch and Son. 1867.

This is the second edition of the first volume, a work that most readers of the "Lutheran" from the pastors already own. To recommend the book to them would undoubtedly be a very unnecessary work. For the sake of those who do not yet know it, however, it should be noted that this book provides an interpretation of the common Protestant pericopes and a collection of materials for sermons on them, with which no other work of this genre can be compared. Here, not only the "emergency helper," but also the most experienced and practiced preacher will find always useful, never outdated treasures of exegesis and homilies. That the first volume of this invaluable work could already receive the second edition is all the more gratifying, since the first edition, due to the distance of the editors from the place of printing, contained many, to th-il even srnn-disturbing printing errors, which have now been carefully erased. Also some gaps overlooked in the first edition have the necessary, to the

Theil very important, *Ergänzungen* received. This first volume contains the interpretations for the first Sunday of Advent until the fourth Sunday after Epiphany and comprises VIII and 286 pages in the format of "Lehre und Wehre".

The price of the various volumes is -1.50 pr. Volume (postage 22 cts.).

It has just been published and is available from Messrs. A. Wiebusch and Son here for the price of 50 Cts" (postage 12 Cts.): The 15th and 16th volumes of "**Luthers Volksbibliothek**" bound together in one volume. This double volume contains Luther's masterful interpretations of the 23rd and 51st Psalms. We can only say: Buy this excellent booklet and read it, read it again. Read also the preface and take to heart what is so aptly said there, namely that one may only put the principles and teachings of today's rational religion of the merit of virtue before God, of the correction to be accomplished by one's own efforts, in the place of the papist heresies of satisfaction, the merit of good works 2c., which Luther is punishing here, then one will find that this interpretation of Luther fits just as exactly for us and our time as for his own. - — C.

In the next few days will appear and is available at undersigned:

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the

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from the year 1864 u. 1866.

104 pages gr. octav.

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From Herm Sander in Last St. Louis, Ill, (for the Brumm's) -5. Boa Herm Klaumberg daselbst 01.

For Brunn "s institution: Bon N. R. of ZionSdistr., St. Louis, 02. L. F. W. Walthe r.

To" Seminar household: Dmch Hrn. Past. Muus by K. Soelberg from Hold" 01. by Herm Past. Wagner by N. R. from sr. Ge". 05. by Herm Griefe from Cleveland -
4. by Herm Güte from Past. Rösch's parish 1 pint of lard, from dm Herren Müllern Berg and Becker 3 barrels of the best flour, from Herm Past. Lehmann 2 gall.
Apple butter and 1 gallon of Schmal). Boa Past. Baumgarts Ge". 0111.50.

For poor students: Through Herm Past. Wagner of N. N. from sr. Gemeinde 02 for the Brunn'- schea. Through Mr. Past. Holls on T. Jung's child baptism
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H. Wynek". A. Crämer.

To have received from the inner mission fund of Herm Dr. Sihler for the purchase of a horse 0130, certified with grateful heat" Prairie Mount, Miun. Karl
Schulze, Pastor.

Znm church building in Carver, Minn. to have received 08.25 from Herm Pastor W. Hattstädt in Maars", Mich. certifies with heartfelt gratitude

H. Fischer, Pastor.

Zu" church building of the congregation in RockJSland, Ill, received from the congregation of Herm Pastor F. Schaller 021. from Herm Past. P. Beyers Ge". -29. Don
Herm Past. R. Bvigts Gem. -13.75. Bon Herr" Past. EirichGe". Collecte on Thanksgiving Day -116. Bon Herm Past. Wag "er-Gem. -21.

With heartfelt thanks acknowledged these love-gifts L. A. Menu icke, pastor.

With "heartfelt" thanks to Gatt and the generous donors, the undersigned certifies that he has received the support of the members of the venerable all-
gemetum Synod of Missouri, Ohio, etc., assembled at St. Lauts in November of this year, in the amount of -192.45, through Herm Past. Köstering from the "western"
District -94.00; by Herm Past. Zar from the "middle" District -50.45; by Herm Past. K.L. Moll a. d. uSrdl. Distr. -31.50; by Herm Past. H. Hanser from the b"ftl. district -
16.50.

The faithful God richly reward all donors! Waldmburg, Mich., 28th Der. 1866. I. F. Rusf.

To the SeuAnar household in Addisou: From Past. Frankes Gem. ofFr. Leseberg 6 sack of potatoes", 3 p. beet", 3 p. oats. Moritz Hölscher 30 psd. butter.
Blacksmith Rache 16 lbs. buttere W. Rabe 4 G. Potatoes. Lehrend Wilke 8 p. Potato", 2 p. turnip". Her". Heidma"" 1 p. flour, 2 p. oats, 1 pot of butter. Fr. Lührs 2 pcs.
bacon, 1 pot of butter, -5

baar. Wittwe Heuer 30 cabbages, 30 lbs. of butter, j vsh. apples. 1 p. tan""", 1 float of 240 lbs, -3 baar. Fr. Gehrke 2 p. potatoes, 2 p. oats, 2 g. Com. Fr. Krage 1 Brtl.
Meat, 2 p. wheat, 2 p. oats. Hachmeister 4 p. potatoes, 2 p. apples, 1 p. flour. Br. Buchholz 5 p. potatoes, 4 gal. Molaffes. Wilh. Precht iz S. apples, 2 S- turnips," 20
cabbages. Wilh. Buchholz 15 lbs. butter, 3 p. potato". Fr. Mene 3 p. oats, 2 p. com, 2 p. cabbage, 1 p. turnip", 2 pcs. bacon. Dietr. Rosmwiukel 2 p. potatoes, 2 p.
cabbage, 2 p. turnip, 2 p. oats, 2 p. com. Dietr. Kruse 6 p. potatoes, 1 p. turnip". von Marqnardt 2 p. oats, 1 p. flour, 1 p. potatoes, 2 p. turnip", 1 pc. bacon. Do"
Oelerking 1 pc. bacon, 2 p. oats, 1 p. turnip, 15 lbs. butter. Fr. Kruse 2 p. turnip", 2 p. cabbage, 12 lbs. butter. Don Frömming 2 p. cor". Ferd. Bartling 3 p. "Kor", 1 p.
"Rüb". W. Drechsler 2 p. wheat, 2 p. com, 1 ham. Fr. Weiß 1 pot of lard, 3 p. com, (Bush. Onions, 40 lbs. bacon. Gottfr. Ammeling 2 p. potatoes, 2 p. vegetables. Au-
Past. Rich "anns Ge", in Schaumburg from W. Pflegst" 3 S. potatoes", 1 S. turnips, 3 S. cabbage, 1 Bush. Beans, 1 pot of butter, 30 pc. cheese. H. Thies 3 p. "artof-
feln, 7p. Turnips, 5 p. cabbage, 1 pot of cucumbers, 1 pot of beans, 25 lbs. meat. From Past. Schmidt's Gem. in Elkgrove vo" Bremer 2 p. cabbage, 20 lbs. meat.
Wittwe Drewes 1 p. turnips, 20 lbs. butttter. W. Meier 1 vrtl. Meat, 2 g. Oats, 1 p. flour. Aug. Meier from Rodenberg 1 sheep, 1 p. flour. Don Geistfeld 1 vrtl. Meat, 1 p.
flour, 1 p. potatoes, 2 p. oats. Don Dcgenrr from Proviso 1 vrtl. Fletsch, 2 p. cabbage, 10 gall. Molaffes. Don d" Messrs. Kap and Ntedert i" Chicago 1 barrel of flour.
By Herm Roschkr -5th Au- Past. Lochner's Gem. in Matteson -28. Justus Guenther of Ohio -1.06. Out of d. bell bag of Gem. Elkgrove -15. H. Gehrke.

Kör armeZöglinge: Through Past. Dr. Sihler of G. B. -12, F. Krömer.-4, Chr. Krömer -5. From the treasury of the "northern" district through Herm C. Eißfeldt -29.
M. Beumel by "Past. Farmer Darckopfer -S. Through Past. WambS-anß of sr. obern Gem. -25,25. Bon Fr. Reinking i" Past. JLBkers Gem. 2 Kiflen covers, 2 pairs of
woolen stockings. For N. Trautmann from the women's club in Past. Lemkes Gem. -5th wife;". Schröder there -1. For G. Ernst by Dr. Sihler from I. Busche -8. For F.
Aügele by Past. F. W. Schmitt by Mrs. M. Liebing -1; Mrs. M. Sch. 50 Cts; Kiudtauf-Coll. by G. Sie- mantel -2. For A. Schäfer by Past. K. Th. Grüber -20. for A. Geper
by Past. Link-17. for^ Hölter by Teacher E. H. Rolf, Union Eo., O., vo" Unnamed" -2. For Th. Ellsworth by Apotheker Uhlich in St. Loui- -50; vo" Past. Bünger -5. For
H. and G. Müller vo" Lh. Müller, Altmberg, Mo., -4. For G. Held from the parish at Pomeroy, O., -15.

For the Ha"-halt: Po" M. Sekferim 50 Cts. From d. Kasse des nördlich" Districts by Herm E. Eißfeldt -30,57. from Past. Bamngarts Gemeiade -175.

G. Alex. Saxer.

Received in the Lasse of the Western District:

To the synod treasury westl. district:- Don Past. Johanne- Ge", New Mile, Mo., Collecte -5.35. Kindtauf-Loll. at Landgraf daselbst -1.25. of Past. A. T.
Eeißenhheim Bethlehem, Pa, -1. Dmch Past. MultanowSky Kindtauf - Soll, at Patrrkow -4.25. Don I. Dobler, New S "rk, -5. Past. Markworth's Sem., Danville, Ill, Toll,
-9. Past. Biltz's Ge", Lafayette T", Mo., Colt. -10^5; its Filialgem. there -5.20. Don Past. E. I. Friedrich, Lancaster, O., -1. Bon Past. Wagner-Gem., Pteafant Ridge, Ill, -

36. Do" Rev. Strieters Ge", Dr Kalb L", Ill, Harvest Festival-Toll.-6.64. Mrs. Temme dasrlbst, for happy delivery-1. Past. Strikter-Gem. in Kendall Lo., Ill., -3.25. Mrs. Auna Tollman" there for recovery of her child -1.50. Past. Strikter-Gcm. in Aurora, Ill., -12.61. Past. ReisiagerS Ge", Pekin, Ill., -20. whose Filialgem. in Egypt, Ill., -12. Past. Stephen's Ge", Eheser, Ill, -10.75. Past. Ficks Gem. in EollinSvllle, -39.50. Past. HollS" Gem. t" Columbia, Ill, -30.85. Whose Gem. in Tentreville, Ill, -6.25. Teacher Seeboldt dasrlbst -2. Don Schütt by Past. Dom, FranOrr Co, M", -, -1. Dom ImmanuelS- Distrirt in St. Louis -9.65. Past. Aleppish's comm. to the Holy Kreuz, Waterloo, Ill, -10.75. Dessen ImmaiweIS- gem. there -15.90. Through the same vo" Phil. Studt there -2. Past. R. Riedel's Filialgem. in Iesferso" Lo., Mo., -4M.; Past. Streckfuß' Ge", ta Washington Eo.,

Ill, -25. past. Hedremanns Ge", in Nr" Gehlmbeck, Ill, -62.65. Bon Past. Brohm in St. Louis, -1. Past. Müllrr bri Jackson, Mo., -3. Past. HollS'z Kreuzgrm., St. Clair Lo., Ill, -33. past. Roeschs Ge",, Prairie- town, Ill., -12.35. Past. Köstering" Ge", in Altmberg, Perry Eo., Mo., -19.85. Deffm Ge", in Frohna -17.25. AdvrntS-Loll. in Past. Löbers Ge",, Thomton Statiou, Ill, -34. Loncordia-Distr. i" St. Louis, Mo., -123.15. TrinityS-Distr. there -22.40. Advmts - Collecte in Past. Seidels Ge",, Quinry, Ill, -20. past. Schlachte" St. Paulu-gem. in Shelbyville, Ill., -7. Deffm St. John"" there -5. Advtvts - Eoll. s" Past. Rooster" congreg., Bmton L", Mo., -23; ChristmasS-Loll. -14.60. Past. Eirich- Ge", Minden,,Ill., ÄdventS loll. -30.70. Lkhrrr Nickel in Richtv", Ill., -2. Past. Mkillers Ge", in Pittsburg, Advent- - Eoll. -68. Past. Klevpisch's Jm "a-nuel-gem. at Waterloo, Ill, j-3,3v. Past. Frederking "s gem. at Pal "yra, Mo., Advmt- - Loll. -5,75; Deih- nachtS-Eoll. -5.25. Wedding--Eoll. at Nmrau" dafttdst -1.75. Kindtauf - Lollerte at Berghöfer daselbst -1.70. Ktttdauf-Loll. at K. Riffert -1.75.

To the Lollge maintenanceS fund: of Past. Gryrrs Gem. in Earlinville, Ill, -20th Do" Jm- manuelS-Distr.?" St. Louis -11. Past. Löber- Ge", in Thomton Station, Ill, WrihuachtScoll. -18. Loacordia- District in St. Loui- -48.05. TrinityS-Distr. there -11. Past. Ficks Gem. in EollinSvllle -24.3V. «. Eder- hardt there -2. Past. Müller- Ge", in Pitt-burg, WeihnachtS-Loll. -25.

To the Synodalmissi""--Cassr: For the Eastmdian Mission from a friend of the same" -5. vo" ZionS-Diftrict in St. Loui- Epiphaniasfrst - Lollerte -18. Past. Baumgarts Ge",, Benedy, Ill, -8.80. Rev.' Geyers Gem. in Earlinville, Ill, EpiphaniaSfest-Eoll. -5. Deßgl. of Trinity- - District in St. Louis, -39.25. Epiphany--Loll. in Past. Johanne-' Ge",, New WrueS, Mo., -3. EpiphaniaS-Coll. by Past. Hoppe- ZimSgem. in New Orleans, La., -13.80. EpiphaniaS-Loll. of Concordia - Distr. in St. Loui- -10.02. Cathedral TrinityS- Distr. -4.55. Dorr an unnamed in LolltnSvllle -1. Don R. LoSkamp i" Pittsburg -2.z.E. Schellhaa- dasrlbst -5.

For inner mission: by H. Maschger in LouiSville, Ill., -1. RrformattonSfest- Lollerte in Past. Befels Ge",, Prrryville, M", -, -10th EpiphaniaSfest-Eollerte in Zion-- District in Gt. Louis -16,20. Mrs. Nothdurft at Jackson, Mo., -5. EpiphauiaSfest-Eoll. in Trinity- - District i" St. Louis -66,19. Epiphany - Lollerte de- Eomordia - District" i" St. Loui- -29. Past. Beyer" Gem. in Lhicago -25. Past. Seidels Gem. in Quinry, Ill, -4. Past. Fick- Ge", in SollinSvllle -15. Crane N. N. there -1.50. M. Eberhardt there -1. Bon a" Unnamed dasrlbst -1.

To the seminary household in'Addiso: Don L. Volt" by Past. Dom, Franklin Eo., Mo., -Itt. Rev. Kirppisch's ImmanuekSgrm. at Waterloo, Ill, -8. Deffm Krmzgrm. there -7. Kindtauf-Eoll. at Teacher Zacharias tn Bellevillr, Ill, -5. (Delayed.) By Aug. Ude WeddingS-Loll. at H. Hertling's in New Well-, Mo., -2,25. Aug. Ude himself -5. Past. Hoppes Ge", in Nr" Orleans, Loll. for quilt" -16^0. by a" unnamed in Lolliasville -2. Wedding- - Loll. at F. Lehmbauer, Pal",ra, Mo., -9,60. Deßgl. bri quantity dasrlbst -1,70.

To" seminary building in Addiso: by P<ch. Hovpes ZionSgem. in No" Orleans -5,10.

To the LollaeahaushaltSkasse in Fort Wayner Don Fra" Wtttwe Haurism in St. Loui- -3. By Past. Löber in Thomton Statt", Ill, by Herm Werfelrnnann -10. Bon an unnamed in LollwSvllle -2.

For Past. Brunn'- Anstalt: Don an Unnamed", in silver -1.25. Bom Eonrordia-Di-riect in St. Louis -19.60. Bon M.'Eberhardt in Lollin-ville -2. from an Ungmanntm dasrlbst -2.

For widowed Mrs. Rev. Wolffr Boa Marie Biltz, Lafayette Lo., Mo., -2.

For armestndentjseur from a llingmam"- tm in Lollin-villr -2.

For Frav Pastor Röbbelen: B "n Mrs. N. N. in "ollin-ville-1.50. E. Roschke.

Changed addresses r

Rvv. LsiusZess, kilot Lvob, No.

Box 168. Lrne-t Lei!", teacher, Öeknnos, O.

Veter Iffiolcsl, teacher, Nuttesov, 6ooL Oo,, Ill.

The address of the current treasurer of the Northern District is: Ur. Oirurlen Lisskelät, 280 Lust Vsutsr 8t., Wlnsukss, Ms. IDigitirsci bv

Memorandum

Regarding

Concordia College at Fort Wayne.

The committee, which the General Synod has created and commissioned by the local congregation to take care of the necessary buildings of the Concordia College, has, after consultation with the supervisory authority and the teachers' college of the Concordia College, found it necessary to write a complete statement of the entire situation and to present the same to all congregations of the Synod. As a result, the clerk of this *) has been instructed to write down the aforementioned statement and to hand it over to the building committee for use, as soon as the same is found to be in order.

As I now begin in God's name to fulfill this commission according to the ability that God will provide, I start from the view that, in order to serve the cause and the church properly, the presentation must set itself the purpose of offering all the common people and all members of the same, even the most distant brothers and sisters and those as yet little acquainted with our school, a description of the cause, from which they will be able to form a clear insight and their own judgment. Much will therefore have to be touched upon, which in

*) This is Mr. Director Saxer. - Red. d. Luth.

is sufficiently known to a large part of the synod; for it seems reasonable and necessary to give all those who have had less opportunity to become acquainted with this school the opportunity to do so.

When the small group of Lutheran Christians, who formed the beginning of the now so numerous Western District of our Synod, in Perry Co., Mo., in 1839, had victoriously passed the first hard fight in their own midst, which the Lord imposed upon them: there immediately arose a loving concern for the godly education of the youth in general, as well as of young boys and men for the service of the Gospel. And since house fathers and congregations were fully occupied by the care for the immediate needs of the body and the church, so that they could not yet maintain higher schools, as much as they might have had them at heart, some pastors and candidates in faith, without any financial means, undertook the blessed work. They taught young boys in a blockhouse in the way we still try to prepare them for theological studies today. For partly they had experienced in Germany that according to the way of schools prevailing at that time, not to speak of Bible and catechism, the priceless gift of languages and all other noble sciences were used almost only for the service of vanity, and the noble rice of theology based on Jesus Christ and his death was not taught.

The church was grafted back onto wild trunks by the baptized youth. In part, however, they considered that a long time is required to raise a young tree until it can bear fruit, but that the church, which has received the gospel to preach it to all the world until the day of the last trumpet, also has the divine command to equip preachers who would be sent to publicly spread the received good news and to bring it to posterity. Therefore, the love of God drove them to begin the work of education early and to carry it out as much as God gave them gifts and strength. They began it in faith, for they had nothing but God's command, courage in their hearts, understanding in their heads, and an empty log cabin. The Altenburg congregation had to serve God by caring for the young institution, as did the smaller congregations in the surrounding area and the St. Louis congregation, which established a teaching post at the school at its own expense. In the meantime, not only had the number of western congregations grown, but a synod had been formed with other congregations of the same Lutheran spirit, especially in Ohio and Indiana. A year earlier, the congregations in question had agreed to transfer their institution to this synod; now the synod, meeting in Fort Wayne in 1849, decided to transfer the institution to St. Louis.

and, with God's help, to expand it more and more in accordance with the existing great need.

The young plant of the school, nurtured in quiet solitude, had begun to bear fruit: five servants of the church had already emerged from it; new pupils were moving with it to St. Louis.

Work now began to provide the school with a roof and shelves. On November 8, 1849, the cornerstone of the building was laid, which now forms the southern wing of the school in St. Louis. The local community had donated the beautifully situated site, two acres in size. On July 11, 1850, the completed building was dedicated and the teachers, superintendent and 16 pupils moved in. A new teacher, the now blessed Professor Biewend, soon joined them. Not long after, necessity demanded that a teacher and a number of pupils move into a rented house. And because God blessed the work visibly, the church area spread further and further, the call for preachers became louder and more frequent: so in God's name the now northern wing was tackled in 1852 and handed over to the school in 1853. It was a large undertaking in relation to the shape of the synod at that time. However, the faithful love saw well that the Lord demanded this work of her, and she not only willingly brought her offered pound, but also gave an actual testimony that she expected, even hoped, that the Lord would use her ministry even further. A space of such hope was left open between both wings. It is true that some people thought that it was not they, but their children, who would one day further develop the inherited property. For they did not go about with lofty thoughts of their own choosing, but simple-mindedly followed the finger points of God, and therefore they were more filled with praise and thanksgiving for the bestowed grace of God than with plans for the future. However, it pleased God to direct His work in a different way, to break ground upon ground for the pure preaching of His Word and to make known in various ways how serious and great our task is to equip and send out preachers. Already in 1853 the number of students was 45; one can say that as soon as the new building was built, it was filled, even overfilled. But because the synod was sure in faith that it was not doing a vain work of human thoughts, but of the Lord our God's clear and certain command, its building work began anew in the following year. The preparations had progressed so far in 1856 that the actual construction of the central building could begin. It was completed in 1858, after a part had already been occupied in the previous autumn. In the same year, the number of students reached 88, in the seminary and high school together.

Thus the buildings in St. Louis were completed to the extent that they can still be found today. They were, as already briefly

The school was to be a seminary for preachers and a preparatory high school. The seminary was to equip ministers of the Lutheran Church with theological science and train them according to the serious pious sense of our fathers. The Gymnasium was to prepare the theological seminary, and in 1850, when the congregations in Altenburg and St. Louis ceded the school to it, the Synod expressly undertook towards them that it would maintain such a school forever in connection with the theological seminary. The grammar school was also to be open to students who did not intend to devote themselves to Lutheran theology, but in such a way that they would have no part in the enjoyment of legacies, gifts and the like.

In this connection, the two institutions remained locally in St. Louis until 1861. 35 preachers had emerged from them by then; 92 pupils were in preparation, in seminary and high school, the latter almost all for theology. Meanwhile, the other school, which the synod maintained at Fort Wayne, had come to great expansion. It was designed to prepare adult young people practically for the preaching ministry; connected with it was the teachers' seminary now located at Addison, Illinois. In much the same way as in Missouri, the good Lord had caused it to grow from a small beginning, and in much the same way the labor of love had advanced with the growing need, so that by 1861 considerable buildings had been erected, the whole main building as it now stands.

As early as 1860, the synod decided, for reasons which were explained in detail in a paper by Dr. Sicher and published in print, to unite the two seminaries in St. Louis and, in order to make this possible, to move the high school to Fort Wayne. The congregations of Altenburg and St. Louis expressly gave their consent to this local separation, but in such a way that the grammar school would remain unchanged as a preparatory school for the scientific seminary. The beginning of the war accelerated this local exchange. For at the same time as the transfer, the Synod had decided to have significant construction done for the high school in Fort Wayne. Now, willy-nilly, the work had to begin without them. According to the synod's decision, the teachers' seminary should have remained connected to the high school; this was virtually impossible with the existing buildings. Therefore, the supervisory authority provided the teachers' seminary, as poorly as it could be done, with rented premises, in which teachers and students

spent three years under not insignificant difficulties, until, with God's help, it was possible to give this extremely important and excellent school a new home in Addison. Of the buildings in Fort Wayne, only three new teacher housing units were constructed. They were joined by a fourth in 1864, when an old house on an adjacent piece of land purchased at that time was makeshift repaired. The actual school buildings remained unchanged until now; only a new dormitory, a wooden building, was added in 1864. The dormitories were gradually enlarged according to the most indispensable needs. At the time of the relocation, the Gymnasium had 78 students; this number has now risen to 130. In the five years completed here, 47 students have transferred to the seminary.

After this brief historical overview, it is useful to pause a little to consider the given picture. Namely, in this school the Church is doing a work which God the Lord has given her to do; she has recognized this divine calling in faith and has so far done it in love and faithfulness, according to the measure given to her. This is certain and needs no proof; but it is comforting, refreshing, invigorating, instructive to consider what the Lord has done. Who else but the Lord Himself has awakened the men who began the work and the church which has carried it on? Who else but the Lord has led through good and evil days, shown and prepared the ways, moved hearts, sent teachers and disciples, provided food and shelter, given strength and courage in faith, bestowed fruit and blessings, so often and graciously turned away danger and hardship, outwardly and inwardly? Man's work is different: Reason and arrogance precede it, and if God allows to happen for a while what foolish presumption has done, then what was built on the sand must fall when the winds come and strike the house. But the work of the Lord must go on, even if all the world rages against it; but faith follows it, even if reason cannot see, even if it sees only foolishness or disaster. The Lutheran Christians who started and maintained this school were a small group, inconspicuous, even despised. They had little money and property; they did not know where people would come from to work in their schools; they did not know where the boys and young men would be who would be pious, capable and willing for the office, which is indeed pleasing before God, but most despised before the world; They had to realize more and more that no one would take care of spreading the entrusted treasure of the pure word and bring it to the descendants, they would have to attack it themselves; they had learned little to take care of the school and the proclamation of the public word themselves; they could not expect help from any earthly side. But they had and believed the command of the Lord: "Go into all the world," 2c. He drove them to give them wisdom and power.

They were taught that God had made them naked and free from all other confidence and hope. If they wanted to have the preaching of the gospel, spread it and bring it to their children, God left no other way open to them; they had to do it themselves. What an unspeakable grace it has been, therefore, that our dear church has heard this call of her Lord, that she has followed him in faith! In this obedience she has experienced the gracious guidance of God; he, the Lord, has let her win one victory after another. The same command of the Lord, the same urgent call to preach the gospel, the same certainty that if our Lutheran church does not care for the pound entrusted to her, others will not do it for her, and the Lord demands it of her. If our church circle has become large, the need has also become large. Without a doubt, we now have even more reason to do the work of the Lord with a burning zeal of love. For this alone must be motivated by gratitude for God's unspeakable graces, which he has bestowed on us in church, school and home. But we are also motivated by two other powerful reasons. First of all, God has given us peace in the land again, so that we can build ourselves up on His Word under this peace. Secondly, no one can fail to notice how strongly and powerfully the finger of God is revealed in the fact that he so visibly increases and promotes peace in the church as well. Through his grace, strong fortresses of the devil, through which he hindered peace, have fallen, and the pure confession breaks through like a dawn in the last days. Therefore, it is certain for us to work while it is time, because the night is coming when no one can work.

In order to be of service to those who have not yet had the opportunity to form a clear idea of the Gymnasium, a brief description of it will follow.

The main purpose is to prepare for the scientific study of theology. For this, however, two things are necessary: first, believing simplicity of heart and an unconditional following of our Arch Shepherd Jesus Christ. This is the most noble part and a real work of God the Holy Spirit; but the means by which the Church performs its ordained service to this end is discipline and exhortation to the Lord. In sermon and sacrament, in the practice of sanctification, in the closet, in study, there grows and matures the mind and thoughts that move in the divinely revealed knowledge and wholesome application of the same. The other is that the natural gifts of the spirit are sent to use human art and science in the service of the Word. Of these, the science of language is the noblest; but in part equally necessary, in part supporting and helping are other branches. Therefore, according to the old established custom, in such a school the young minds must be trained and founded in old and new languages, history, geography and natural science, mathematics and other elements of intellectual education. This is a serious school of diligence, patience and perseverance. It requires a long time and must usually be begun at a young age because, on the one hand, there is much to learn and practice that does not go well at a more mature age, and on the other hand, according to God's order, the mind, strength and sharpness of the spirit grow slowly, like the members of the body. They can be carefully nourished, exercised, and protected from harm, but one cannot command the course of nature. Therefore, a period of six years for such a school, as has been well proved by experience, is the least, quite indispensable measure.

This task is now carried out in the following way. The lessons are divided into six classes or sections, one of which always follows the other, thus carrying out the task step by step until it is completed. Bible and catechism, German, English, Latin, mathematics run through all classes, as well as singing; others play music, depending on gift and opportunity. Geography and history are divided between the lower and upper classes. Unfortunately, natural history is one of the unfulfilled wishes due to a lack of teachers. Then, in the upper classes, Hebrew language and logic are added, i.e. the explanation of the natural laws in the mind of man, how everyone, whether learned or unlearned, thinks and speaks. Finally, after a long interruption, it has become possible again this year to exercise the eyes, hands and senses of many boys through free hand drawing; for this is also one of the things that are lovely and pleasant and spoil many a trick for the devil, like music and physical exercises. They refresh body and mind; they thwart the devil's best hunting season, since he is out for robbery; they give a sweet and wholesome spice for the main diet of daily work.

Actually, these classes should now exist completely separately, each for itself, as far as the teaching is concerned. In part, this is necessitated by the subjects to be taught, which require an appropriate arrangement and sequence, as well as a treatment appropriate to the age groups and strengths; in part, the number of students also forces this, because otherwise it would be impossible to do justice even approximately to each individual according to his or her particular needs. Even without further elaboration, it will generally be clear that the more varied and difficult the subjects of instruction, the higher the demands on the intellectual activity of the students, the more thoroughly and directly the teacher must

come to the aid of each individual student in teaching and counseling.

must. However, this need for a more complete division into classes has only gradually become apparent with the gradual growth of the school as a whole, so that although a further implementation has been carried out almost every year, a connection between different classes has still remained in some parts of the lessons. Now, of course, the time has come that a complete implementation of the curriculum can hardly be postponed without a very noticeable disadvantage, and the teaching staff sees itself prevented from doing so only by the current lack of sufficient teaching staff and rooms for teaching.

Not only the actual teaching belongs to the school, but also the education, so that under the gracious guidance of the almighty God, who alone can direct the hearts of men like streams of water, a pious youth, firmly founded in a pure mind, may grow up through the diligent use of the right means pleasing to God. Of course, this education already takes place to a great extent with and through instruction, not only in the catechism, which plants and fortifies the foundation of the divine word, but in and with all instruction; for that in the works of the profession the powers of understanding and will are exercised, the naughtiness of the flesh is punished and tamed, that is to say, to build and cultivate rightly, UNand, if it is done in faith, has the divine promise of help and blessing. But there must be added what we can generally understand under the name of domestic discipline, to which also the care of the body belongs. Just as a faithful householder practices it among his own, so it should also be fine in the school, even if it varies according to circumstances. Therefore, I will briefly describe the order of domestic discipline in the school house, and at the end I will first briefly describe the house or houses.

The main building consists of a central building and two wings. The latter contains three floors in the front with two large and two small classrooms; in the back, four floors with two living rooms each, i.e. eight living rooms. Each wing contains four living rooms and an attic room. The western wing is extended to the rear or north, and this extension contains the apartment for the caretaker with his assistants, kitchen, cellar and bakehouse. Next to it, to the east and behind the main building, stands by itself the dining room. To the east of it there is a dormitory with a laundry room. This and the kitchen (also the stable and the barn) are wooden buildings, all the others are of brick. There are also four family apartments for the teachers. The use of these rooms, as far as it is not already noted, happens now in such a way:

For meetings, lessons and music: 1 large teaching room.

To apartment for sophomores and classes:

92

1 large and 2 small teaching rooms, and 2 living rooms.

To apartment of the sophomores alone: 7 living rooms.

To bedrooms: the large dormitory, two attic rooms and 4 living rooms.

Hospital room: 1 living room.

Library: 1 living room.

Thus, there is still **one** room left in the actual school building, which has to be used for the household.

If the one hospital room is not enough, which is often the case, the **beds of a** bedroom must be placed in living and teaching rooms to make room for the sick.

At present, there are 124 pupils in these living rooms and the same number of beds in the bedrooms.

The number of pupils in each room varies from 7 to 18 and more. In each room there is an older pupil who acts as the room elder and is responsible for the fraternal supervision of his comrades. Making the beds, sweeping, cleaning up, making the uniform, etc., are tasks that the pupils take care of themselves according to a fixed order. In the courtyard, garden, dining room, or wherever else it is suitable, they are also called upon to perform regular or occasional services, as happens in the Christian family in general, naturally according to the extent to which instruction, study, and physical strength can suffer. In the morning immediately after 5 o'clock and in the evening between 8 and 9, common prayer is held. Breakfast follows immediately after morning devotions and then study until 7-1/2; followed by cleaning of the house 2c until 8. From 8 to 12 and 2 to 4 or 5 o'clock classes and study. However, at 10 o'clock there is a short break, during which a piece of bread is given to the hungry stomach to satisfy it until lunch, the most sought-after snack of the whole day. Midday meal takes place just after 12 o'clock, evening meal around 6 o'clock. In the evening, from 7 to 8 or 9 or 10 o'clock, the children study again, depending on their age. The intermediate times, noon to 2 o'clock, and in the evening from 5 to 7 o'clock, are intended for physical recreation.

In cases of illness, the pupils serve as nurses for one another, not only out of necessity, but also for the invaluable exercise of brotherly love. The Lord has so graciously and kindly governed that many of the school's facilities, which are outwardly required by thrift and similar circumstances, at the same time form rich sources of beneficial discipline, partly for the health of the body, but especially in humility, sobriety, brotherly love, faithfulness, and various other virtues, for the pruning of the carnal heart. The more such a school, by its very nature, is deprived of the innumerable small but invaluable occasions for all kinds of wholesome exercise, which God has placed in the circle of the quiet family, the higher it is to be esteemed when

School life in its own way can offer a **substitute for this**. It is God's gracious guidance that the conditions of our school should be simple and artless in all its relations; for therein lies an inexhaustible wealth of formative and preservative discipline.

The house rules are now first under the supervision of the director, who is also responsible for the care of the sick. It goes without saying, however, that the entire teaching staff watches over all the pupils in paternal care. Therefore, on the one hand, each pupil has free access to each of his teachers when he seeks advice and help, on the other hand, each teacher exercises discipline where his profession offers him the opportunity to do so, and all important and difficult matters are taken up in joint consultation.

After this explanation, which I hope will at least be welcome to some of the brethren in order to form an idea of the school which God has entrusted to them, it now remains for the present purpose to demonstrate the need for premises.

All rooms are now highly overcrowded, so much so that consideration for physical health alone would have to cause the greatest concern if this overcrowding were to continue for long, and how much more if the number were to increase even slightly. There are, however, two other important considerations to be taken into account. First, no single room can be used for teaching alone, and the whole house is so crowded that keeping order and cleanliness is very difficult. Only one's own daily experience can teach quite forcefully how great these inconveniences are. However, everyone will easily understand that this inevitably causes a great deal of disturbance and unrest, and makes many very necessary and practical arrangements impossible. Furthermore, the rooms now used for teaching are only adequate in size with great difficulty.

Secondly, the distribution of the pupils in the living and sleeping quarters cannot now be done in the

way that has proved to be right and expedient after years of experience. This circumstance is far more important than it may seem at first sight. However, it will be clear to everyone that the whole circle of students should form a family with their teachers, united by inner bonds, and that in this circle all gifts and forces must be exploited for common benefit, if one does not want to leave God's gifts idle. Now there are different ages, similar and dissimilar characters and temperaments, unequal gifts of body and mind, variously different degrees of knowledge and spiritual life, a great variety of experiences and ways of life. This indication is perhaps enough to make it clear to the attentive observer that these are things which, considered separately, may seem small, but which, taken as a whole, are very significant.

After that, it is to be considered that after the steady progress of the school, an increase in the number of students must not only be expected, but also seriously desired, as of next fall. It would be easy to show how urgent the ever-growing need of the church is to raise even more and more ministers of the gospel; but it seems unnecessary to dwell on this. Even the expectation that higher schools for the middle classes would carry out part of the task of the Gymnasium, so that one class less might be necessary, cannot be considered for the present; for first, it is still uncertain whether and when one or more such schools will become active, and second, in the most favorable case, several years would be necessary before their influence could become quite noticeable. The most important reason why an inhibition of the school due to lack of space would be so much to be deplored is this: the school is capable, according to its organization, of taking in 200 pupils and cultivating them in instruction and education; it will therefore only with such a volume perform the full service to which it is called. Then it is also in its necessary arrangement that every year a new course begins, which continues through six years in regular stages. If we had to lose a generation for the sake of space, this gap would be felt through six years, and every year at a different stage. Obviously, the coherence of the teaching would be very much out of joint, quite apart from the loss of achievements, which would only be prevented by lack of space.

What is now lacking in space and space? It will come out best if we keep in mind what is available:

1) Teaching rooms: 2 large ones are available, 2 small ones are very insufficient; 6 are necessary. If the latter are counted and used as living rooms, 4 teaching rooms remain to be procured. In addition, the largest classroom, which must be used for devotions and other meetings, is much too small for this purpose and thus a larger meeting room is necessary.

2) Living rooms: if we count all the rooms that can be used for this purpose, except for the library, but including the current sick room, 4 rooms used for beds and the above mentioned smaller 2 "teaching rooms", the number is 16, which is sufficient for 80 to 100 students.

3) Dormitory: for this, according to the above calculation, only the dormitory and 2 attic rooms remain, which together should have a maximum of 60-65 beds.

So, for example, if you want to estimate the space for 160 pupils, you will need an apartment for 60 and a dormitory for 100.

4) Sick rooms should be available at least one for contagious diseases (which do not fail a year) and two for others.

One could equate the 4 classrooms, according to the space, about 8 living rooms and the assembly hall about equal to 4 such; together: 12 rooms. Furthermore, for 60 pupils, the apartment = 10 rooms; and for 100 pupils, the dormitory = 20 rooms; and for the sick = 3 rooms. This amounts to a total of 45 rooms, the dimensions of which are calculated at 16'X18'. However, if the wooden dormitory, as seems to have been the intention of the synod, is not used for beds at all, one would have to calculate 9 more rooms, i.e. 54. At the same time, the room is properly sized and would of course permit a somewhat greater use without becoming really overcrowded as it is now.

5) Hospitality rooms. Here it must be said that it has reached the limit of its possible utilization. The kitchen, cellar and dining room are in need of enlargement and improvement. However, it is most difficult to state in figures what would be necessary. A solid extension of the present buildings is impossible; only so-called emergency construction could help for some time. The most expedient, and probably the cheapest for the length of time, would be to erect a completely new, separate restaurant building; such a building, however, would require a significant outlay. In any case, the teaching staff has come to the conclusion that it would be very desirable, for decisive reasons, to keep the housekeeping rooms completely separate from the actual school building; the council and the council's opinion, if required, are therefore that in the case of a large new building, the household should not be moved there as well.

From this description it follows that, in order to provide the complete space, a large work is necessary, so large, of course, that human calculation and expectation, how and whether it is to be carried out, pretty much ceases. Only the desire of the building committee to have a full explanation has therefore given rise to this discussion. For this purpose, it was necessary to set an appropriate standard, according to which it could be stated with good consideration and truthfully: so and so much is necessary, if permanent care for the school is to be taken in the sense of the Synod. But the matter is quite different when one asks whether the prosperity of the school could not also be promoted by the execution of a part in a solid way. Of course, the answer would have to be, even half of the proposed space would be a great gain. If God has so graciously helped the school so far, how delighted and thankful we should not continue to work confidently after any considerable enlargement of the house through the love of the church and leave it up to God how he will continue to help.

Yes, even more, as important and serious as the faithful perception of the structural interests of the school is, the most important and first thing remains that it builds itself up internally and, in faithful devotion to the blessed service of the Lord, establishes doctrine and discipline ever more firmly, practices and drives ever more diligently and richly by God's grace; that rather great deprivations and deficiencies on the outside are endured than to let the internal progress be hindered. Of course, this cannot be done entirely without roofs and shelves; indeed, in order to avoid the very distressing but threatening necessity of having to turn away pupils for lack of space in the upcoming new school year, it seems indispensable to procure some expansion of the buildings by next September. But in case of emergency, all this can be done with so-called emergency buildings. Therefore, if it becomes too difficult to build larger and solid, permanent buildings, may God grant the Christian communities, all of us who are doing His work together, the most confident and cheerful courage to remedy this unavoidable need, even if in a way that is only a stopgap measure. The Lord will give him courage and strength in his own time, if he so pleases. So far, he has shown his gracious support from one stage to the next; he has protected and strengthened the school as a faithful, friendly father; he is also humbly commanded to do everything in the future!

From the foregoing report, the dear congregations of our Synod see how their college stands, and what ought to be ge- th^r for the same. When we consider that it is our sons whom the college is to receive and to harbor for years: that therefore our children, because of lack of space, are squeezed into the existing single rooms in excessive numbers, that they have to study winter and summer in overcrowded rooms, that they have to breathe foul air in overcrowded dormitories, that there is a lack of good teaching rooms for them, and that finally there is no more room to be found in the college for their younger, newly arriving brothers, we realize this and all the consequent and related evils: the danger to the health of our sons, the many disturbances in the lessons, the disturbance of the whole curriculum, if even once no new pupils could be admitted because of lack of space, - we certainly thank our dear Synod from the bottom of our hearts that it decided at its last meeting to undertake a new building here. What a pity it would be, if we now, since God has given us the noblest and best of such an institution, namely faithful, capable teachers and Christian-minded and gifted students, did not also want to provide for the less important, but

nevertheless also necessary, namely for the procurement of appropriate buildings, from the means given to us by God! This is certainly not the case with any of our

The only question that remains for the synods is that we must get down to work here and as soon as possible. Certainly you all heartily agree with the decision of the synod. - The building committee elected by the local congregation in accordance with the decision of the synod had to keep two things firmly in mind during its deliberations: 1. space must be created for the new students expected in the fall of this year; 2. in accordance with the decision of the synod, a larger new building must be constructed. - As the dear congregations will see from the above report, our present buildings are quite inadequate. How then, if we erected a new dormitory building this summer and used it next fall for living quarters and dormitories for our students? Then we would have a makeshift room. And when the new building, which, dear God, is to be started this year, will be completed in the following year, then there will be enough room for a number of students of about 160. Then we would have, even if filled, but not overfilled living rooms and dormitories; adequate teaching rooms, etc. - And should we not now be promptly and abundantly supported by the dear congregations for the execution of this plan, which was drafted by the building committee under the most conscientious and exact consideration of all circumstances, as well as after inspection of the existing rooms (and deficiencies!)? We confidently hope so. - The inn building is to be 36 feet wide, 75 feet long, two stories high, with a cellar and washhouse. - The new building does not need to be quite as large as was initially thought. Some of the old guest rooms can still be used as student apartments. The main building would therefore be 50 by 84' and three stories high (not counting the basement). In it we would have four classrooms, a large meeting room and twelve living rooms and bedrooms.

"But what a money it will cost!" we may hear some congregations sigh. Well, it should not be quite so bad. It was clear to the building committee from the beginning that it would only act according to the will of the synod if it took care of very simple, but at the same time absolutely solid buildings that were calculated for the long term. From its own experience, the committee came to the conclusion that the synod would not be served or saved by a building that was not completely solid. After only a few years, the repairs take away what had been saved by the lighter construction, and this especially in an institution like the one here, where about 130 boys and young men from 12 to 18 years of age go in and out of the building every day, up and down the stairs. This requires strong, solid walls, outside and inside.

inside. - Nevertheless, the committee believes that it will be possible to construct the hospitality buildings (which must be started in any case) for about 10,000 dollars and the new building for 22,000 dollars. It will not be too difficult for the dear congregations of our Synod to raise this sum. Therefore, dear brethren, let us be cheerful! God loves a cheerful giver! And if you are determined among yourselves to maintain your college and to give willingly for the construction, then also consider that at least a prompt signing of your contributions and an early payment of at least a part of the undersigned is necessary. The building committee cannot begin construction until at least two-thirds of the necessary sum has been signed. Here the pastors could help a lot. And they are certainly all heartily willing to do so. We, the undersigned building committee, sincerely ask you to collect signatures in your valuable congregations as soon as possible, and to send the lists to Mr. H. R. Schwegmann, paid in? Contributions, however, to the Cassirer of the middle district, Mr. C. Bonnet. May the Lord promote the work of our hands! Amen.

Fort Wayne, Ind, Feb. 4, 1867, College Building Committee:

Christian Piepenbrink. H. R. Schwegmann. John B. Krudop. John W. Wesel.
Arnold Sutermeister.

It is true that the undersigned has also been requested by the Honorable Building Committee to support the above proposals for our congregations by a word of exhortation; but what has been submitted already speaks so forcefully that any further word seems superfluous. Only one thing should finally be remembered, namely that the petition presented certainly offers the best opportunity to erect the most beautiful monument of our love for our dear church, the only church of the Reformation, for future times in the present Lutheran jubilee year. May the Lord guide all our hearts through His Holy Spirit!

St. Louis, Feb. 7, 1867.

C. F. W. Walther, d. Z. Allg. Präs.

The old so-called General Synod and the Synod of Iowa.

In the "*Observer*" of February 25, one of the editors seeks to prove that the old General Synod is truly Lutheran, that according to its constitution only those synods should be admitted to the General Synod which have accepted the Augsburg Confession as a correct exposition of the fundamental or basic doctrines of the divine Word and of the faith of our people founded on the Word.

Church embrace and hold fast." *) It is true that these words sound quite beautiful. But if one looks at them a little more closely, it becomes apparent that the mischievousness behind these words is hidden. For the General Synod does not mean to say that all the doctrines contained in the Augsburg Confession are basic doctrines of the divine word and that therefore all the doctrines expressed therein are correctly presented, but only that those doctrines which it, the General Synod, considers to be basic doctrines are correctly presented therein. The doctrines, however, e.g. of baptism, of Holy Communion, of absolution, etc., are not presented correctly. Therefore, those words of the Constitution of the General Synod should say as much: that all synods can belong to it which believe that the doctrines are also correctly presented in the Augsburg Confession, in which all the so-called Protestants agree with each other. Confession, in which all Protestants agree. It can be seen from this that the General Synod wants to be a unified one, i.e. one to which all kinds of Protestants, e.g. also Reformed, Methodists, Episcopalians, Presbyterians, Albrechtians, etc. can belong, only they should call themselves Lutheran. Perhaps some will think that we are doing injustice to the General Synod here, and that we are only attributing to it out of party hatred something that it itself rejects. But this is not so. In the above-mentioned article of the "*Observer*", the editor himself explains that the General Synod does not diligently demand that all doctrines be accepted, but only that the basic doctrines of the Augsburg Confession be accepted and adhered to, much less that all doctrines contained in the Augsburg Confession be considered basic doctrines. Confession for basic doctrines. He writes: "To maintain that all the doctrines presented in the various Protestant confessions are fundamental would have the effect of excluding from the Church the members of every orthodox (orthodox) denomination in Christendom and handing them over to the free mercy of God. For if the Lutherans dared to insist that all the doctrines contained in the Augustana are fundamental and that all those who deny the truth of any of them are unbelievers,

*Originally, the Constitution did not contain anything about the Augsburg Confession containing a really correct exposition of at least the basic doctrines. Indeed, the

question was addressed to the candidates who wanted to be licensed: "Do you believe that the basic doctrines of the Bible are taught in an essentially correct manner" (i.e. not in a manner that is correct in every respect) "in the doctrinal articles of the Augsburg Confession?"

In the General Synod all those church parties are called orthodox who do not want to be obviously rationalistic, but declare the Bible to be the Word of God, Christ to be the Son of God and faith to be the way to salvation, i.e. all parties who are still within Christianity, with the exception of the Catholics; which use of the word orthodox is certainly a rather abominable abuse, for orthodox or orthodox believers find only those who not only "have" the Word of God essentially, but also "teach" it purely in all respects.

then the Presbyterians can do the same and again declare the Lutherans to be heretics, and so any other designation can then proceed with all the rest, so that Protestantism would not only be absolutely divided, but also banished." At the end of his defense of the General Synod, therefore, the writer himself gives this as the final conclusion of his assertions: "The basis of the General Synod is so general that not only can all Lutherans stand united on it, but its generality extends far enough to embrace the Protestant world." The writer therefore also highly praises a newly published paper, the "*Church Union*," which has set itself the goal of working towards uniting all churches that still recognize the apostolic and Nicene symbol to such an extent that they communicate together and open the pulpits to each other. He writes among other things: "According to our present conception of the ultimate purpose and means of this union of evangelical Christians, as stated in the first number, we can pledge to this work our heartiest determination and active cooperation." Of course, the writer is also a chiliast, as usually such people who do not value pure doctrine. He writes: "In the face of all antichristic barriers to unity, we still give ourselves over to the hope that such a baptism with the Holy Spirit will come for the church. In the face of all antichristian barriers to unity, we still hope that such a baptism with the Holy Spirit will come for the Church, which will unite all Christians in the One Work of the conversion of the world. In this hopeful mood we took the "*Church Union*" in our hands, which lay on our table, and when we read the articles of the editors and co-workers, who breathe such a sweet and heavenly spirit and so earnestly speak the word of oneness and mutual recognition among all Christians, we felt stimulated in our whole inner life, and therefore welcomed the new sheet with hearty joy." According to this, it seems that the old General Synod diligently speaks out more and more un-Lutheran, because it is glad to be rid of the Lutherans and therefore believes that it must do everything to prevent them from returning to it and disturbing its peace. But one can see from this how dangerous it is when she, like the lowans, for example, declares in regard to the acceptance of the symbols that "a fundamental unity is sufficient"! *) So well also

The lowans reject the fact that the old General Synod declared earlier that "the fundamental doctrines of Christianity are taught only in an essentially correct manner in the Augsburg Confession", but the old General Synod has already improved this. Sir now professes the Augsb. Conf., as the Iowa Synod, which, as it expresses itself, also wants only "fundamental unity" and therefore permits to deviate in the doctrines of the last things, of the church, of the office 2c. of the symbols, namely because these are just no "fundamental" doctrines, therefore there need be no unity in this. If, on the other hand, we insist that "these points are also taught in our church according to the symbols" and therefore that there must be eternity, this helps

that sounds, such horrible errors can be held despite the signature under the symbols and are really held, at least by many lowans. Incidentally, the Pennsylvania Synod and the entire new General Synod does not agree with this view of the lowans, for in their doctrinal basis it says: "In order for confessions to be such a testimony of unity and bond of fellowship, they must be accepted in all points of doctrine in their true, proper and only correct original sense." Excellent! There is nothing of mere "fundamental unity" interpolated. How, therefore, the lowans could have signed the doctrinal basis of the new General Synod with a clear conscience, their own conscience will tell them. They certainly refer to the fact that even in the Missouri Synod there is no complete unity and that even among its members doctrinal differences can be found, as can be seen from secret letters. But we answer to this: It is something else whether doctrinal differences exist, something else whether doctrinal differences, i.e. false doctrines, may be justified. There will always be doctrinal differences (and if there is only fundamental unanimity, this is certainly sufficient for the preservation of the church; after all, according to God's Word, secret heretics are often found even in the orthodox church, which of course can only expel them when they have become manifest); but no difference in any doctrine revealed for salvation, let alone contained in the confession, may be justified in a truly Lutheran synod. Therefore, the Concordia Formula states: "In this way, the churches will not condemn each other because of inequality of ceremonies - if they otherwise agree with each other in doctrine and all of its articles, also in the use of the holy sacraments. Sacraments are in agreement with each other." This is also what the new General Synod wants, praise be to God! but the lowans do not want this, but the right to teach differently in certain articles than the symbols they have unconditionally subscribed to. W. [Walther]

To the ecclesiastical chronicle.

"A Liberal Jubilee Gift." As is well known, last year the Methodists celebrated the jubilee of their now one hundredth anniversary. Among the Methodists, this has often given rise to so-called "jubilee offerings" which have been sacrificed for the purposes of the Methodist Church.

The Iowa Synod says that we will not unite until the doctrinal differences over those points are settled in the "Missouri sense". The gentlemen of Iowa know quite well, however, that the so-called "Missourian sense" is no other than the clear and manifest sense of the words of our symbols themselves.

Thus, in the "Christian Apologist" of Jan. 28, it is reported, among other things, that a wealthy and distinguished Methodist named John Baldwin told the president of the metho-

distic Baldwin University in Berca a bill of sale, in which this University will be 40 acres of land superiority. However, this is an item of significant value. Mr. Baldwin has been offered \$2000 per acre for the land, and will be offered the same by the Friends of the University.

The total amount of the Lutheran Church is estimated to be -100,000! - Our dear Lutherans will not take it amiss if we present this to them as an example worthy of imitation and remind them that the present year 1867 is also a jubilee year for us Lutherans, for on October 31 of this year it will be exactly four and a half hundred years since Luther laid the first foundation stone for the great work of the Reformation of the Church by posting his 95 theses against papal indulgences. How would it be if our Lutherans, blessed with temporal goods, also took occasion from this to make "jubilee gifts"? —W. [Walther]

Pittsburg. The congregation belonging to our synod in this city, as many readers are probably already aware, has been in no small embarrassment about its church building for some time. A railroad company had built a tunnel under the city, as a result of which the church building had been damaged and had sunk in some places, so that it seemed dangerous to continue using it. The community therefore insisted that the company compensate for the damage. However, the company only wanted to repair the damaged building. Of course, the community could not be satisfied with this. It therefore had to take legal action. After a long trial in several courts, the railroad company was finally ordered to compensate the community with -40,000. - In the same town of Pittsburg, a dispute had recently arisen over the claim to the church building of the English Lutheran congregation there. The congregation and its synod had left the association of the old so-called General Synod. Some members of the church council were not satisfied with this and therefore seized the keys to the church building. Those members of the church council claimed in court that the congregation, which had recently decided in a meeting to elect a pastor

who was not a member of the General Synod of the Lutheran Church, intended to abandon the pure and simple forms of the Lutheran Church in favor of the tawdry symbols of the Lutheran Church. and to introduce the obsolete ceremonial system of an earlier and barbaric age, hence the majority of the parishioners' claim to the old church property.

However, all these phrases could not tempt the judges to deny the congregation its right of possession. The church councilors were dismissed and forced by the court to hand over the church keys. W.

[Walther]

"Concerning the Buffalo Synod." Under this heading the temporarily elected Senior Ministerii of the Buffalo Synod, Rev. F. G. Maschhop of Roseville, Mich, in the Rev. Brobst's journal of Jan. 26, announces the following, "The gentlemen pastors and deputies of the Buffalo Synod who have not yet publicly declared their conversion to the Missouri Synod, or to the doctrine thereof, either in fact or in letter, are hereby requested to assemble Wednesday, March 13, at Roseville, Macomb Co, Mich. for the synodical meeting. Small congregations that do not have a depu-

Those pastors who are able to send their own pastors are requested to notify the undersigned by letter of their views, needs and wishes. Likewise, those pastors who are prevented by urgent circumstances from coming themselves. All Synod members and guests are requested to see Pastor Schadow on March 12, at Detroit, Congress Street, near Rivard, where their carts will be waiting to take them to Roseville. It would be desirable if guests and synod members would notify the undersigned in writing, so that provision can be made for their admission." After this, Mr. Senior Maschhop proves to be a successor to Pastor Grabau in office, as the latter could only wish for. As soon as some of the pastors under him profess a different doctrine than the one "valid" in the synod, he immediately hurls one of his ever-present banishment bulls at the heads of those who have fallen away, even if only "literally," from the church that alone saves salvation, and excludes them, without much ado, from the fellowship of his church in front of the whole world with the highest senior-ministerial authority. Those who are thus banished, however, seem to regard the ray of banishment as nothing more than a harmless bolt of lightning from a barber's bowl. We read the following in the latest "Informatorium": "Call. The undersigned pastors and members of the Lutheran Synod of Buffalo, most of whom attended the colloquium held in Buffalo, hereby call upon all members of the Lutheran Synod of Buffalo to assemble for a synodal meeting in Buffalo, N.Y., on February 25 of this year. Since the ministerial meeting advertised by the Senior Ministerii at the close of the Colloquium has been frustrated by his speedy and premature departure, we have no other course left than for the undersigned pastors to issue this public invitation in the name of the ministry. It is with deep regret that we read in a foreign newspaper that the Senior Minister, Pastor Maschhop, ""of his own volition"" has left.

He has issued a synodal invitation to a different place and that he excludes from this invitation all those who accept the result of the colloquium and therefore stand in doctrinal agreement with the Missouri Synod. We must publicly protest against this violent act of Mr. Senior, and after previous written reminder, we also want to publicly remind him that according to his oath of office he should not do anything "without the advice and counsel of the ministry. The Synod must be torn apart by such conduct. We therefore insist on our call for a synod in Buffalo and invite all pastors and deputies, but especially our Senior Minister, Pastor F. G. Maschhop. In addition to the members of the Buffalo Synod, we hereby invite the pastors of the Missouri Synod, especially those who reside in the Buffalo Conference District, to attend this Synodal meeting as guests. Their presence is all the more desirable, since at this Synod such steps are to be taken by which the blessed result of the Colloquium can be given practical effect and the relationship of the two Synods of Buffalo and Missouri can be regulated accordingly. The pastors and deputies who wish to attend this meeting are requested to report to the respective local pastors in Buffalo no later than Saturday, February 23. F. G. Zeumer, P. Brand, Chr. Hochstetter, E. Leemhuis, Geo. Runkel, A. Ch. Bauer, Herm. Kanold, Chr. Großberger, Joh. W. Weinbach."

The Ninth Synodal Letter from the Synod of the Lutheran Church Immigrant from Prussia, assembled at Buffalo, N. Y., from May 28 to June 14, 1866, is now available in Buffalo from the undersigned, and in Milwaukee from Past. G. Wolläger for 30 cents. The paper contains in all 110 closely printed pages, and therefore cannot be supplied cheaper. The synodal letter contains I. a historical course of the negotiations in the synodal assembly, which is preceded by the speech of the interim senior at the opening of the synod. II. The pleadings of Deac. Chr. Hochstetter and Pastor v. Rohr (concerns about Grabau's leadership); furthermore, the minutes of the negotiations held in the Church Ministry from Feb. 26 to March 8 of last year, containing: 1) the concerns of Rev. Grabau against the complaints, 2) the resignation of the SenioratS on the part of Past. Grabau, which according to his own words was "irrevocable, unconditional and forever", and was put on record by himself with 6 reasons. 3) The reply of Deac. Hochstetter, with the written testimony of Pastors Zeumer, von Rohr, Prof. Winkler, Großbergers and others. 4) The reply and the distribution digung des Herrn Past. Grabau against the charge of false teaching. - (The ministerial verdict, which is linked here in chronological order, can already be found on page 24.) 5) An essay by Pastor von Rohr justifying the ministerial verdict, printed at the request of the synod and containing many documents. 6) Letters and documents exchanged between Grabau, Wolläger and Hochstetter from March 8 to May 8, 1866. - —

Grabau's so-called "clarifications," which were supposed to precede this synodal letter, were a fresh product of his hatred and vain self-justification (Luc. 10,29); the above synodal letter, however, is a diligent compilation of all synodal documents and evidence, which give an unbiased history of the local ecclesiastical events of the year 1866. Every reader can convince himself of this. Chr. Hochstetter, Buffalo, N. Y."

Chiliasm. In the "Kirchen-Blatt" of the Iowa Synod of February, Pastor Schieferdecker tries to prove that the division of the church caused by his chiliasm does not rest on his conscience, but on the conscience of our Synod, since he too condemns a "false, enthusiastic chiliasm" which "runs counter to obvious articles of faith. However, he omits to report that, when publicly and solemnly asked whether he still believed certain fundamental articles of faith, he absolutely did not want to give an unqualified and unconditional affirmative answer, so as not to come into obvious contradiction with his chiliastic faith and confession. Hereby, however, Hr. Schieferdecker has proved brightly that his chiliasm is indeed a "false, enthusiastic," fei that shakes the Christian faith. Thus we have

Missourians have a good, even cheerful, conscience; for as harmful as the church schism caused by Rev. Schieferdecker is, the damage would be incomparably greater if our Synod had granted his chiliasm justification in its midst; what would it look like in it now? Yes, if only the blinded man and his Iowa Synod, leavened by chiliasm, would not close their eyes to it, they would see for themselves what a blessing our small but decisive testimony against their fanaticism has brought them. For why have they become more and more meek in their chiliastic manifestations with each passing year? What has kept them from sinking deeper and deeper into the swamp of chiliasm? What has preserved our local church so that this cancer has not continued to eat away at it? By God's grace, this was our testimony against it,

which did not stop at a lukewarm rebuke, but took action. How right we were in doing so has been testified to us even from Germany. Thus, for example, wrote Past. Diedrich wrote in his village church newspaper in 1859: "As for the matter of the Missourian pastor Schieferdecker, I am convinced, as far as I know, that the synod was quite right in its exclusion .

The **Lutheran magazine of** Mr. Pastor Brobst has been published weekly since the new year in an enlarged format, and we must admit that especially what the editor himself writes breathes the right spirit. The subscription price is \$2 a year. Whether the more frequent editions and the greater mass of content is progress for an ecclesiastical newspaper seems doubtful, at least to us, since we believe that our people should not be robbed of too much time for reading the Holy Scriptures and for gritty edification. We believe that our people should not be deprived of too much time for reading the Holy Scriptures and other grainy edification writings. But it does not occur to us to judge the conscience of a brother in this matter.

W. [Walther]

New York. Of the consequences of the so-called Accise Law, which was recently given to the city of New York and which has now been strictly enforced, the "Lutheran Herald" of 9 February writes the following: "In particular, it is the Sunday clause, which commands every innkeeper to keep his store carefully closed from twelve o'clock at night, throughout Sunday, and not to sell any of his drinks. The result is a quiet and peaceful Sunday, which brings New York the highest honor and is a joy and delight to all pious hearts. The "dear" houses of God find open on Sunday morning and the chapels of Beelzebub find firmly closed; the godly citizens of the city surrender in silent procession to the church and the godless fellows, who otherwise emerged from the cellar depths in staggering figures, find from the streets as if blown away; God's word and cause is free for the blessing of the righteous, the beer barrels, the brandy bottles, the Bacchus priests, the drunken congregations, they lie on the chain for the salvation of freezing women and starving children."

Obituary.

It pleased the Lord our God to take from this life on January 16 our dear pupil August Streckfuß, eldest son of Pastor G. Streckfuß. He died, 16 years old, of a stroke of the lungs, after he had happily confessed to his Savior shortly before his last breaths. Praise be to God who gave this young brother of ours a triumphant and blessed journey home!

So just appeared and available from the undersigned:

Twelfth and thirteenth
Synodal report of the
General German Lutheran Synod of Missouri, Ohio, et al. St.
from the year 1864 u. 1866.
104 pages gr. octav.

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Guest Sermon

about the

Gospel of the 23rd Sunday, n. Trinitatis,

went in the

luth. congregations at Collinsville and Pleasant Ridge, Ills,

and, at the request of the former, handed over for printing by their former pastor F. Lochner.

Grace to you and peace from God the Father and the Lord Jesus Christ amen.

Matth. 22, 15-22.

Beloved in the Lord! Because of the parables of the royal wedding, the two sons and the wicked

vinedressers, the Pharisees "went and held a council, how they caught JEsu in his speech. The old serpent, who, as we read in the prophet Daniel Cap. 10, sends his angels into the cabinets of the great lords, into the council chambers, congresses and people's assemblies as the infernal agitators, also helped these his instruments to a council decision. At that time the waves of political agitation were running high in the Indian country, because the Roman yoke seemed more and more unbearable to the Jews, and to shake it off was the object of discussion of like-minded people. But the political fanaticism was at the same time a religious one,

The Pharisees and scribes referred to Deut. 17, where v. 15 says: **"But you shall set one of your brothers over you as king. You cannot set over you any stranger who is not your brother."** That the freedom from the yoke of a stranger should exist only as long as Israel remained obedient to the Lord, and that for the sake of heaped sin God punished the people with a foreign yoke, of this, of course, was kept silent. This religious-political excitement now offered a welcome opportunity to bring a most captious question to JEsu. In order to lure him, as they thought, the more surely into the trap, they let them reach him indirectly. They sent a number of young people with this question - students of the Scriptures, young fizzy heads, who would rather have driven out the Roman government today than tomorrow. But there was another element deliberately mixed in with these: people of Herodi's servants, supporters of the Roman government. "And sent unto him their disciples together with Herodi's servants, saying: Master, we know that thou art true, and teachest the way of God aright; and thou askest of no man, because thou regardest not the reputation of men. Therefore tell us, what do you think? Is it right to give interest to Caesar or not?"

It must be said, beloved, that the old serpent could not have advised more wisely. According to human thoughts, there was only a yes or a no to this question and each one had to overthrow the Lord. If he said yes, he could be suspected by the people as a clever helper of the Romans; if he said no, he could be accused of being a treacherous preacher by the Roman authorities. Pretended recognition and flattery, however, should open JEsu's mouth to such a yes or no. The fools! They do not know that it is precisely this Jesus of whom it is written in Isaiah 8: "Decide on a council and nothing will come of it. Talk, and it shall not stand: for here is Immanuel." Immanuel, therefore, also here caught the wise in their prudence, and made void the counsel of the prudent. "When Jesus therefore perceived their wickedness, he said, Ye hypocrites, why tempt ye me? Give me the interest coin. And they offered him a penny. And he said to them? What is the image and the superscription? They said unto him, The emperor. And he said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. When they heard this, they were astonished and left him and went away. - —

"Render unto Caesar the things that are Caesar's, and unto your spouse the things that are God's." O thanks, thanks to the faithful Savior for this so short, rich in content, unmistakable saying! If only one had always considered it correctly and had kept to it, unconcerned about the current of the time, how much confusion in the ecclesiastical and civil life, how many disastrous mixtures of Christ's kingdom and the world empire, of church and state, and how many bloody clashes of the two would have been avoided! Today, therefore, we want to make this saying the object of our special reflection by asking the question as students eager to learn:

What is the main point of Jesus' saying: "Give to Caesar the things that are Caesar's, and to your spouse the things that are God's"?

He points us to two things: I. to the necessary and precise distinction between Christ's kingdom and the world kingdom, and thus II. to the right relationship between the duties of citizens and Christians.

Jesus, dear Master, we know by your grace in fact and in truth that you are true and teach the way of God rightly and do not ask questions of anyone and do not respect the reputation of men; for you are the prophet who was to come into the world, you have words of eternal life. Therefore teach us now the way of God, lest we follow a false spirit either to the right hand or to the left. Yes, teach us, O Lord, your way, that we may walk in your truth; keep our hearts in one thing, that we may fear your name. Amen.

I.

"Pray unto Caesar the things that are Caesar's, and obey the things that are God's." With these words Christ first declares that not only his kingdom, but also the kingdom of the world, not only the church, but also the state is a foundation, an order of God. How could he command to give to the emperor what is his, if he did not consider the worldly regime also as his creature, his order? It is not true that the form of the secular regime is commanded and ordered by God. Whether monarchy, whether republic - about it God has determined nothing. Another form of government than in the time of the judges and the kings the Jews had got more and more by the supremacy of the Romans and nevertheless Christ confirms also this with the words: Pray to Caesar what is Caesar's. And as he is, so are his holy ones. And as he did, so did his holy apostles. Living under the Roman government, St. Paul wrote: "Let every man be subject to the authority that has power over him. For there is no authority **without God**; but where there is authority, it is **ordained of God**. Whosoever therefore shall set himself in opposition to authority, opposeth the **ordinance of God**." And a Peter exhorts: "Be

Subject to all **human** order for the sake of **the Lord**, whether to the king as the ruler, or to the captains as the messengers from him for vengeance on the wicked and for praise of the pious". **That there is** an authority is divine order, **how** it is formed is human order.

Although Christ's kingdom and empire, the church and the state are God's order, the one no less than the other, they are nevertheless two **essentially different** orders of God. And this is what Christ primarily points out in his statement, by sharply dividing the two and showing that there are things that are God's alone and things that are, in a certain sense, the emperor's alone, and that therefore to each his own is to be given and left.

Accordingly, what belongs to the emperor and what belongs to God? Everything that belongs to the realm of temporal goods - my body and my possessions - belongs to the emperor. Christ teaches this by having the interest coin assigned to him, and since it bears the emperor's image and superscription, he calls it given to the emperor. If, therefore, the temporal government needs my body to wage war, I shall not deny it to it; or if it needs my temporal possessions for its affairs, I shall willingly and conscientiously give it the prescribed taxes and tributes. But to God, and thus to the kingdom of Christ, belongs everything that belongs to the realm of spiritual and eternal goods. His, therefore, is exclusively my heart, my conscience and the service that is owed to him.

From this it follows clearly and irrefutably that both kingdoms are separated from each other like heaven and earth and that they therefore must not be mixed into each other but must be kept apart. Both realms are therefore to be sharply distinguished

1. With respect to the **persons** whom each has to govern. Christ's kingdom or the church has to do only with Christians or believers; for the church is the congregation or assembly of the saints; they alone are its actual members. The state, however, has to deal not only with Christians, but also with unbelievers, indeed with Christians as such not at all. Whoever recognizes the existing state laws and behaves

according to them is a citizen, whether Christian or un-Christian. As much as it is therefore the duty of the church to see to it that, as far as it is able to recognize, all its members are true Christians, the state has no right to ask about this. Depending on the existing constitution, it has no less a duty to grant protection and rights to unbelievers. Both realms are to be sharply separated.

2. with regard to the **things with** which each one deals. The state alone deals with bodily and temporal things. It therefore has to order and judge in the things that concern the mine and yours of the citizens; it has to promote their bodily welfare and to

He also has to take care of the spiritual education of the youth in matters concerning the temporal life. Never and never, however, has the secular regiment to order and command anything in spiritual matters and therefore to interfere in matters of worship and community government. For this reason, the authorities as such cannot even command the Christian citizens to pray for them publicly, but can only ask them to do so, as Pharaoh asked Moses for intercession; for although public intercession is commanded to the Christians as such in 1 Tim. 2, the area of such intercession is a matter that belongs to God alone and not to the emperor. If it could command intercession, it could also command what and how Christians should pray, and since prayer is a part of public worship, it could also command other parts of public worship. We do know that at the time of the Reformation godly princes and authorities issued church ordinances for their country; but as long as the doctrine was pure, they did so out of necessity and at the request of the church, and - which we do not want to overlook! - not as authorities, but as "the noblest members of the church. - But as the state alone deals with physical things, so the church alone with spiritual things. She therefore has to teach how people are to be saved, and not how a country is to be constituted and governed. All that the church has to say in regard to secular government is that it teaches authorities and citizens to do their duty. Only then does the church take notice of civil questions when they intrude into the religious sphere, and even then only so far as they endanger the doctrine or obviously violate the conscience, for the spiritual government is based on sin, and where this is concerned, that is also concerned. - Finally, both realms are to be sharply separated

3. with regard to the **guideline** according to which each is to be governed. For the church, the 'guideline of all teaching and all action is only the written word of God, the Bible, therefore not reason; because the church has to deal with such things, which reason cannot recognize, but which God must reveal from heaven. It is different with the world empire. Since this alone has to do with bodily things that reason recognizes and decides, it is not the Bible but reason that teaches the state to make laws and orders, and therefore it is not the Bible but the secular law that is the standard by which the judge must decide. It is indeed most salutary when secular rulers are imbued with a Christian spirit, for then they direct their profession in the fear of God, or when secular legislators study the civil customs and rights in Moses, for from them one can learn much wisdom for governing; but never and never are secular rulers bound to govern their country according to Moshi's

They must never, ever resort to the Bible in political or judicial matters, but have reason, the law of the land, and the history of the people. Dr. Luther, who after the apostles knew how to distinguish between the two kingdoms as hardly anyone else did, shows in his writings that the world kingdom is subject to reason, that one does not need revelation and the Holy Spirit to establish the world kingdom. In his writings, the apostle knew how to distinguish between the two kingdoms, that the world empire was subject to reason, that one did not need revelation and the Holy Spirit to put the world empire in order, to govern it well and to preserve it, and that the ancient pagans, such as the Romans, had arranged and administered everything in the best possible way according to their reason, wit and experience, long before Christianity came to them; indeed, to him, the German prophet, it is beyond all doubt that the Romans and ancient pagans knew far better about worldly matters of government than even the highly enlightened apostle Paul and other saints. Therefore, he writes beautifully in the interpretation of the 101st Psalm: "Therefore, whoever wants to learn and become wise in worldly matters, let him read the pagan books and writings. The pagans on their side have their pagan books, we Christians on our side have books of the holy scriptures. Scripture books. The latter teach the youth right and wisdom on temporal goods, honor, peace on earth, - the latter teach faith and good works to eternal life in the kingdom of heaven." In questions of civil life, insofar as they are of a purely civil nature, a Christian citizen therefore consults not the Gospel but civil law and reason; his Christian knowledge, his faith, has nothing to do with all these things, but requires sober political insight, and he can get this from history, written law, and the like.

Thus, my brethren, with respect to things, to persons, and to the guide of judgment and action, Christ's kingdom and the empire of the world are to be sharply distinguished; according to Christ's word, we are to give to Caesar what is Caesar's, and to God what is God's. How much is at stake in such a distinction, and how little is it ever carried out! Both the papacy and the paganism do not know this distinction, which is why both are always mixed into the secular government. But also the secular governments of old and new times so often disregard this distinction and meddle in spiritual matters that do not concern them.

How important this distinction is in individual cases, how much it prevents confusion of conscience, can be seen primarily from the fact that the civil position often requires a completely different judgment and action than the Christian one, without any essential contradiction taking place. Since not all citizens are Christians, the state must permit many things that are expressly forbidden to Christians in the Word of God. Divorce, for example, is permitted in God's Word only in the

However, Moses, in his capacity as a secular legislator, allowed the Jews to divorce for other reasons as well, for the sake of their hardness of heart. Thus, the secular government does not act unjustly when it allows, in due measure, other grounds for divorce than those specified in God's Word, and the judge, who is a Christian, does not act unjustly in his capacity as a secular official when he dissolves a marriage according to the law, which is not dissolved before God. According to the fourth commandment, children should not marry without the knowledge and will of their parents, regardless of whether they are of age according to civil law or not. As little as a Christian preacher may marry a civil couple without the knowledge and will of the parents, so certainly may a Christian judge. As a Christian, of course, he would not be able to refrain from reproaching such a godforsaken couple with the fourth commandment; but he would do so only as a private citizen: as a secular official, as an enforcer of civil law, he could, indeed would have to perform the marriage if the godless bride and groom insisted on it despite his private admonition and although their parents protested against it. A Christian judge may rightly disagree with the abolition of the death penalty; nevertheless, he would not be sinning against conscience if he did not pronounce the death sentence on a murderer because the existing national law no longer permits his execution. Or suppose a member of a Christian congregation, who would have fallen under secular punishment as a result of a crime, would immediately do true penance, reconcile with the offended church, receive absolution and sacrament from it, and then stand before the secular judge. How then, if this judge were a true Christian, even a member of the same church? Answer: If he knows how to distinguish between Christ's kingdom and the world kingdom, he will not for a moment be in two minds about his conduct. As a Christian, he will forgive the penitent criminal, comfort him most kindly with the Gospel, rejoice over his repentance with the angels and, as a won brother, show him his undiminished love; as a worldly judge, however, he would not consider his repentance, but would pronounce judgment on him according to the worldly law. If he acted otherwise, he would not give to Caesar what is Caesar's, and to God what is God's. Another example. When, at the time of the Reformation, the King of Denmark

wanted to introduce a specific usury law in his country, he asked Dr. Bugenhagen, Luther's co-worker, for advice, and he advised him to allow five percent, but at the same time declared that he would soon warn Christians in his sermon against usury, so that they would not refer to this law and think that what it allows for the sake of hardness of heart.

is now also allowed to the Christians. So masterly did they know how to separate Christ's kingdom and world empire in all kinds of cases at that time.

But enough, beloved. The little I have said to you will have made it clear to you how the saying of Jesus: "Pray to Caesar the things that are Caesar's, and to God the things that are God's" points us to the exact and so necessary distinction between Christ's kingdom and the world kingdom.

II.

Connected with this, because it follows from it, is now also the other, to which this saying of Jesus points out to us. This is **the important relation of the duties of a citizen and a Christian**. This consists, firstly, in the fact that someone can be a blameless citizen without being a Christian, and secondly, in the fact that a Christian is always at the same time the most honest, the best citizen.

The summa of all civic duties is in the words, "Pray to Caesar what is Caesar's." Now how can a natural, unregenerate man do this? Certainly he can, and many a natural man does it so punctually, so lawfully, that he not only appears quite blameless before the civil law, but also has the praise of faithfully promoting the welfare of the country. How many men old and new history shows who distinguished themselves from others by their civic virtues, who sacrificed themselves for the fatherland and are highly praised for their love of the fatherland. However, if we look at the driving force of their actions, it was nothing but selfishness. Some fulfilled their civic duties so punctually because they shunned the penalty of the law and the associated disadvantages to honor, property and freedom; others because they expected all kinds of temporal advantages from their loyalty to duty and their services rendered to the fatherland; the third because they thirsted for recognition, honor and fame. But even if these all sought themselves in the process, even if this actual driving force of their actions is condemnable before God - before the emperor, before the secular authorities, they are nevertheless blameless, even loyal citizens who are useful to the country and must also be justly rewarded by it, for the state or the world empire does not reward and punish the inner disposition of its citizens, but only their outward actions.

A good citizen is also rightly considered to be one who fulfills his external duties toward his fellow citizens and neighboring people. To assist one's neighbor with counsel and action, to help the poor, the sick, and those in need, to participate in charitable, public-spirited undertakings, is not always required by civil law, but it is nevertheless one of the qualities of a good citizen, and the glory of such is all the more due to one who excels in this above others.

But tell yourself, my dears, do we not find people who take either a completely indifferent or even a hostile position against the Christian religion, do not consider the Bible to be God's word, do not belong to any church, do not attend any church service, rather try to work against the spread and promotion of the same, and who nevertheless fulfill their outward duties towards their fellow citizens and fellow men, indeed sometimes far surpass many a so-called Christian in this? Although such citizens neglect their duties toward God, although they do not give to God what is God's, and because of their position toward God they are children of hell, we must nevertheless consider them good citizens for the sake of this outward fulfillment of human duties, if we do not want to mix Christ's kingdom and world kingdom into one another.

But if we teach that a man can be a blameless, good citizen without being a Christian, are we not disparaging Christianity? Are we not making people indifferent to Christianity? Not at all. Rather, we are destroying a widespread, highly pernicious delusion. For this is the delusion that because one is a blameless citizen, one must also be a blameless Christian, that because one pleases the emperor, one also has the pleasure of God, and that because one receives praise and reward for his merits from the authorities, one is also rewarded by God with eternal life. How many dying people make do with the sad consolation that they have been good citizens, and thus fall into the terrible judgment of Him who requires a far higher righteousness in His law and offers it in the Gospel by grace to all men than this outward civic righteousness! And how many declare it to be condemnatory to deny blessedness to those who are faithless and unchurched, since they are good citizens, and as such surpass many so-called Christians and churchmen. We obviously destroy this dangerous and widespread delusion by teaching that one can be a blameless citizen without being a Christian, for we thereby only separate Christ's kingdom from the world kingdom. We may and should praise those who are blameless citizens; but at the same time we declare that even if it is praiseworthy that someone is a blameless citizen, even if such a person has God's temporal blessing for his person and creates temporal blessings for the country - he is lost, eternally lost, in spite of all the splendor of his civic virtues and all the benefits he has created for the state, if he is not at the same time a Christian, i.e., such a person who has been blessed by God for his virtues and all the benefits he has created for the state. i.e. such a person who believes from the heart in the name of the only begotten Son of God and thus in reality gives to God what is God's.

But, beloved, as true as it is that a man can be a blameless citizen if he is not a Christian, it is also true that a Christian is always not only a Christian, but also a Christian.

is not only a blameless citizen, but also the best. The world denies this. In the time of the apostles and in the centuries that followed, Christians were accused of being enemies of the state and sought to be exterminated by fire and sword, by imprisonment and banishment; they experienced the same at the time of the Reformation, and even now, in the old as in the new world, they are regarded as the greatest obstacle to civil welfare and freedom. We must admit that under the appearance and name of Christianity, the welfare of the state has often been hindered, and even the most terrible disruption and war and bloodshed have been produced; this has happened and is still happening, especially through the antichristian papacy and the fanatical sects. But no matter how much this accusation has been made under the appearance and name of Christianity, it remains unjust, no matter how often it is raised. A true Christian is one who, through faith and love, gives God what is God's, namely his heart. Heart. As such, he walks in the fear of God and loves his neighbor with that sincere love which does not seek its own, but that of the other. Since his Lord and Savior says: "Pray to Caesar what is Caesar's," he also gives this from his heart with all fidelity and conscientiousness. He therefore proves to the authorities not only an outward but also an inward obedience, for he is their subject for the sake of the Lord, and because he sincerely loves his neighbor, he does not fail in his part to promote true civic welfare; he does not fail to fulfill his civic duties even when the authorities prove him guilty of misdeed for his good deeds and persecute him especially because of his faith. Likewise, since Christ's kingdom is not of this world, since the gospel by its nature does not change worldly orders and governments, but leaves them as they are and only permeates all conditions in a sanctifying way, yes, since God's word virtually forbids all and any rebellion, no matter how right it may be: so it is an impossibility that a Christian who has the right knowledge from God's word can be a revolutionary and keep company with subversives, wherever and in whatever form they may come out. Only there does a Christian refuse to obey the authorities when he is to give to Caesar what is God's, for one must obey God more than men: but then he does not resist violence by force, but suffers what there is to suffer about it, and prays for his tyrants.

So walked Christ, so after him his holy apostles, so all true Christians of all times and places. Let us also follow in their footsteps as citizens of this country. Let us be found as true Christians, and we will be found as righteous citizens. Let us before all

If we give to God what is God's, we will also give to Caesar what is Caesar's. God help us to do this with grace. Amen.

Partially saddened end of earlier colloquia.

When in 1586 Lutherans and reformers met in Mömpelgard for a colloquium and discussed the doctrines of Holy Communion and the person of Jesus Christ. When Lutherans and Reformed met in Mömpelgard for a colloquium and discussed the doctrines of Holy Communion, of the person of Jesus Christ, of the reform of the papal temples, of baptism, and of the election of grace, the Reformed remained firm in their false doctrine on these five points, but nevertheless, at the end of the colloquium, the colloquient on the side of the Reformed, named Theodor Beza, offered the Lutherans a brotherly hand. To this, the Lutheran Colloquient Jakob Andreä replied that he could not wonder enough how Beza was able to do this, since he, Beza, had accused the Lutherans of atrocious heresies and had so vehemently rejected and condemned their true teachings! He wanted to give him, Beza, the hand of civil friendship, but not the hand of the brotherhood of faith. Andreä then also extended his hand to Beza in a friendly manner. But Beza replied: "Because you do not want to give us your hands in brotherhood and do not want to consider and recognize us as brothers, we do not want to accept the same in such friendship. So Andreä replied: "So let it remain so." And with this the colloquium closed. (This is reported in the minutes published in Tübingen in 1587. pp. 974-977.)

The Marburg Colloquium in 1529 had a similar outcome. There, too, Zwingli and Oekolampad, although they had stuck to their false doctrine of the Lord's Supper, sought the brotherly hand of Luther and Melanchthon; but Luther refused them. When Luther came home, he told the matter to his students in a college about the fifth book of Moses as follows: "Brotherhood they have desired from us, which we have refused them this time and could not promise them. For if we accept them as brothers and sisters, we would have to agree to their teaching. However, this rejection was not appreciated, and it was said that we should show love to them until God would bring them back, because we should also love our enemies. Well, whoever wants to interpret it badly, let him do so; whoever can also do more, let him do it to them. They persist in their opinion; let God enlighten them; though they have mended and adorned themselves, and have slackened that they deny not that the true body and blood of Christ is there; which then is, as if they held it with us. They confess that when they go to the Lord's Supper, they enjoy the true body and blood of Christ.

hastily of the body and blood of Christ, but spiritually, that they may have Christ in their hearts. To partake of the body they will not allow; we have put that on their conscience. For we have God's word and the text for us, which they do not have. Therefore the matter stands in a good hope. I do not say that there is a brotherly unity, but a kind, friendly unity, that they may kindly seek from us what they lack, and we may serve them again. Wherefore ye shall diligently ask, it shall also become brotherly." (Luther's Works, Walch's edition III, 2617. f.)

By the way, one should not think that only the indomitable Luther was so hard. Even the gentle *Melanchthon* wrote to Johann Agricola shortly after the Marburg Colloquium, still on the journey: "They (Zwingli and Oekolampad) insisted very much that they should be called brothers by us. What foolishness! While they condemn us, they desire to be considered brothers by us! But we did not want to agree with them in this matter. I hold, however, that if nothing had happened yet, they would not cause so great a tragedy." (*Corpus Reformatorum*. Vol. 1, 1108.) Melanchthon, by the way, had already declared before he went to Marburg: "I would rather die than that our brethren should stain themselves by participating in the Zwinglian cause." (Ibid. p. 1077.) W. [Walther]

To the ecclesiastical chronicle.

Recantation. Not quite four years ago, a preacher of the Dutch Reformed Church, named F. W. A. Riedel, converted to the Roman Church. Since the man was not without gifts, there was great joy about this conversion in the Roman camp. He was soon made a professor at the German Catholic High School in Pittsburg, Pa. and a co-editor of the Catholic "Truth Friend" in Cincinnati. But lo! the joy did not last long. Already Mr. Riedel has resigned again, as he says in his public retraction, because he has had hair-raising experiences of the moral rot prevailing in the Roman Church. Among other things, he writes the following: "I have seen the imperiousness, the arrogance, the unlimited pride dressed up in the appearance of humility, the malice, the revengefulness, the moral cowardice, the pious laziness or rather the laziness that is supposed to be pious, the most wretched religious, political and mercantile intrigues, the hypocrisy, the hypocrisy, the lack of heart, feeling, honor and character, the enormous arrogance 2c. 2c. of the greater part of the Roman Catholic clergy with whom I have become acquainted or of whom I have heard, as well as the truly disgraceful state of general oppression and the terrible spiritual slavery of the people.

I have become thoroughly acquainted with and experienced in the fullest sufficiency the rebelliousness of the poor Catholic people in general and, moreover, many other reprehensible and despicable things within the Roman Catholic Church itself. Almost from the first moment of my most unfortunate connection with the Roman, so-called Catholic, Church until now, I have found in it very little that is good and almost nothing of true and genuine biblical Christianity. At every step and in the most diverse relationships and circumstances, I saw myself surrounded by an almost uninterrupted series of unworthiness and infamy, of lies and deceit. Low sycophancy upward and passionate insolence downward are the order of the day in the Roman church machinery. I have also had the opportunity to experience the breaches of word by Roman priests on several occasions, and in such a way as one would not easily think possible under any other Meuscheuklafse. However, this is by far not all. Compared to some other things, it is only the best. I have seen and experienced even far meaner and more despicable things than those already mentioned in the Roman church. I thanked God that I had the opportunity to do so. These experiences of mine would seem unbelievable without positive evidence, which I do not have the space to present here. Nor is it my intention to add these proofs to the present document. Earlier I doubted the Protestant testimonies concerning such things and considered them unbelievable. After more than three and a half years of personal experience, however, I must now consider those facts established by Protestant evidence to be all too true.

After all these experiences and after careful and conscientious consideration and examination of this equally important and serious step, which I do not take without much and earnest prayer, I hereby publicly and solemnly renounce all and any further fellowship with the so-called Roman Catholic Church and publicly and repentantly return to the fellowship of the Protestant Church, which I had abandoned. At the same time, I heartily and sincerely ask the forgiveness of all members of the Protestant Church whom I have offended or offended in any way, whether by speech, writing, or printing, privately or publicly, in blind ignorance or in blindness, and for Christian forgiveness and forgetting of what has happened."

Jew-usury. A bill of exchange gives the following note: "The fortune of the Rothschild family was

stated on July 1, 1866, to be two thousand six hundred million dollars. The same increases every year by sixty million by interest alone." There you can see what the usury does. It finally eats the world with skin and hair in large sums. - Having arrived at the chapter on usury, we recall having read a few weeks ago about a local Lutheran (?) pastor (!) who threatened a congregation that had temporarily rented him and dismissed him 2[^] years ago with legal prosecution if it did not pay him the outstanding sum of his salary, consisting of tzlO.75. together with interests for 2-1/2 years, amounting to H1.60. At such a pastor also a Rothschild seems to be spoiled. W. [Walther]

Miscellaneous notes. Under this heading we read the following in the Lutheran church newspaper: "The "*Lutheran Observer*" is now published in Philadelphia in an enlarged and embellished format. V erbe ssert it is not, and "Lutheran" now as little as before. He promises not much to quarrel about. A good resolution when one has rusty and dull weapons. - The "*American Lutheran*" is also has been enlarged. It can no longer be worsened by mau. Admittedly, Pastor Anstätt, the editor, makes such attempts. - The papers of the "General Synod" again bring many "*revival*" stories. The penitential bench must again be kept busy this winter. - In Troy, N. U., there is a so-called "prayer gang" (that's what they call themselves) which, on order, goes somewhere to offer prayers. What they are "*charged*" for it is not said. The Chinese also have a prayer machine. - In Indianapolis the other day there was loud applause (clapping of hands, etc.) when the preacher in a Methodist church preached not the gospel (of course not) but politics and said some things that tickled the ears. Further down, someone will also have clapped his hands over this jumble in a holy place."

The "American Lutheran" Light, the great Anstätt, writes in his "*American Lutheran*" of Feb. 7: the justification of a poor sinner by the means of grace is "the old Roman doctrine of justification by works," "for justification is obtained by a living faith in Christ alone." This is just as if a super-smart simpleton wanted to say: man becomes full by eating alone, but not by bread, or: the sick person becomes healthy by the doctor alone, but not by medicine. Among us non-American Lutherans, the following is already taught to the children in school from C. Dietrich's Catechism, Fr. 309: "But how can it be said that we are justified by God's grace alone, for the sake of Christ's merit alone, and by faith alone, and yet also by the Word and the Sacraments? Answer: We are justified: 1. by God's grace and mercy, as the effecting

Cause; 2. for the sake of Christ's merit, as the sole meritorious cause; 3. through faith alone, as the sole means or hand that takes hold of blessedness; 4. finally, through the Word and the Sacraments, as the means of grace that partly offer and partly seal blessedness." How would it be if Anstädt took this catechism truth to heart and communicated it to his readers? Or is it too much to presuppose in an American Revival Lutheran serious, sincere, resolute love of the truth? B.

Church News.

(Delayed.)

By the removal of Mr. Past. Graves, the large working field in and around Pilot Knob, which extends over the three counties of Iron, St. Francis and St. Genevieve, in the southern mineral region of Missouri, which had been attacked by the same, had been deprived of its laborer. The Lord of the Church, however, in his great kindness, provided for another laborer in the person of Mr. Past. A. Kleinegees, a native of Lippe-Detmold, who formerly belonged to the Lutheran Ohio Synod and had received an honorable discharge from it and had joined the Missouri Synod. He followed the call to Pilot Knob in the certain conviction that the Lord was placing him in this laborious field. On December 15 of last year, I traveled with Rev. Kleinegees from St. Louis on the Iron Mountain Railroad to Pilot Knob, in order to induct him into his new office the following day. When we got off the train at the depot there, in spite of snow and cold, the dear school children, led by a community leader, were waiting for their new pastor. The day before they had been at the depot, but had to return without being able to receive their pastor. Because most of the parishioners were employed at the two blast furnaces of the iron smelters, they could not leave the work in the lurch again and appear. With joyful faces the new pastor and his numerous family were received by those present and first led into the friendly Lutheran church beautifully situated at the foot of a mountain a quarter of a mile from the depot. The bell was pulled. The children sang a chant in the church, thanking God for the sacred gift of a righteous preacher and praying for him and the whole congregation. Mr. Rev. Kleinegees, who assured that he had never received such a reception, gave a joyful speech. Then we went to the prepared hospitable hostel. The next day, as the third Sunday of Advent, a rather large audience had gathered in the church. I preached on the Sunday epistle, which presented a desired text for the introduction of a preacher: "That is what everyone thinks of us, namely, as Christ's servants and stewards of God's mysteries. In the afternoon, a congregational meeting was held in which several important points were raised.

May the Lord keep dear Pastor Kleinegees in this arduous post, since he still has to preach regularly in four places besides Pilot Knob, namely in Iron Mountain, Farmington, Mine la Motte, and St. Genevieve City, always in good health, and bless his work on Old and Young, for the salvation of many souls.

St. Louis, February 6, 1867.

3- F. Büniger.

Address: Lev. Leinezs, Pilot Knob, Iron Co., Mo.

After the candidate of the Rev. Mr. C. H. Lüker, from the Lutheran congregation in Hobble-Township, Cape Girardeau Co., Mo., had received and accepted a regular calling, he was ordained by the undersigned on the 4th Sunday after Epiphany by order of the Presidium of our District with the assistance of Pastors Müller and Klockemeyer and was inducted into his office.

May the Lord give wisdom and blessing to the faithful work of His servant in the church. E. Riedel.

Address: Rsv. 6. 8. Illinois,

Oups Oiruräslu, No.

Church dedications.

On the second Sunday of Advent 3, the Lutheran congregation of St. Paul's in Dubuque had the joy of consecrating their newly built church building to the service of the Triune God. It is a frame building, 20 feet wide and 40 feet long. Professor Selle of Addison, Ills., preached the sermon on the consecration gospel Luc. 19, 1-10.

May the loving God, who has helped us so far, help us even further and grant that many in this house may also be won for His eternal heavenly kingdom through the preaching of His Word. H. W. Wehrs.

Dubuque, 23. Jan. 1867.

All friends of the kingdom of God are hereby notified that the Lutheran Zion congregation in Columbia City, Whitley Co, Ind., was able to consecrate its newly built church on the 26th Sunday a. Trin. their newly built church could be consecrated.

This congregation recognizes with thanksgiving and praise to God that it is not worthy that the Lord has so graciously regarded it and given it its own house of worship. The powers it had were small, but the rich

God of blessing has bestowed His richest blessing on it and has now happily completed the work that was begun in His name and for His glory. May the pure word of God always resound in it and the holy sacraments be administered unadulterated; may the Zion congregation here become a true spiritual Zion for the glory of its King, 3Esu Christ. Amen.

G. Reichhardt, Pastor.

Dedication of the new Zion Church in Cleveland, Ohio.

The pious and friendly reader of this newspaper will hopefully not find it unpleasant, but only pleasing, when a new one is added to the many reports on church dedications, which the "Lutheran" continues to publish; after all, they are signs and witnesses of the physical and spiritual blessings, which God's goodness and grace have bestowed also in this new fatherland of ours, in this last sorrowful time. time, his church "och immer in den Schooß legt.

On the Sunday after New Year's Day, as on the Feast of Epiphany^A, the Lutheran Zion congregation of Cleveland, East Side, had the great joy of being able to consecrate^A their new, beautiful and spacious house of worship to the service of the Triune God; after their old church building had long since become too cramped for them, and, after the start of the new construction, had already been sold and cleared away a few months ago to make way for a new schoolhouse.

The new church, built of brick by the master builders Griefe and Weile in the Gothic style, stands at the northeast corner of Erie and Bolivar Streets, diagonally opposite the old church site; measures 125 feet long from west to east, 64 feet wide from south to north, the tower 170 feet and the interior ceiling 43 feet high. The front on Eric Street has three entrances, in the middle of the tower and on both sides, which first open onto a forecourt, from which three other doors lead into the interior of the church. The long sides, on the other hand, are uninterrupted, with high windows, and these are decorated with beautiful stained glass. The rear side has an embankment for the sanctuary, against which the sacristy leans on the right, and under which there is a spacious room used as a confirmation room.

Entering the interior of the church, one sees a high and wide room, without pillars, and without a side stage; but from the ceiling hang down three large chandeliers; three wide aisles lead between seats that could accommodate 900 to 1000 people", while on the organ choir there is room for 200 others. If you go up the middle aisle to the sanctuary, you will first see the beautiful, rather large baptismal font; on the right, at a moderate height, you will see the simple, delicate pulpit. But above all, the magnificent altar attracts the observing and admiring gaze, the individual parts of which, however, would go too far to describe here; only one thing may be singled out: the life-size figures of the four evangelists, very naturally and tastefully executed and set up between delicate columns, two and two on either side, while the middle still open space is intended for the image of the Savior.

But we must stop here the further description of the church building so handsome outside and inside, in order to add now also a few words about the dedication of the same.

At the friendly invitation received, many guests, pastors and members of the congregation from the neighboring and some "distant" congregations had gathered to participate in this solemn consecration of the church and in the festive joy of the dear Zion congregation. But we do not want to bother the "Lutheran" and its readers with a more detailed description of all the individual festivities; it is sufficient to mention only recently that services were held three times, with the church filled to capacity: In the morning, the pastor looi, Praeses Schwan, provided the altar service, and Rev. Wyneken preached on the church gospel Luc. 19, 1-10.; in the afternoon, Past. P. Eirich in English on 1 Cor. 3, 11.; eveningS the writer of these times on the Epiphany epistle 3es. 60, 1-3; the morning service was followed by the celebration of the Holy Eucharist.

The first part of the ceremony was the celebration of the Holy Communion for the pastors present and gathered at the same time. Finally, it should be noted that the singing societies of the two Llevelanver congregations contributed to the increase of the festive celebration and joy by the performance of some polyphonic songs.

May God help that in this church of Zion the best treasure and the most beautiful ornament may be missing - His pure Word and Sacrament; and that the dear church of Zion may always live and remain - a true Zion, built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, Is. 28, 16, Eph. 2, 2V. F. W. Husmann.

Conferenz display.

The Cleveland DistrictS Conference will meet, God willing, on the 2nd Sunday after Easter in Columbus, Ohio. Conference papers should be sent to Mr. Praeses Schwan no later than four weeks before Easter weOcn. I. Rupprecht.

Display.

The dear brethren who have received copies of the proceedings of the "Reading Convention" are requested to distribute them among their neighboring brethren. G. Kühle.

Where did Christian Ohmstede of Waddons, Grand Duchy of Oldenburg, immigrate in 1860? So asks P. H. H. J. Folkens, presently of St. Louis County, Mo. Man adreffire: Rsv. 8. ss.

Lobvsnsn, o "re ok Rsv. IArms,

Lremsn, 8t. I "onis, Mo.

Correction.

In the last "Lutheran" p. 82 in the note below, an error has crept in, in that it says there that the expenses of the Johannesburg trial still amount to nearly seven thousand dollars; instead it should read seven hundred dollars. 716.75 is still owed by the municipality. In total, the trial cost about two thousand dollars.

Receipt and thanks.

For Lr " n " 's institution received by Paft. Kleist i> Washington, Mo., voa Hrrra Wilh. Vöner ta ZionS-District ia St. Louis 42.

For poor Studentea (esp. for Brunnsche) "oa Miss Dora Fahrenheit 4l, Miss Maria Schwär 41, Miss L. Gchwar 4l, all from Boston. Boa Mr. Wilh. Göuer in the ZionSdistrict at St. Louis 42.

L. F. W. Walther.!

For poor pupils: by I. Möller 415; by the same for A. Pohle 450. for E. viewend by G. WAuer 425. by the verein für geordnete Liedesthägikrit in Washington 410. for G. Ernst voa 2. von der Au 42. for K. Janzow by W. Richter "2.

For dea household: From Past. M. Eirich- Ge", bet Rashville, Ill, by H. SchmittSmeier ISO; F. Pries jun. "4, H. F. Marschhoff 41, H. Ziegler 42, F. Wicken 410, H. Buttman" jun. 42, by "msrlden among his nbttem eollictrt 46, Wittwe Araase 41, A. Reinhard 43, F. Reinhard sen. 43, E. Stiegmänn 42, Lh. Horstmau 46, H. Schnecke 42, from Past. Grupes Gem. <11.". Alex. Saxer.

For poor pupils: by teacher Leutner from the Jungfrauen - verein in Past. Schwans Gemeinde for Mack 414. by teacher Riebling Hochzeits - Toll, at Mr. T. Stege for wrupe 49. by Mr. Pritzlaff in Milwaukee 417. Gebrüder Eißfeldt daselbst 46, N. Fr. Rathje in Mich for Möhlenbrink Al. Through Past. Große of the Jünglingsverein der St. PaulSgem. 1" Chicago for Rietschke 4". By Past. Hügli of Hrrra H. Töpel 41. by Mr. Kasfirer Eißfeldt 470.60. by Past. Stubnatzy by Mr. G. Thieme 42 for Brüchner. Dom RLH- verein der Zionsgemeinde in Cleveland 10 shirts, 6 sheets, 17 towels, 14 kissmzüge, 8 pairs of stockings, 1 straw sack.

For the Hau-Haltr By Mr. Aassirer Eißfeldt 413.11. By teacher Rolf from parishioners in Darby Township, Marion Lo., O., 1 barrel of apple butter; from the "dortige" Gesangverein to defray freight 44. vo" Aassirer Birkner for beds 426.56. From Nil-"aukee 4 quilts. A. Selle.

I hereby gratefully acknowledge the receipt of the following gifts for our church building".

By the congreg. at Adrian, Mich, 4102.50. congreg. at Momoe 456.34. by some members of the congreg. at Sagt- naw City 44. congreg. at Frankenmuth 4108.90. Frankentrost 45.40. Fraakenlust 416. Paft. Arendts Gem. ia Canada 44.35. Racine, WiS., 48^3. Danvtlle, Ill, 49.75. by Mr. Roschte 425.20. Grand. Rapids, 454. mit- waukee, 425. watertown, 425.75. plymouth, WiSc., 44.26. sheboygan falls, 44.75. cape gkrardra", Mo., 46.75. frankeahilf, Mch., 47th Sibiwalag 410; zweüe Collecte 426.50. Rock Island, Ill, 45th Wyaudotte, Mich, 443rd Tandy Creek, Mich, 422.45th Roseville, Mich , 46th Lolkasville, Ill, 427th Mr. Past. Cobbler, 45. "God bless in mercy" the kind givers.

biL. Roch is to be noted with regard to the indication of the Kvstmbetrags of our church in No. 7 of the "Lutheraner" current Jahrg. that there the costs of the building site are not included, which amount to 6000 dollars.

I" Ramm of the Lutheran Trinity Parish at Dttroit, Mich.

I. A. Hügli, Pastor.

For church building ia ourGemelade have been received: 4120.00 from some members of the Fort Wayne congregation; 433.75 from Rev. Traub's congregation in Illinois; 46.51 from Rev. Stock's congregation at Fort Wayne; 450.00 and most of the lumber for building voa the St. John's congregation in Whitlry County; 420.00 from women of the same congregation for decorating the church.

For all these charitable gifts we wish the dear giver of the HCrm the richest counterpart in temporal and heavenly goods.

In the ram of the ev.-luth. Zionsgemeinde

G. Reichhardt, Pastor.

Columbia City, Whitley Co, Jad, dm 4 Feb 1867.

For poor pupils: Bon P. Strauschild 45. by Past.'Jäbkrr for Huser 415. by Past. Verntdal 47. by the Young Men's Association in Paft. Königs Gem. 47; by the Jungfraaenverein 43; by Mrs. Schreiber 41. by Past. Keyl jun. Kindtauk - Coll. by K. voigtbrger 43; by Past. Lemke by F. Straif Thank-offering for preservation of aind 45. wedding--Toll, at I.-. Geifertest, 44.98. voa Past. Wüstewann for happy delivery of his wife 45, for R. Müller 43.10. From the Gem. Laporte by N. N. 45, for H. Backhaus 45. vo"

Anippeaderg 41. Jgfr. Knippmberg 42. H. Backhaus 41. F. Petering 41. A. v. for H. Backhaus 42. B. Hild 41. Mrs. Siefert 25 Lts. Kirchen-Eollecte 416.60. I. T. for Reisig uad MiSdeck 42. mr. K. Griefe -4. Emma Griefe 42. mr. Kornhorst 42. from Jungfrauen- verein in Past. Beyers Gem., Chicago, for Brackmann 45. by Past, WambSganß voa its lower Gem. 413.25. don G. Wolf 42. mr. Frilwock 41. by Jungfraun- vereia ia Shedoygaa for Arndt 45.

For the household: from Past. HuSmanas Ge". 410.

For vettzeugr By Past. König from the women's club 4 tt). Mrs. Schöpmann 42nd Past. Auaz'Gem. in Eumberland, Ind. 415.

In bedding, linen ,c. r Mrs. Schamm in Laporte 1 quilt, 4 Kiffm covers. from the women's club there 3 shirts, from the women's club.W Huntingdon 3 shirts. H. Hemann ia Cleveland along with some neighbors.

6 pcs. double woolen blankets. Mrs. L. Jungk in Oshkosh 1 woolen blanket, 4 pairs of stockings, voa church members" in Elkgrove 7 quilts. Bro. Ameling, Luc. Weiss and Kornhorst 1 quilt each. - God bless the givers! Addison, 15 Ja". 1867. i. C. W. Lindemann.

Received in the lasse of the Eastern District":

To the synodal treasury: from the Gem. in Gtrat- tonport 43.65. teachers holiday 42. Paft. Bermeuther 42, Gem to Elmyra and Flora 413.80; further 48.50. Ge", to Washington 433.55. Gem to vosto" 427.50. Gem to Rainham 49. Gmr. IohanniSburg 44.55. Gem. in MarttnSvike 42.65. from the*Mr. Pastors Müller, Kähler, Weisel sen, Föhlinger, Bürger, Weisel jmr. each 41. teacher Hrid 41. vo" dm Herrn Paftorm Gtürkm and Ernst each.42; Röder "nd H. Hanser each 41.50. teacher Pastr- ner42. From Mrs. Past. Kähler 41.50 in silver. By Past. Kähler by G. Merkel 41.50; voa Büttiager, Meyer uad Ebek "each 50 Cts, by MrS. Wolf, voa R. R. Mb lIngmant. each 25 Lts.

For Prof. Bieroend's wife Wttw.e Don of the community of New York 413.',

For inner mission: vm the congregation in PittSburg, in Wochmgottesdicnstm ges. 412.90. Ge". 1" New York 410.

To the Collegr. UnterhaIS-Kasse: Loll. of the Gem. inPütSburg on Öfter-, Pfingst - und Reformationfest 4100,40. Ge", in Retv Kork 416,55.

For syuodal debt dischargeSkasser Bon of the Gem. in New Kork 416.52. Gem. in WilltamS- burg 414.

FF r Fvau pastor RF bbele "r voa Fra" Past. Weiffl sm. 45. . . ,

To the proseminar in-Szkede": By Paft. Bermeuther 43. Hochzeit-j-Loll. at A. Wilk" 1" MartinSvill" 41.50.

To the building of churches in SklaXi."i" r Boa the Ge", in Strattoaport 45.

To the church building in 8-rkvilAer from the congregation of the pastor Jungk 45.

To lollege budget ta Ft. Wayaer By Past. Ernst 48.85. voa Joh. Williams ia l"- haanbSburg 45. I. Birkaer.

New York, Jan. 1, 1867. no. 92 WMia" - Str.

Received in the lasse dea middle vtstrteta:

ToSyaodalschooldeatilgua skasser of Past. Jor" Gem. ia Logaasport 422.40; in Per" 420.60. Past. Nützels Gem. 422.11. Past. Hihn's Gem. 411.49. deffm Malgem. 48.46. past. Duttz'S Gem. in Huntington 45.80. Past. Detzer's comm. ia Defiance 414.40; i" Gouth Ridge 410.87. Lh. Kmll 41st Paft. HSmikes Gem. in Dessau" L", O., 46.25; ia Williams Co., O., 41.35; voa Past. Höraicke itself, 42; Past. Wüstemann-Gem., WrihnachtS-Eoll. 428; Paft. Frickes Gem. 487, 17. deffm St. IohanniSGem. ta Minden, Marion Co, Ind, 419. past. Schäfers Gem. 47. by Past. Seuel vo" Samlemann 50 Lts.; by Dolzrr 25 Lts. Past. Friedrichs Ge", in Lancaster, O., 416.

To the synod treasury: Ge". Ft. Wayne 488.15. Past. Bodes Gem. 411.28. Paft. Fleischmann's Gem. 410; Past. Oestermeier's Gem. 46.50; from himself 4l. Past. Zage'l's gem. 413.05. Past. Schönederg's Gem. 415.25; by himself 41.50. WeihaachtS-Coll. in Past. Kühn's Gem. 47.45. Past. JLBker's Gem. in 2 lollectm 426.90. Past. Dulitz's Gem. tu Lancaster,' Ind, 42. past. Jor'Gem. in LoganSport 414 25; in Pem 46,25; by himself 41. by Past. Michael 42. by Past. P. Rupprecht HochzeitS-Loll. at I. Nagel 45. don deffm Wem. AbendmahiS-Loll. 41.22. Mrs. Brau" 45. paft. Stocks Gem. 417. by dmselbm of G. 41. by Past. Lehner by Nie. Naumann, P. Diehm each 41, Fr. Busch, D. Stapf each 50 cts. Paft. Bauer's Gem. 45.54, Past. Schumann's Gem. 412.75, Past. Fritzes Gem. 420, by himself 4l. Wedding - Debit, by Ernst Franz 45. Past. HuSmann's Gem. Christmas - Toll. 48, by himself 41. past. Sauperts Gem. 436,75. past. Brack- hages Gem. 410, by himself 41. Past. WichmannS Gem. 48,85; from the Kirchbüchse 43,51. by dmselbm of Mrs. W.lkening 42. by Past. Wynekrm from A. 0.42. from teacher Rolting 41.

To L olle geb ausschuld kasse in Fort Wayner Past. Wynekms Ge", Advmts - Loll. 452. past. Gallmanns Gem. drßgl. 49. in Past. Seuels Ge- mrinde by Rollmann ges. 474.95. Paft. Fritzes Gem. 411.20. Past. Schuster-Ge", in Bremer" 413. by

Past. Sanprtt von Helms §1. Kindtauf -- Coll. bei Joh. Bayer §7.25. Frau Bayer, Dankopfer für glückliche Entbindung §2.

To C o l l e g e - H a u s h a l t s - C a s s e i n Fort Wayne: By Past. Stephan by F. Stall- mann §3. C. Pick and W. Kipp each \$5. N. N. §1. By Past. Nützel by A. V. §1. Mrs. N- §l. By past. Kühn by Wittwe Schmidt 25 cts. Past. Wüste- nanns Grm., harvest festival - Loll. §19. By past. Fricke ,on I. F. Nöscner §5.

For heathen mission: From a Norwegian friend of the mission, T. 2. in Iowa, bequest \$200. Pastor Schäfers Gem. §2. Past. Nützel's Gem. §5,29. pastor Schöneberg's Gem. §7,25. by the same from Heisch- mann §5. past. Dulitz's Gem. in Huntington §6. Pastor Lehner's Gem. in Aubnrm §1, in Noble Co. §1,75. Pastor Seuel's Gem. §13,25.

To the seminary household in Addison: Past. Bodc's Gem. in New Haven, Wedding - Coll. at Jobst Fischer §5. Past. Fricke's Gem. §33,30.

For inner mission: Past. Nützel's Gem. §5,29. Past. Dulitz's Gem. in Huntington §5, ">. By Past. Lehner Kindtauf-Coll. in B. Schönlein §1,63.

For Past. Brunn's institution: Past. NützelS Gem. §3.50. By Past. Michael von Bardonnrc sen. §5. By Past. Hörnicke by Mrs. N. as a thank offering for recovery from serious illness §13,40.

To the parish and teachers' widows' fund: Past. Schönebergs Gem. §15,80. F. Bach §2,60. By Past. Lehner HochzeitS-Eoll. bei Fr. Sothmann §1,15. ^

For Prof. Biewend's wife Wittwe: Past. Kühns Gem., Coll. for January §1,25.

For armeschool seminarians, Don Past. Dulitz's Gem. in Huntington §7,40. by Past. Jungck of W- Heine §l. Past. Jäbker's Gem. for student G. Hüser §30.

For St. Louis college: Rev. Michaels Gem. in Arcadia §l0, in Tipton §5. Rev. Wyneken's Gem., Weihuachts-Coll. §66,10.

For Brunn'sche Zöglinge: By Pastor Michael von I. Zelt §3.

For the seminary in Addison r Pastor Michaels Gem. §6,12. Bardonnrc sen. §5. By Past. Fricke by I. F. Nöscner §5.

On the orphanage in St. Louis: By Past. Seuel by H. Schokkemüller §1.

For poor students: Dnrch Pastor Wyneken Wedding-Coll at I. H. §8,81; at H. I. §3,26.

Tuition of college students: Von Schreeb and G. Meier each §12. Ch. Koch §24.

Fort Wayne, Jan. 21, 1867, C. B o n n e t.

Received in the Raffé of the Northern District:

On the synodal treasury: By Past. F. Steinbach §2. past. Fuerbinger's congreg. harvest festival coll. §32. Trinity Distr. in Milwaukee §61,24; Immanuels Distr. §5,25. Past. Strasens Jilialgcm. in Concvrd §15,10. of Pastors Strafen, Link and Reinsch each §1; Pastor Daib §1,50. teacher Denninger §1. of Past. Wambsganß' upper Gem. §34,8l; from the lower §18,39; from himself §1. By Past. Herzer by the following school children: Theodor Meyer, Wilh. Dopping, Sophie Dopping each §1, Anna Dopping §2. Past. Ottmann's Gem. in Plymouth, Harvest Festival Coll. §7,70. whose comm. in Sheboygan Falls §7,75. past. Ottmann himself §2. By Past. I. M. Moll of Buettner §3. Past. List's Gem. §7,50. whose branch in Cascade §4,55. by himself §1. by Past. Werfelmann §2. whose parish in Cedarburg §6,38; in Cedar Creek §2,19; in Grafton §8,19. teacher Th. Eißfeldt §1. past. Günthers Gem. in Saginaw City §15. p. Weggell there §10. past. Böling §1. past. Stecher §1. whose Grm. in Sheboygan §5; in Town Wilson §4,65. Past. Estel §2. of Pastors Krumsieg, Winter and Kolb each §1. teacher Leuthäusrr §2. Past. I. M. Molls Gem. §6,14. Past. Trautmann §2. Thanksgiving - Coll. in Town Pella, Range 14 §4,86; Range 13 §5,25. St. Martinigenr. in Belle Plain §6,80. by Past. Dicke Kindtauf - Coll. §1,75 and §1,34. By Past. Winter and Gem. §3,50.

For Mrs. Past. Röbbelen: Mrs. Ärieske by Past. Steinbach Thank-offering for happy delivery §5. Andr. Galstrr in Frankenmuth §3. Past. I. M. Molls Gem. §5.

A

For Past. Brunn's Anstalt: From I. H. Kcmper through Past. Steinbach in Milwaukee §5; by Past. Böling by N. N. §5; by Barthel §5; by Wetzcl C. Schneider, C. Schöffcr, Garbisch, Netzlaß each §2; E. Schneider, C. Lcmke and Schneider each §1,50; Past. Böling himself §1. H. Heckendorf, I. Hockendorf, Hillmann, Bublitz, M. Schöffcr, Schmidt, M. Hilzendorf, Lüdtkc, Müller each §1; Colart 75 Cts; Müllbrath, Jakobi, Helm, A. Lemke, C. Hilgcndorf, Wilde, Schweid each 50 cts; Utech, D. Garbisch each 40 cts; W. Dohnke, Groth, Spiering, G. Krüger, Maß, Walt each 25 cts. Past. Werfelmanns Gem. in e darburg §1,50. By Past. Daib by several Lutherans in Caledonia, Mich. §4,30. By several members of Grand Rapids congreg. §11. By several Lutherans in Alpine §3,30. By H. Schier, G. Klenk, W. Behm, G. M. Müller, Past. Daib, teacher Denninger each; 1. By Past. R "ff wedding coll. at Klug §4,15. by Past. Stecher HochzeitS-Coll. at Krämer §6,51. C. Laudon in Milwaukee §2. Baierlein §1.

On theSynodal Debt Redemption Fund: Past. Daib §5. past. Spcckhardt's comm. on Sandy Creek, AdvcntS coll. §3,93. Past. Lifts Gem., AdventSColl. §9. Past. Daib's Gem. in Grand Napids §10,58.; in Town Echester §9,36; in Grand Haven §5.; in Town Alpine §1,50. Of Past. Daib himself §1. of whose comm. in Freistatt, Wis. §14,50; in Mequon Niver §2,55; in Kirchhayn ^§6,60-; in Town Granville §8. Past. Rohrlack's Gem. in Oshkosh §9. Past. Werfelmann's Gem. in Grafton §9, in Cedarburg §4,07.

For inner mission: Past. Bölings Gem. -> Freistatt §8,50. By Past. Daib by G. Blicke in Grand Napids §1; by himself §1. By Past. Hoffmann collected at dedication of new Immanuel Church in Marathon §4. Trinity congregation in Milwaukee, collected in missionary hours §3,81. Rev. Trautmann's congregation in Adrian §10.

For Gentle mission: Collected by Past. Kolb collected in missionary hours §10,64. by Rev. Reinsch §5,74. by a missionary in Milwaukee §3. Trinity congregation there, collected in missionary hours §3,81. by Rev. Trautmann's congregation in Adrian §10.

For sick pastors: By Rev. Böling von Barthel §1.

For Mr. Past. G. v. Kienbusch: By Mr. Past. I. N. Beyer §5. by Past. Böling von Lüdtkc §1. From Past. Werfelmann Gem. in Cedarburg §1,50. By Past. Stecher by W. Kroos §2; by Ch. Bollmann §1.

To the college household in St. LouiS: Past. Werfelmann's Gem. in Saukville §8,44. by Past. Günther by R. Mießler in Saginaw City §1. by C. Laudon in Milwaukee §2.

On the college stop inFt. Wayne: Past. Fürbringers Gern, in Frankenmuth §13,28. Rev.

Werfelmann's Gem. in Cedarburg §14,79. By Past. Rufs by W. Siebig §2,50.

For poor students at Fort Wayner By Past. Daib of the Women's Vcr. in Grand Napids §18. Past. Rohrlack's comm. in Oshkosh, Neformation fcst coll. §9. C. Laudon in Milwaukee §2.

On the seminary budget in Addison: Past. Werfelmann's Gem. at Grafton §13,11. C. E. and B. for poor students §6,89.

For teacher salaries: Past. Kolb's congregation Often - Coll. §8,29; Pentecostal- Coll. §5,56. by Nöhrling §1. by Kleinow 50 Cts. By Past. Daib by W. B. §2,50; G. Holzhay §2; G. Blicke §1; by himself §1,50. By Past. Link by F. Witte §10; W. Görbitz §6; F. Wagner, F. Schwefel, C. Maß each §5; F. Naß §8; F. Neitzel §4; F. Milke §2,50; Stargard, Grusenik, KiekHahn each §1,50; Krcutlow, Burghard, Knaun, Kühl, Kort, G. Schultz, Jeche, Barthel, Maaß, Gnvcl, Ohrmund, Radloff, Seefeld, Rabe, Damnowl, Kaspar, C. Krüger, Kühl each §1, Waltmann from Watertown §3. Past. Daib §1,6l. WcihnachtS-Coll. in its Gem. in Grand RapidS §13,87. Deßgl. in Past. Strasens Gem. in Watertown §30,61. Kindtauf-Coll. at C..Wille there §3,75. WeihnachtS-Coll. in Past. Lifts Gem. §12. Past. TrantmannsGem. §12. Past. Kolbs Gem., Dankfest-Coll. §10; Christfest-Coll. §7.

To the Lutheran orphanage in St. LouiS: By Past. Lift Hochzeits-Coll. bei I. C. F. Winter §2. teacher Neigenfind, Dankopfer §2. Mrs. Buch, deßgl. §2.

On the Lutheran Hospital in St. Louis: By Carl Schröter in Grafton §1.

On Seminary Construction at Fort Waytlitl By Past. Engelberts Gem. §9,65.

Jur Widows and Orphans Fund: By Past. Daib wedding - Coll. at Val. Force § >5.

For poor seminarians in Addison; Trinity - Distr. in Milwaukee, Coll. §50. imma- nuels - Distr. there §18,60. C. Laudon there §2. Past. Steinbach's comm. in Milwaukee, Christmas - Eoll. §38,55. Past. List's Gem., Epiphany - Coll. §6,25. by himself §1,45. wedding - Eoll. at Aug. Script §3,34; at Carl Zeige §3,34.

C. Eißfeldt, Cassirer. I

Zür the Lutheran have paid:

The 19th year: The gentlemen: A. Pürmer,, I. Schlosser, D. Hedemann, C. u. V. Lücke, A. Fischer, H. Hauptmeier, H. Brüggemann, Th. Hanf.

The 20th year: C. Feig, E. and T. Estel, Decker, A. Pürner, I. Schlosser, E. Frederickst", C. Puscheck, V. Hedemann, F. Nötiger, C. and V. Lücke, A. Fischer, H. Hauptmeier, H. Brüggemann, Th. Hans, M. Albrecht.

The 21st year: Messrs: B. Pracht, Past. I. Rennicke, E. and T. Estel, C. Winter, G. Burkhardt, C. Feig, Fr. Wegener, Alex. Vogel \$2.50, Decker, I. Kiefer, A. Pürner, I. Schlosser, E. Emmermann, M. Eichemann 50 Cts, C. Prinkert 75 Lts, JZBaumaim \$9, E. Fredericksen, H. Dufenhorst, C. Puschek, I. G. Am., D. Hedemann, F. Nötiger, G. Kaufmann, Past. W. Hattstädt \$10, Fetter, Past. Raßmusen, Past. Heid \$6, Past. Endres, W. Gehner, Th. Hanf, M. Albrecht, I. Wendler, C. Kalbfleisch, C. Weber.

Den 22. Jahrgang: Die Herren Pastoren: Th. Mießler, I. Rennicke \$2.50, A. Franke, I. N. Bey" \$21.80, F. W. Föhlinger §34, Ph. Fleischmann §4, E. E. Bode §19, W. Husmann §4, C. Stinken §19, P. I. Bühl §7, K. L. Moll §5.50, G. Th. Gotsch §5, H. Gräbner' §16, H. Schmidt §32, R. Biedermann §7.50, H. Allwardt, I. Walther, H. Lemke §30, F. Steinbach §27, H. Wunderlich §5, I. G. Kunz §5, W. Oestermeyer §ly, M. Guinther 50 Cts, M. Michael, N. Amlund, P. R "p- precht §4, A. Ernst §8, C. F. Spring, G. Speckhardt §26, I. E. Gottlieb §6, P. Raßmusen, P. Heid §4, K. Thorstensen, A. Wagner, G. Endres, H. Sieger §4.50, E. A. Fünfstück §2, H. Wunder §3, W. Hattstädt §10, N. A. Quammen, V. Koren, G. Bernthal, A. Mennicke §6.

Furthermore, the following gentlemen: C. Pracht, C. Zenge, E. Mitzlaff, C. Berns, I. Göttler, Dönges, Ide, Schäfer, Thüre, S. Riedel §5, W. Pottschmidt, H. Hellwege, C. Kühnert, I. Schlimpert, Z. Müller, H. Markworth, E. u. T. Estel, G^a Neumüller, F. Fischer, G. Walther, C. Feig, C. Winter, G. Burkhardt, I. Schmidt, G. Müller, G. Darnstädt, H. Pfortmüller, D. Rosenwinkel, B. Wilken, I. Thiemann, W. Geils, H. Buchholz, Fr. Wegener, L. Dönnner, E. Steinbrück, M. Fellwock, Alex. Vogel §21.50, Güster, Pick, F. Koch §49.50, N. Hummcl, F. Vollmer, I. Kiefer, F. Pape, H. Natze, I. Runge, M. Buchholz, I. Baum- ner §9, Fr. Michel, D. Hedemann, F. Nötiger, Lange, Meier, F. Clausmcier, Sauer, A. Einwächter §77.43, H. Körner 50 Cts., W. Kuck, W. Thirkow, H. Werner, G. Kaufmann, I. Seidel, C. u. W. Lücke, A. Fischer, H. Hauptmeier, Fetter 50 Cts, W. Meyer §40, E. Dittes, I. G. Lempner §19, W. Gehner, I. G. Schulze, H. Wein- rich, F. Bartling, I. Stamm, H. Allbrecht, Flick, C. Richter, M. Eberhardt, C. Kalbfleisch, I. Wendler, Eyl, H. Seim, I. C. Drager, C. Weber, H. Schütte.

(Conclusion follows.)

M. E. Barthel.

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Rsv. 8. IVsllrer, subson, X. lerse[^]..,

[^]jdert kietgeliwLnn, teacher, oars of Rev. R. VoiZt, lorva. Oi^t[^]r, lov".

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**Chiliasm is false, because it makes something visible and temporal the object of
Christian faith and belief.
Hope makes.**

The Chiliastes believe that in the millennial kingdom there will be an abundance of spiritual goods and blessings, but at the same time they also claim that then an unprecedented period of splendor will occur for the Christian church. Christ would appear with his saints in visible majesty as king and reign with them for a thousand years on earth in great glory. At the same time, as most of them believe, a golden age would dawn for the Jews in particular. They would return to Jerusalem from all countries, the Israelite kingdom would be re-established and also the temple would rise in unimagined splendor. Then the kingdom of the most holy peace and the purest joy would reign on earth and the believers would also be granted a rich abundance of earthly pleasures. Even nature will participate in the glory of the children of God and, transfigured to wonderful beauty, will be resplendent like a lovely pleasure garden. The enemies of Christ, on the other hand, would experience the seriousness of God in the fullest measure and be afflicted with terrible judgments.

It is now a saddening sign that the chiliasts in Christo are so eager to have a visible and seek temporal glory. For what is the use of all outward splendor? Our damage is not external, but internal. We are sick and sore to eternal death. Our misery is sin, the curse of the law, the evil conscience, the fear of death and judgment. Whoever has recognized and felt this misery, does not long for an outwardly splendid Messiah and world king, but longs for another comfort, namely for grace, forgiveness of sins and peace with God. And only the Crucified brings us this consolation. This consolation is the core and star of the whole holy scripture, the main theme of all its sermons. It is the main theme of all their sermons, prophecies, psalms and hymns. That is why it says in the Ap. Hist. 10, 43: "Of this (Jesus) all the prophets testify, that through his name all who believe in him shall receive forgiveness of sins." The same all the apostles testify with Paulo Eph. 1, 7.: "In Christ we have redemption through his blood, even the forgiveness of sins." And how blessed are all who believe in Christ through this consolation! They joyfully exclaim with the psalmist: "If I have only you, I ask nothing of heaven and earth," Ps. 73:25, and with Paul: "For Christ's sake I have counted all things as evil, and count them as filth, that I might gain Christ," Phil. 3:8. Yes, whoever has experienced this consolation of grace also thanks God for the dear cross, because it is

He does not seek a thousand years of temporal happiness, because he knows that it would only be a corrupting poison for him. In short, an enlightened Christian, who finds life and full satisfaction in the crucified Savior, turns away with deep disgust from a millennial splendor Messiah, this miserable, adverse idol created by a Jewish fleshly imagination.

It is not surprising that so many chiliasts have no eye and no understanding for the spiritual beauty and glory of the Lord. They cannot say with the psalmist to the crucified: "You are the most beautiful among the children of men, blessed are your lips," Ps. 45:3. Their longing and aspiration is above all for a visible glory, which he is to bring them. Christ's humiliation, suffering, death, cross and death are secondary matters to them, which are of no importance to them. They prefer to speak of Christ as a glorious king, and cannot find words enough to praise the outward splendor of the millennial kingdom. But such a visible and temporal glory as the Chiliastes assume, is

1. Inconsistent with the essence of the New Testament.

When God made a covenant with the people of Israel in the Old Testament, he established a visible theocracy (reign of God).

and gave it all kinds of bodily promises of kingship, possession of the promised land and other earthly goods. This whole theocracy with all its offices, institutions and goods should now model and shadow Christ and the New Testament goods. "For the law has the shadow of the future goods, not the essence of the goods themselves", as it says in Hebr. 10, 1. That the New Covenant would not bring physical but only spiritual goods is explained by the prophets in countless passages. Let us only take the main passage Jer. 31, 31-34, where God promises: "Behold, the time cometh, when I will make a new covenant with the house of Israel, and with the house of Judah." And what this new covenant would be, God himself says with the words: "I will put my law in their hearts and write it in their minds, and they shall be my people, and I will be their God. And shall no man teach another, nor brother teach another, saying, Know the LORD: but they shall all know me, both small and great, saith the LORD. For I will forgive their iniquity, and will remember their sins no more." Accordingly, the New Testament goods, which were modeled by the Old Testament theocracy and promised by the holy prophets, are the Holy Spirit and His gifts, regeneration, filiation, the knowledge of the Lord, the forgiveness of sins: therefore only spiritual goods. The whole New Testament teaches us that Christ has really acquired these spiritual goods for us and thus fulfilled all the promises and examples of the Old Testament. Therefore, St. Paul rightly testifies in 2 Cor. 1, 20: "For all God's promises are found Yes in Him (in Christ) and are Amen in Him, to the praise of God through us." Therefore Christ also commanded after his resurrection to "preach repentance and forgiveness of sins in his name among all nations", in order to share the goods of the New Testament with all people through the gospel.

What do the chiliasts do? Not satisfied with the spiritual goods of the New Testament, they long again for the earthly things by which those were modeled, and thus fall back from the essence of the goods to the shadows of them. They do it similar to the Jewish false teachers, who destroyed the Galatian common people. As these seducers wanted to re-establish the Mosaic law by declaring the attitude of the same to be meritorious and justifying, so the chiliasts want to re-establish a visible theocracy by making the millennial kingdom an article of faith. In this way they actually claim that Christ has not yet fulfilled the law with its theocratic models, that this fulfillment can only be expected in the millennial kingdom. They are therefore in the greatest danger of losing the true Messiah and, with their new fal

The new millennial kingdom also requires the acceptance of a new false Messiah. On the other hand, St. Paul testifies: "Christ is the end of the law; he who believes in Him is righteous," Rom. 10:4. Therefore, because Christ fulfilled the law with all its ceremonial and chromatic models and shadows, the visible theocracy has also reached its end in Him and is finished forever for the time of the New Testament. And how earnestly the Lord himself testifies: "So it behooves us to fulfill all righteousness; I have not come to dissolve, but to fulfill", Matth. 23. If these words of the Lord are true - and no true Christian doubts it - and if Christ as our King, High Priest and Prophet has fulfilled and accomplished all that was prophesied of Him, then He can no more reign again visibly in this world as King than He can die as High Priest. To teach a visible millennial kingdom therefore means to deny Christ the fulfillment of the theocratic models and many prophecies, to deny the perfection of the New Testament and instead to establish again a meager theocratic shadow work. Therefore, the punishing word of the apostle applies to the Chiliastes, just as it does to the Galatians seduced by the Jewish false teachers: "Are you so foolish? Having begun in the spirit, will ye now finish in the flesh?" Gal. 3:3: "But now that ye have known God, ye have rather been known of God, how turn ye again to the weak and meager statutes, which ye serve anew? I am afraid of you, lest perhaps I have labored with you in vain." Gal. 4:9, 11.

2) The doctrine of a visible millennial kingdom is also contradictory to the nature of Christ's kingdom, because the latter is

"... is a spiritual and heavenly one.

This is already taught by the words John the Baptist began his sermon with: "Repent, the kingdom of heaven is at hand", Matth. 3, 2. which Christ repeated at the beginning of his public teaching ministry: "The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel", Marc. 1, 15. Only through repentance and faith, or through the rebirth of water and the Spirit (Joh. 3, 5.) can someone enter the kingdom of God. Only the believers are citizens of this kingdom, because the Lord says: "The good seed are the children of the kingdom", Matth. 13, 38. When this kingdom comes to us, the Lord says with the words: "If I cast out devils by the Spirit of God, then the kingdom of God has come to you", Matth.

12, 28. The entrance to this kingdom is opened to us through the key of heaven or the gospel. "I will give you the keys of the kingdom of heaven. Everything ... that you will solve on earth, shall also be solved in the

the
From this we already see that Christ's kingdom is a spiritual, heavenly kingdom. For the king of this kingdom is the Son of God, who casts out the devils through his holy spirit by means of his word, works repentance and faith in the hearts and makes the believers citizens of his kingdom.

This is also clear from the nature of the goods that the kingdom of God brings. For these do not consist in earthly pleasures and invisible glory. The Holy Spirit testifies: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit," Rom. 14, 17. "God has delivered us from the dominion of darkness and has brought us into the kingdom of His dear Son, in whom we have redemption through His blood, namely, the forgiveness of sins," Col. 1, 14. 1:14. Therefore, whoever, in spite of these clear sayings, claims that the kingdom of God will one day bring temporal and visible goods, only proves that he does not believe the Bible, which declares that the goods of the kingdom of God are "not food and drink", that is, not of an earthly and temporal nature at all, thus overturning the whole chiliasm.

d. Because it is an internal and hidden one.

That Christ's kingdom before the end of this world will never be a visible, external kingdom that is immediately apparent to everyone, but will always remain an internal and invisible kingdom, because it is hidden in the hearts of the faithful, is testified to in many places in the Holy Scriptures. Already Ps. 45, 14. says: "The King's daughter is completely glorious within." Christ says: "The kingdom of God does not come with outward appearances. Neither shall it be said, Behold here, or thereabouts. For behold, the kingdom of God is within you," Luc. 17:20, 21. "But once the kingdom of heaven is like unto a treasure hid in the field," Matt. 13:44. "Your life is hid with Christ in God," Col. 3:3. Therefore Christ's kingdom forms the sharpest contrast to the world empires or political states, because it has no visible goods and servants, no outward regiment and rule, or the power of compulsion, but is an invisible government of hearts and in hearts. For Christ says: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight to keep me from being delivered to the Jews; but now my kingdom is not from hence," John 18:36.

Very instructive is also how Christ refuted the chiliastic delusion of the apostles, who hoped for a visible glory in the kingdom of Christ, Matth. 20. and Marc. 10. The request of the sons of Zebedee: "Give us to sit, one at your right hand and one at your left, in your glory," he knows.

with the villagers: "You do not know what you are asking." Hereby he punishes their ignorance, that they did not recognize the spiritual nature of his kingdom, otherwise they would not have dared such an incomprehensible request. If, on the other hand, there were a millennial kingdom, Christ could not possibly have refused their request. For this purpose, instead of a visible glory, which they desired, he promised them the cup of suffering and the baptism of the cross: "My cup indeed ye shall drink, and with the baptism which I am baptized with ye shall be baptized: but to sit on my right hand and on my left is not mine to give, but it is prepared for them of my Father." These last words are understood by the Chiliastes in such a way that Christ does not necessarily reject the request of the disciples, but only puts them off to a special decision of the Father, who in his time would already give the highest positions of honor to his chosen ones in the millennial kingdom. But this is a distortion of the words of Christ. Christ said: "To give sitting on my right and left" (to make you great world rulers and earthly kings, as you desire in your stupidity), "this is fitting for me" (as Mediator and Redeemer, who has not come to set up a glorious world empire, but only to make the unlearned sinners blessed) "is not for me" (this is not my office, I have nothing to do with it), "but for whom it has been prepared by my Father" (it is the Father's business, who rules the kingdom of power with the Son and the Holy Spirit, to make earthly kings, as Daniel C. 2, 21. says: "He installs kings and deposes kings." Then Christ continues: "You know that the worldly princes rule and the overlords have power (and the powerful are called gracious lords, Luc. 22, 25). So it shall not be among you." This is exactly what the disciples desired and the chiliasts want, namely to rule as gracious lords in sickening glory. Hereby the Lord not only rejects the doctrine of the millennial kingdom as error, but he also forbids the desire for it as sin.

Just as vainly do the Chiliastes refer to Acts 1:7. When the Lord had promised the apostles shortly before his ascension that they would soon be baptized with the Holy Spirit, they asked him, "Lord, will you at this time again establish the kingdom of Israel?" To which the Lord replied, "It behooves you not to know the time or hour which the Father has reserved for His power." Hereby, say the chiliasts, the Lord does not blame the hope of a glorious restoration of the kingdom of Israel, but only the presumption of his disciples, by which they wanted to know the time and hour of its coming. But even if Christ did not explicitly condemn the hope of a millennial kingdom, this does not mean that he approves of it. Yes, even the last semblance of approval disappears, if one considers the

The apostles were still under the fleshly delusion. At that time, the dear apostles were still under the carnal delusion that Christ would raise the kingdom of Israel to a brilliant and glorious world power. This was a foregone conclusion for them. They only wanted to know the time when Christ would restore Israel to this glory. In his answer, Christ obviously refers to Dan. 2, 21. 2:21: When God had revealed to Daniel the meaning of the image of the monarchy, which Nebueadnezzar had seen in a dream and which represented the four great kingdoms that were yet to come on earth, he burst out in praise and thanksgiving to God and said: "Blessed be the name of God forever and ever, for his is both wisdom and strength. He changes the time and the hour; he removes kings and sets up kings. Daniel thus praises the wisdom of God, by which he rules in the kingdom of power, determines the time and hour of the world empires, when they shall arise, blossom and pass away, and so aligns, overthrows and changes them as he wills. From these words of Daniel the Lord now takes the expression time or hour, or, as it is actually called in the Greek: times or hours. If we now look at Christ's answer, he obviously gives his disciples a serious reprimand for wanting to concern themselves with things that do not concern them at all, and for posing impertinent questions about politics and God's rule of the world, to which they have no vocation at all. "It does not behoove you to know the times or hours" of the world empires, when and how God wants to change, adjust or overthrow the world empires, "which the Father has reserved for His power," that is a matter which neither you as apostles nor I as the mediator have anything to do with, which also does not belong at all to the kingdom of grace but to the kingdom of power, you are not to preach anything about it, therefore you also do not need to know anything about it, rather you are called to other things than to speculate about world empires: "But ye shall receive the power of the Holy Ghost, which shall come upon you, and shall be my witnesses;" filled with the Holy Ghost and enlightened, ye shall preach of me, not of times and hours, temporal and temporal millennial kingdoms. Since the dear apostles do not speak out of malice but out of weakness, Christ punishes them with tender love in a mild and sparing way by implying that their foolish question arises from their gross carnal Jewish ignorance and pointing them to the outpouring of the Holy Spirit who will guide them into all truth and free them from all such chiliastic errors.

Nevertheless, in Christ's words lies a devastating blow against the chiliastic heresy, since they state the following: Chiliasm is a rash, unjustified questioning about things that do not concern us as Christians, because God has nothing to say about them.

He is without any reason of the holy scripture. Chiliasm wants to know "times or hours," i.e. temporal and worldly things, which do not belong at all to the kingdom of grace, and therefore also not to the Christian doctrine. Chiliasm mixes up the kingdom of God with the kingdoms of the world, which, after all, the Father has reserved for His power, and draws political disputes into the church. Instead of wanting to know something about the times of a dreamed millennial kingdom, we should rather strive to be filled with the holy spirit and to become witnesses of JEsu, but not witnesses of chiliasm.

c. Because it is an eternal one.

The Holy Scriptures testify of Christ: "He will be king over the house of Israel forever, and his kingdom will have no end," Luc. 1, 33. "His power is eternal and will not be broken, and his kingdom will have no end," Dan. 7, 14. "The Lord will be king over them on Mount Zion from now until forever," Mich. 4, 7. 4,7. "And there shall be no end of peace," Isa. 9, 7. "In his days shall the righteous flourish, and great peace, till the moon be no more," Ps. 72, 7. "But in the days of such kingdoms God shall set up a kingdom from heaven, which shall never be destroyed: neither shall any other people have his kingdom. It will crush and destroy all these kingdoms; but it will remain forever," Dan. 2, 44. "We receive an immovable kingdom," Heb. 12, 28. and that, as appears from the context of this passage, such a one as shall not, like the Old Testament kingdom, be changed again. "Thy kingdom is an everlasting kingdom, and thy dominion endureth for ever," Ps. 145:13.

In contradiction to these clear sayings, the chiliasts attribute to Christ a temporal, mobile and changeable kingdom of a thousand years, and make the eternal king a temporal one, whose power vanishes after a thousand years and whose dignity has an end.

ä. Because Christ's kingdom is only one.

Nowhere in the holy scripture are several kingdoms ascribed to the Lord Christ, but only one; nowhere does it speak of them in the plural, but always only in the singular. It says Ps. 45, 7: "The scepter of his kingdom is a straight scepter." "My kingdom is not of this world," Joh. 18, 36. "Christ will hand over the kingdom to God and the Father," 1 Cor. 15, 24. The kingdom of Christ is divided into the kingdom of power, grace and glory, but with this they do not claim three essentially separate kingdoms, but only distinguish the different ways and the different objects of Christ's government. In essence, Christ's kingdom is but one-. "But," says Johann Gerhard, "if Christ, in addition to his eternal kingdom, still has an

chiliastic, which is to be administered on earth for a thousand years, then its kingdom would no longer be one, but a double one, which would be in absolute contradiction with itself: one would be temporal, the other, however, eternal, one spiritual, the other bodily, one general, the other, however, limited to certain places, times and persons." Loc. theolog. tom. IX. pag. 467.

The assumption of a visible millennial kingdom is also wrong because it contradicts the essence of the Christian faith.

The Holy Spirit himself defines faith Hebr. 11, 1: "But faith is a certain assurance of that which is hoped for, and not doubting of that which is not seen." According to this, the object of Christian faith is "that which is not seen," that is, the invisible. Likewise, St. Paul also says: "Our tribulation, which is temporal and light, creates for us an eternal and exceeding glory, which we do not look upon the visible, but upon the invisible." For what is visible is temporal, but what is invisible is eternal." Now, if we go through all the articles of our Christian faith, we find that all the things they present us to believe are invisible. Furthermore, if we consider the goods which Christ has acquired for us, it is evident that they are all invisible, spiritual and eternal. In short, Christian faith deals only with invisible things. The chiliastic faith, on the other hand, is quite different. This faith gives us hope for a visible, temporal and earthly glory. Therefore, it is not a Christian faith, but completely foreign to it, contradictory, incompatible and unchristian. Therefore the punishing word of Augustine applies to the Chiliastes: *Stulte, quod vides, non est fides* i.e.: Thor, what is seen is not faith. (To be continued.)

To the Reverend Presidium of the Lutheran Synod of Missouri, Ohio and other states *)

The undersigned take the liberty of informing the President of the Missouri Synod of the following in the name and on behalf of the Lutheran Synod of Buffalo.

1) That in accordance with the invitation published in the February number of the Informatory, the Lutheran Synod of Buffalo met in the teaching hall of the Martin Luther College there to consider the minutes of the colloquium held on November 20 of last year, and, after having previously accepted the result, in which the

The following statement of the Buffalo Synod has just been received by me, the undersigned, but since it applies to our entire Synod, I am sure that I am communicating it herewith to the great joy of all members of the Synod.

C. F. W. Walther, d. Z. A. Pr.

elf Colloquenten agreed on both sides to give practical effect to this result.

The following pastors and deputies were present: F. G. Zeumer, E. Lemhuis, **Chr. Hochstetter** and **P. Brand** from Buffalo with the deputies of the two local congregations: E. Schorr and Fr. Scheuermann; further the pastors A. G. Döhler, G. Wolläger, Chr. Bauer, H. Kanold with the deputies Northblum, G. Runkel, Osk. Wüst, W. Weinbach and Chr. Großberger, together with the deputies H. Plaster von Bergholz and G. Blei von Eden.

The congregation thus consisted of twelve pastors and five deputies, to which five more pastors from the Missouri Synod joined as guests from the morning of Feb. 27, namely, Pastors W. G. H. Hanser, A. Ernst, C. Engelder, C. A. Weisel, Fr. Ruhland.

2) That the above-mentioned Synod, under the chairmanship of Pastor F. G. Zeumer, after opening its proceedings, immediately examined the results of the Colloquium and not only declared itself in agreement with the doctrine known by the eleven Colloquists, but also recognized the objections of the Missouri Synod against the doctrine contained in the Synodal Letters of the Buffalo Synod as correct, for which reason it also protested against the attacked doctrines even more decisively than had been done at the Colloquium. In particular, the statement (and answer) of Prof. Walther found on page 29, No. 4, in the minutes of the Colloquium, regarding those who converted from the Buffalo to the Missouri Synod, was considered and accepted as correct by all Synod members.

3) That following the result adopted by the Synod, the following resolutions were unanimously adopted by the Synod:

I. We firmly reject and revoke (following the above) all real and solidary adherence to the following false doctrines found in the synodal writings:

a. From the church:

1) The visible Lutheran church is not a particular church, but the One flock, of which the Lord Christ speaks Joh. 10, 16, and apart from it God does not gather fine sheep. Jnf., Jahrg. II, p. 70. 5S. u. 66.

2) That no one can be saved apart from the visible Lutheran church. Second Synodal Letter, page 24, Inf., Year I, page 2.

3) False churches would not have the invisible church as a part of their particular church within themselves, therefore they could not be called *synecdochice*, i.e. church for the sake of the believers hidden among them. Inf., Jahrg. II, pp. 58, 59 and 66.

4) The church does not have the highest and final judgment or the keys directly, but only insofar as it has the office that leads the confession, i.e. it is only to the people who are in the Holy office of preaching". Inf., Year II, 23rd, I., 85th, 86th, II., 5th, 6th.

b. from the ministry of preaching.

1) The right divine calling or public office gives the words of institution their power, e.g. in Holy Communion. The words of institution, e.g., in Holy Communion, have their power and effect. Second Synodal Letter, pp. 11, 12.

2) A congregation that is not assembled with the regular preaching ministry does not have the Lord Christ in its midst and cannot take comfort in the promise of Matt. 18, 20. Christ is not in the midst of us by virtue of faith, but only through the word imparted by the preaching ministry. Second Synodal Letter p. 93 and 97, Inf. Jahrg. I., p. 87.

3) It is false doctrine when it is said that the congregation has the right from God to confer the office on the preacher. Second Synodal Letter p. 107.

Whereas the Schmalkaldic Articles confess that the church has the key office directly and originally, and accordingly also every congregation. Therefore, the congregation must be and remain the means-cause, which has the right and duty from God to confer the God-appointed public office of preaching by election and appointment, i.e., as the Schmalkaldic Articles say: where there is a true church, there is also the power to elect and ordain church ministers.

c. of the ban and lay judgment.

The congregation is not to judge or declare that the sinner is to be considered a pagan and a tax collector; the sentence or the ban judgment is only up to the ministry. Second Synodal Letter p. 28: On the judgment of the laity in general: as if no layman may publicly judge doctrine. Second Synodal Letter p. 111 and 112.

d. von Mitteldingen:

The congregation in Mitteldingen cannot refuse to obey the pastor, but must accept and keep orders that are not contrary to God's Word, for the sake of love and peace, because it also owes obedience of love and honor in Mitteldingen according to the fourth commandment; combined with a wrong interpretation of the 28th article of the Augsburg Conf. Conf.

II. We confess that our synod has unfortunately allowed itself to be deceived into not only tolerating and advocating these false teachings and rejecting the testimony of individual pastors and deputies against them in the synod, but also into considering all those who have separated and been banned from us for this reason, and all those who held fellowship with them, to be robbers. We therefore revoke all the decisions of excommunication that we have made against those who separated from our synod for the sake of these teachings, and for this reason we ask their forgiveness.

III. We declare that the Synod of Missouri has rightly opposed the above-mentioned false doctrines and, on the other hand, has upheld the pure doctrine based on the Word of God according to the Confessions of God.

transcriptions and the testimonies of the Fathers. Acceding to the final statement of our Colloquents, we also declare that doctrinal agreement between the Missouri Synod and ourselves is now fully established.

IV. We confess that we have erroneously declared the Missouri Synod to be pagan and publican and a sect in the sixth synodal letter p. 26 and 27; we recognize in the relevant synodal resolution of 1859 a grave sin and therefore publicly ask the Missouri Synod for forgiveness. We hereby retract before God and the Church all defamatory statements with which we have persecuted the pure teachers belonging to the Missouri Synod in the Synodal Letters and other Synodal writings.

V. For all these reasons, we can no longer grant doctrinal prestige to the old synodal letters from the first to the seventh and other synodal writings, which were written mainly to justify the above-mentioned false teachings.

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After the above was unanimously accepted by the Synod, it was finally unanimously decided to prepare a copy of the above proceedings and to send it to the Reverend President of the Missouri Synod on behalf of our Synod.

We accordingly sign, as bound in the bonds of One Faith, in brotherly love and esteem
F. G. Zeumer, 8. N.

Chr. Hochstetter, Secr.

To the ecclesiastical chronicle.

About his congregation a zealous pastor of our synod reports: "About two thirds of my congregation were born and educated in the Roman church. And the congregation is not one of the small ones? If you ask, dear reader: where is this strange Lutheran congregation? we answer: „*Inconsultum, lupo viam monstrare ad ovile*," that is: it would be very imprudent to show Wolfe the way to the sheepfold. W.

[Walther]

Secte. Up to now, the Methodists have always declared it a sign of papist church zeal if one called the Methodist or other such communities sects. Still in the number of the "Apologist" of Feb. 25 it is said that the "Lutheran church has raged against the 'sects'," and yet the same number repeatedly speaks of "Lutheran sects"! Indeed, we hardly know whether people can push hypocrisy further than these spiritually hopeful swarm spirits.

The "Apologist" of the Methodists of February 25 shows **how one can give large religious papers cheaply** and still make money with them. He complains,

that he had been taken to task by his own friends because of the blatant business advertisements contained therein, and even that he had received "solemn epistles because of a life insurance advertisement". However, he excuses himself briefly and well by saying: "the business advertisements are necessary if the "Apologete" is to be delivered for \$2 per year, because those advertisements pay a not insignificant part of the expenses of the "Apologete. The editor also writes this in his apology: "Business advertisements are purely a business matter, with which the editor has nothing to do," and yet - one will hardly believe it - if one turns the page, one finds under one of the most pompous business advertisements a (certainly well-paid) puff signed as follows: "Wilhelm Nast, Editor of the Christian "Apologete.""

"The **Methodist Apologist**," which, as is well known, for some years now has contained more and more political and business matters than religious ones, and has therefore gained a wide circulation, discusses in its number of 11 February the business crisis that has already occurred and, as a good businessman, gives all businessmen well-founded rules based on many years of business experience. In this context, he also mentions the building of churches and makes the following remarks about it, which are not to be despised: "Then congregations which are not driven by extreme necessity to build a new church and cannot carry out such construction without the help of others should be content with their old houses of worship until the crisis is over. Those who can build with their own means, without incurring debts, will of course have less money to use for the new building during the business stagnation than otherwise; but if one is forced to call on the help of others, or to incur debts, then no congregation should

complain at present with the burden of a new building, provided it has any premises or can rent them for the holding of Sunday services. Our businessmen, who are not only well-off but also liberal, will not be able to give as large sums as before during the crisis; the same is the case with others. Neither the Church Building Society nor any agent sent out will, with the best will in the world, be able to contribute or collect thousands for the building of this or that church. Not because we believe that nothing will be given anymore, not because we want to put an excuse into someone's mouth, but simply because it will not be possible in the near future, should the business stagnation increase, to receive such large sums as before for the church buildings of this or that congregation. Generosity should not and must not cease; God's kingdom cause must not suffer; but caution is advisable, so that one does not carelessly begin a church building with the expectation that thousands of people other than the congregation will contribute to it. glieder" become liquid, which could cause a lot of mischief and impose a heavy debt burden on the municipality in question."

The German Lutheran Hospital and Asylum at St. Louis.

After the end of the year, we owe the dear benefactors and friends of our hospital and asylum some information about the management of this charitable institution and the events in it, and we are sure that this information will be welcome to them. Our former doctor has been replaced by Dr. Bosse, a well-experienced and popular physician and member of the local Lutheran congregation. He also treats our patients free of charge and with all loyalty and diligence. In the past year, under God's blessing, some remarkably good results were achieved through him. In the spring, the sick daughter of a country preacher, who is serving in St. Louis, brought the smallpox to our hospital. Unfortunately, the same spread and infected the two children of our nurse, Mrs. Meadows, who is an orphan, and an orphan given over for care. Preacher Stochter and another maid, who had come from a distant parish, came through happily, but the nurse's two children and the orphan, who were in the highest degree afflicted with the smallpox, became victims of this evil disease. The mother bore the loss of her children with Christian devotion, but without her children, especially without her older daughter, she could no longer support the household, left the house and, as a faithful deaconess, accepted a position as a teacher in an infant school in St. Louis. After an interim care of our hospital, we obtained the Markworth family from the community in Altenburg, Perry County, Mo. who presently nursed and cared for our sick. In late summer, when the cholera epidemic was raging in St. Louis, several cholera patients were brought to the hospital, some of whom were already in the last stages of the disease, so that they died within a few hours. These very incidents have forced us to the conclusion that we must build a separate and larger house for such sick people who are afflicted with contagious diseases. Our small back building has proven to be insufficient. It also makes a very bad impression on other patients when, as during the cholera epidemic, dying patients are brought into the main building. According to the local city ordinances, we are not allowed to take in people suffering from smallpox or any other highly contagious diseases, but if smallpox breaks out in the hospital itself, we cannot expel our sick and our fellow believers. And in times of plague, when the Roth

is large, the hospitals, especially the Christian hospitals, must also be open to all. However, in order to raise the not insignificant funds of four to five thousand dollars, which the construction of a two-story building requires, we must call upon the charity of other Christians and other Lutheran congregations living in St. Louis, especially since we not only have to pay for the maintenance costs, which are significant in this day and age, but also have to bear the costs for the construction of a canal in the alley and in our courtyard and for repairs and improvements to the main building. We feel justified in making such a request for friendly support, since we not only take in sick people from other communities, but have also provided and would like to continue to provide a free refuge for all cases of illness for the students, whose number in the seminaries in St. Louis has now grown to almost 100. This, however, causes not insignificant expenses.

In the past year, the cost of feeding the sick students alone would have amounted to 400 dollars. Also, three school teachers with chronic illnesses were sent to the hospital from afar, and they had to be cared for and maintained there for a longer period of time. Therefore, we do not only want to express our request for friendly support before our dear Sisters' congregations and especially remind the venerable pastors who have studied here and visited and used the hospital in the past to work for our hospital, but we will also send a specially employed collector to the congregations that have not yet been visited by him. May the Lord make many hearts and hands willing to do right works of love and mercy, seeking not their own benefit but that of the poor and needy. We cannot repay all the benefits we have received, but our Lord Jesus Christ has written them in his book and will continue to record them in it and repay them in his time, both temporally and eternally.

We have not yet come to terms with our orphanage, but at the last annual meeting, on February 18 of this year, it was decided to tackle it in all seriousness. A committee has already been selected to look for a building site or a purchasable house in a healthy part of town where Germans in particular live and where there is not yet a Lutheran school and church, in order to build or establish the orphanage and a mission school there. Later, when a congregation has gathered there, a church could also be built. A school teacher, who has received the gift from the Lord to also be an orphan father, should be appointed to it. A log for the orphanage

is already available and housed in a private pile. Everything that has already been given for the orphanage by kind hearts and will still be given, is to be used most faithfully for this purpose. The sum received for the orphanage amounts to 1285 dollars and 20 cents. We do not believe that any further shocking speech is necessary to arouse sympathy for the hospital and the orphanage among Christians. They must only be made aware of it. They who believe in the great love and mercy of their God and Savior from the bottom of their hearts, who are always comforted and rejoice in it, and who know that they show love to the Lord Christ in his poor members, cannot help but be found in such works of love and mercy at all times. He who is forgiven much, loves much. May God help, then, that from JEsu and with JEsu and through JEsu and for the glorification of JEsu all things may be well begun, continued and accomplished! Amen.

The Board of Directors of the German Lutheran Hospital and Asylum.

On behalf of the same: J. F. Büniger. St. Louis, March 13, 1867.

Medical report

about the patients treated in the Lutheran hospital from January 1, 1866 to January 1, 1867.

92 patients were admitted to the hospital. Of these, 81 were male, 11 female. As cured find discharged 74, improved discharged 2, died find 12.

By age, r from 1 to 1V years were 2, from 10 to 20 years were 16, from 2V to 30 years were 49, from 30 to 40 years were 15, from 4V to 50 years were 6, from 50 to 60 years were 4.

I" treatment remained in the hospital 4.

The diseases were the following: -

^btlomionl sbscess 1, ^aobzfiosis äs" Räüevs 1, ^ugensmrüoäunx I, Rlsioksuvbt 1, Lroueln- üs 4, LrusUvssersuckt 1, Ollolera 10, Viarrkos ckrov. 6, Vieber dolliges 6, R. 6 "stnsoks8 2, V. NiacideU I, R. Nessel 1, V. Nervöses 4, R. VVebsel 15, NrLtrs 7, Noocbenbrüctw 2, lieber-^bscess 1, I^ebsrentrüoüunx 2, L.uogon-emrünüclullA 5, HvxsQsekrvmäsuottt 5, Vociren 3, Rheumatism cbrovio 3, Varüsle Neseclion read left

Oderscksnnkel-Lnoekens I, Dysentery 5, Vsrvuöäng cler Nanä I, Vsrgrüsseruvx üer Llür 2, Vvterleidsentrüäüox 1.

L. Bosse, N.O.

Church News.

(Delayed.)

On the second Sunday after Trinity, June 10, 1866, Candidate W. Sapper, from the seminary of Pastor Harms in Hermannsburg, who had been ordained earlier, was led away by the undersigned as pastor *vicarius* for Pastor Hamann, who had traveled to Germany because of his chest ailment, in Carondelet, Mo.

Th. Brohm.

ress: Kov. IV. Lavpor, veuwuäslot, Llo.

Pastor F. W. Sömitt, formerly of the Lutheran congregation at Frankenkirch, Livingston Co., Ills., accepted a call from the German Lutheran congregation of St. Trinity in Town Echester, Ottawa Co, (a former branch of the undersigned), was solemnly installed in his office by the undersigned in the midst of his congregation by order of the Reverend O. Fürbringer, President of the District, on the Sunday of SIXDAYSIME (Feb. 24).

May the faithful Arch Shepherd Jesus Christ give his under-shepherd much grace to feed the herd commanded to him and may he bear much fruit for eternal life! Amen. I. L. Daib.

Address: Rev. V. IV. sedwirt,

Lisdou V. O.

Lovb 6o., Nick.

On the Sunday of Septuagint, Feb. 17, 1867, Candidate Friedrich Wefemann, who, after completing his studies in St. Louis, could not immediately assume a preaching ministry because of ill health, but who has now, by God's help, recovered sufficiently to enter the ministry of the church, was ordained by me before his congregations as called pastor of the two Lutheran sister congregations in Cooper Co.

May the Lord grant his servant strength and health of body and an abundant measure of the gifts of the Holy Spirit for the blessed direction of the office entrusted to him. I. F. Bünger.

Address: Rev. V. IVssemrwu, booehs Nills V. O. Ooopsr Oo., No.

(Submitted.)

Explanation.

1) After the examination of the doctrines of church and ministry, etc., which had been in dispute up to that time, the undersigned congregation, as a result of the colloquium, has recognized that the Missouri Synod has represented the pure doctrine in relation to the writings and the doctrine of the Buffalo Synod, that we therefore agree with the final declarations of the 11 colloquium members, and that we particularly renounce the relevant errors which had been going on up to that time in the Buffalo Synod.

2) That we, for our part, retract the accusations which have often been made by the Buffalo Synod to the Missouri Synod and especially to the so-called opposition congregations, according to which we had allowed ourselves to be misled into considering these Lutheran congregations in the Missouri Synod for years as rotten and their pastors as rotten priests.

Finally, the congregation has decided that we express our heartfelt thanks to Prof. Walther and the other colloquists on the Missouri side for the clear instruction we were allowed to draw from your lectures in our midst here, as well as for the various efforts and care you still took of us after the colloquium.

We were also able to follow the same, as much as we could, on the previous Sunday.

Now united with you in One Faith, we sign in the name and on behalf of the congregation to whom all the foregoing has been read and presented for common witness.

The Church Board:

Chr. Hochstetter, Pastor.

Kirch fathers: Ernst Schorr, Gottlieb Henning, Carl A. Becker, F. W. Hachmann, F. Bräunlich.

Church governors: Johann Hilgeneck, Wilhelm Grollnitz, J. W. Schwinn.

To the relevant members of the electoral college.

As the Secretary of the Electoral College has omitted to request the members concerned to send in their votes on whether or not to confirm the provisional appointment of Mr. Brewer of Baltimore as Professor of Music in our School Teachers' Seminary at Addison, the undersigned takes the liberty of requesting that this be done as soon as practicable.

St. Louis, Mo, 26 Feb 1867.

C. F. W. Walther, d. z. A. P.

Conferenz display.

The members of the Cincinnati Pastoral Conferen; are reminded that their meetings will be held on the Friday after Easter, April 26, this year, at the residence of the Rev. King to commence. A conference member proposes that the theses on usury printed in Lehre und Wehre (Rov. and Dec. issue) be made the main subject of the proceedings. G. Kühle.

Correction.

In the last general synodal report, my address was incorrectly given in that instead of 6th Ward, it says 5th Ward. This to my esteemed correspondents for their attention.

Nueller,

Ro. 8 Decatur 8tr.. btli Uarä, kittsburgz, ka.

"Receipt and thanks.

For poor students received from the worthy Dräuen- und Jungfrauenverein in Past. Gtürkens Gemeinde i-L-Itimore "26. from Past. Grätzels Gemeinde "2. from Mr. Lehrer Pierschmann in Iowa Ein, as a thank- Nstr "2. Bon Past. Links Gem. in Town Lebanon, WiS., "5. by Past. John by Mr. Caspar Klaus "5. Pre- Past. Sapper of werihrn Krauen verein in Earon- delei, Mo. "10. boa Mr. Gerken there as thank- Nfn "3. boa Henn L. Schäfer there as thank-offering 52. boa Mr. F. Gundermann in Elarinda. Iowa, "1st Lm to the worthy women's club of the community at Venedy, Washington Lo., Ill, 17 white shirts, 15 sheets, 3 quilts, 24 linen handkerchiefs, 12 towels. From the "mhm virgins - association of the congregation of the Rev. Key! t" Philadelphia "5.

For Päst. Brunn's Anstalt: From Mrs. L. Zuttaweffter by Past. Seyn in Chicago as Dankopfr L. F. W. Walther.

For the seminary household: By Mr. Past. Claus 1 wollne Decke; von Anna Flesse dahier "1; von der Gem. des Herrn Past. Streckfuß "79,25; from the Gem. of Mr. Past Hahn 1 barrel syrup and 2 Bush, dried apples, drSgl. leiste with over 100 Pfd. good, fresh butter; from the Mr. Gardeners Faßholz'dahier 2 barrel kitchen vegetables and 2 dozen eggs; from the women's association of the Gem. of Mr. Past. Claus 1 dozen pillows; from Mr. Christ. Wiebracht'dahier 1 barrel of flour; from the Gem. of Mr. Past. Johannes 354 dozen eggs, 2 hams, 4 pairs of stockings and 128 pounds of wheat.

For poor students, By Mr. Past. Sievers Collecte in Frauenluft "14, by G. Lang das. "5, Collecte in Amelith 86 Cts, vou N. N. "1,14; by Herr Past. Streckfuß ges. auf drr Hochzeit von Herrn A. Ohle- meirr in seiner Wale bei Nashville "11,15 für Aulich; ges. auf der Kindtaufe bei Herr" Berg dahier für Halbst "17,50; von der Gem. des Herrn Past. Unk "10 for Denke; by Mr. Past. P. Bey he "10 from the Young Men's Association of his congregation for Sörgel; "7 ges. on the infant baptism at F. Zuttermetster forRudvph. - A. Crämer.

With heartfelt thanks, the "undersigned" certifies on behalf of his congregation the receipt of the following "gift" for our church building:

"55.00 from Past. Büngrer's congregation in St. Louis; "3.80 from Past. Winters Gem. in Loganville and "1.20 from himself; "14.65 from Past. Sapper's Gem. in Taroudriet; "6 subsequently from my Bater's parish in Baltimore; "14.40 from Past. Trautmann's congregation in Adrian.

Philadelphia, Pa.

S-"e?!, Rev.

For poor pupils: Bon H. Pfingsten in Schaumburg, Ill, "10; by Past. Sievers Collecte in Frankenlust "15.73; Kindtauf-Loll. at E. I. Müller das. "1.20; by M. Hennings daselbst "1; Fr. Burk in Ame- lith 35 Lts.; M. Geeg daselbst 50 Cts.; Past. Sievers 39 Cts.; Kindtauf-Loll. at H. Horn for E. Biewend 93 Tts. For L- Hölder "7 and for H. Kappel "3 by E. H. Rolf, Union To.,O., as wedding - Soll. at E. Schneiderer. For V. Krönig through Past. H. Hanser "15. For ". HeW from Gem. Proria, Ill, 3 shirts, 2 pr. socks, 2 handkerchiefs, 1 box of collars, 1 neck tie. For I. Houses of Past. Sievers. "5 For G. Rosewinkel by Precht in Addison "11. For H. Kappel by Past. Schäfer "2. For W. Ernst by I. Marggrander "10.

For the budget: By Past. I. «. Weisel Collecte semer Gem. on Thanksgiving Day, "9.10; WeddingS-Toll, bet Lscherich and at H ns, "10; Kindtauf-Loll. at Kramp- hardt, "4.25, at Burkhalter, "2.50. By Past. Mees in Columbus, O., "50. bon Past. Left parish 20 barrels of wheat flour. Past. Ch. H. Löbers Gem. "55.

G. Alex. Saxer.

For poor pupils: Bom JüvlingSverciu in Cincinnati "5; Mr. K azelmann's school children "2; by Mr. H. Rolf in MarpSville, O. on G' Eirich" wedding ges. "15 (of which "10 for S. Trust), from the Gem. "6; on I. Delp's infant baptism ges. "1.93, Mr. Wolf "2, R. R. 7 Lts.-Of Henn Past. Loßner's Gem. "8.50; vo" Mr." Past. Heid for I. Müller "10.25; from Mr. Lerser's singing club in Fort Wayne, "5; at a wedding ges. "3.05; teacher Emrich at Quest's infant baptism ges. "4; by Mr. Past. Schuster on a, infant baptism -es. "5.42, on a wedding "5.25; by the same "16; by Mr. Past. Schuster "2; by Mr. M. Fikenfcher, Aurora "5; by Mr. Past. Sievers, Lollerte in Amelith "13; A. Auch "2; Missionar Miesler "5; on Lebrer Winterstein- child baptism ges. "3.03; by Fried. Ehrich, Laporte "1; - by Mr. Past. Schumann (for R. Müller and P. Reis) on K. Ähren- Hochzeit ges. "10.46; by E. F. Höriger "1,50; a "s the Opkerkaffe of the Gem. "8,14; - by Mr. I. Mar- gruder (Rochester) for S. E. "10; - by Mr. Past. Stücken of the Jünglingsverein "5; from Ph. Reifinger's

Kindtaufe ges. "5; from St. Paulus-Gem. in Proria "6.50; from Hern" Ph. Theis on Bogk's Kindtaufe ges. "5.05; by Prof. Crämer of the Jvugfr.-Verein "5. -

For the household: Boa Mrs. M. Reisingrr "5; from the Gem. Past. Löbers s "a. "71.55.

For bedding: Leu of ZiouS comm. in New Orleans "16.40; from Women's Association in Indianapolis "1.

Bedding: Lepgenannter Frauenverein 7 quilts; from the "Rähverei" in Laporte, Jud., 4 quilts.

I. C.W. Lind "ma " v.

For the "L o l l e g e - H a u s h a l t" in Fort Wayne and for poor college students: From Past. Zagels Gem. from Mr. Fruchtruicht 1 Lrtl.

Beef; from L. Grrke "5. Au- Past. Stock- Ge", from E. Gchaper "5; from Mr. Leppe 4 gallons of lard. Dom werthen women's club in Fort Wayne "22.W. Au- Past. Bodes Gem. from Mr. Brück 120 lbs. of wheat flour and 26 heads of cabbage. From Past. Ever-' Gem. of Mr." Könemann 3 Bush. Rye, 3 Bush. Wheat, 4 Bush. Beans, 1 roll of butter.

From Past. Jlbker- Ge". 4 pc. knitting yarn, 2 pr. stockings, 2 kiffenüberzü-e. Au- Past. Fritze- Gem. from W. Gerte 1 Lrtl. Beef. Bon the women's club in Past. Dulitz's Gem. 6 shirts, 7 pairs of stockings, 2 underpants, 1 quill. Bon to St. Peter's- grmeinde in Eden "7.74. Bon to St. Martin's parish in Boston, Erie Lo., N. H., "6.51. From Past. Reich- hardts Gem. of L. Lücke 3 sacks of grain, 2 "all. Syrup, 1 hog, 1 pair of woolen stockings. Bon N. R. 6 Bsh. Wheat, 6 Bush. Grain, 2 Ball. Syrup, half a- hog, and "1 baar. Au- Past. Schumann- Gem. 14 bsh. wheat, z S. rye, 1 S. buckwheat, 3 S. cor", 2 S. hulled grain. From Past. Schuster- Gem. from the women's club 2 shirts, 5 pr. socks, 1 pr. glove", 1 quilt. From Past. Merz' Gem. vo" several" woman" 1 tablecloth, 2 towels, 1 Aard MuSlin and "4 baar. From Past. Sauers Gem. vo" eiuer woman 2 towels. Bus of the Gem. Ft. Wayne of Hilzmarm 4 Bush. Löhnen, 1 Peck Aepfolschnitze and "5 baar; from Kahmeler "8; vo" Hartmann 1 Lrtl. Beef, 30 lbs. pork, 1 sack potatoes, 2 gall. Apple butter, 4 peck onions; from Dörfler 1 ham, 1 bush. Twine; from Prange "5; from Jungfraunverrin "12.50 for student H. Fischer. Bon Past. Trautmanns Gem. an- d. Abend"-Kaff" "20.

F. W. Reinke.

received in the Raffe of the western Dtstrlt":

To the CollegeschuldentilgungS-Kass" in St. Louis: By Mr. Schuricht vo" Pastor Hattstädt in Monroe "3.27. By the same from Mr. Aassrrr Bonnet in Fort Wayne "76.50.

To the synodal treasury of the Westl. Dtstr. r Bo" Past. Markworths Gem. in Marathon Co, WiS., "2.68. From its ZionSgem. there "1 32, Bon eiuem Ungenanvntm by Prof. Walther "5. Past. Th. Mirß- krrs Gem. in Lole Lamp, Benton To., Mo., Toll. "9.15. Whose Filial Gem. at Tebo, Benton Lo., Mo., "6 85. Past. Metz'Gem. in New Orleans, "25. Past. Gotsch' Grm. in Memphis "12.44. Mr. Hampe there "5. Kindtauf-Loll. at Joh. Schürmeyer's there "5.06. Past' Schwensen's Gem. at, New Bielefeld, Mo., Weih nachts-Loll "14.70. Past. Polack's Gem. in Trete, Ill, AdventS-Toll. "54th Kindtauf - Loll. 'at Schenk, Fort Dodge, Iowa, N.25. Past. Zuckers Gem , Proviso, Ill, Christmas coll. "21st Bon teacher Kunz at St. Louis-ri. Past. SchmidtS Gem , Elk Grovr, Illrd, Chrism--Eoll. "12.50. Dessen Gem. in Duntvn, Ill, deßgl. "5.10. Past. Kähler- Ga- lemSgem , Glasgow, Mo., "12. of ImmanuelS Distr. in St. Louis "9. Past. Matuschka" Gem, New mile, Mon, Christmas.Toll. "8.25. Past. Heitmüllers Gern, Rodender^ Ill, Advent--Loll. "14.53. Bro. Rasche, Pleasaut Rkge, Ill, "5. Past. Lochner- Immaimel-gem. in Rich, Ill., ChristmasS-Loll. "29. of mrbreren parishioners" of the Past. Blitz, Lafayette L", Mo., "34. Bom Trinity-- Distr., St. Loui-, "20.90. Teacher Krauß there "1. Immanuel-- District there "6.35. Lebrer Karau there "1. Concordia- Dtstr. in Gt. LoukS "16.16. Past. Köstering- Gcm. in Altenburg "17.70. Past. Dörmanns St. Pauligem., Randolvh Lo., Ill, "15.40. Dessen St. Petrigem. there, Deihnacht--Eoll. "7.50. By the same of H. Frdderke, Dankovfer "2nd Past. Hest-> Gem, Peoria, Ill, "13.25. Past. Rau- schert- Ge", Dulton Statton, Ill , "5th Past. Kleist- Gem., Washington, Mo., "6.75. Past. Stephen- Gem. in Ehester, Ill, "6.80.

To college maintenance fund: high, time--Toll, at Joh. Windhrim, Trete, Ill, "10.05. vo" H. Bormann, SanduSky, O., "1. Past. vkß's Gem., Lafayette Lo., Mo., Toll. "15th Bom ImmanuelGDistr. in Gt. Louis "11th Bom TrinitySDistr. "11th Past. Köstering- Gem. ia Altenburg "21.

On the "gynodalmissio-cash: ofdm children in Past. C. Meyer" Gem., Kaakakre, Ill, "7.W. Past. EuderS' Gem., Fort Dodge, Iowa, "2.50. ofdm schoolchildren of Teacher-Great in St. Louis "3.30. Epiphany - Shall, in Past. H. Schmidt- Filialgem., Dnntoa, Ill, "3.75. Epiphany - Loll. of ImmanuelS Distr. in St. Louis-"31.80. Deßgl. in Past..Matuschk 's Ge", in New Meile, M", "4. Of Trinity- - Distr. in St. Loui- "4.61. of Norwegian Ge", of Rev. N. Amlund, Story Lity, Iowa, "44.15. ofdm School-

Other of the teacher Roske in St. Louis 57. IO. Don of the Norwegian congregation of the Past. P. A. Rasmusen, Kendall So. III, 5120.

For inner mission from the Zion congregation's collection bag of the Past. Hoppe, New Orleans, 520; Past. E. Meyer's congreg. at Effingham, III, Loll. 53.35. Past. Euders' Gem. of, Fort Dodge, Iowa, 52.50. ImmanuelS- Distr. in St. Louis, Epiphany Loll. 5M. Don Mr. W. Wissmann in New mile, Mo., 51st of Past. Heil- müllers Gem. in Rodenberg, III, 53.05. Mrs. Böhm in Altenburg. Mo., 52nd by Past. Wagner in Pleasant Ridge, III, by R. R. Thank offering 55.

To the deminar household in Addison: Bon Past. Biltz's Dem. of Lafayette Lo. on Mo., 510.90. don Mr. B. in Frohna on Mo. 52nd Cathedral women's - club in Past. Dörmann's comm., Randolph Eo., III., 510.

On the seminary building in Addison: Don of ZionSgem. of the Past. Hoppe in New Orleans 55.

For Past. Brunn's Anstalt: Don Johann Schmidt in Altenburg, Mo., 55. Don P. Douninger through Past. Dörmann, Randolph Lo., III., 55.

For poor students: Bon Past. A. Brandt in Frank Hill, Minn, IO. P. Dönninger through Past. Dörmann, Randolph Eo., III., 52. cathedral women's club in deffm Gem. 57. wedding - (collared at Wesemann, Pleasant Ridge. III., 54.25. by Past. John, New Wells, Mo. three child baptism collectives 59th E. Roschke.

Preachers' and teachers' widows' fund.

1. annual account vo" 1866.

Intake:

Saffenbestaud from 1865-	5284.50
Contributions from members.	348.10
Gifts-	342 33

974.93

Issue:

Support for 10 widows and 23 orphans	5893.25
"leibt Laffenbestand	81.68

2nd Receipt.

Received contributions for 1866

G 51.50 by the following pastors and teachers: Baum gart, Besel, Eudres. Heffe, A. F. Hoppe, Th. Bruder, Jox, Klinkmberg, Nickel (52.00), Nolting (52.00), O. Schmidt.

For 1867

T 51.50: Brohm, Brust, F. Bünger, R. F. Hoppe, Wepel, Woueken, the Herrm Professore Baumstark, Brauer and Crämer.

In gifts:

Lollektkt at Mr. Aodlin's housewarming in New

Orleans 56.00

Collectirt in the parish of Elkgrove, IIS 6.41

Collectirt in the municipality of Dunton, IIS- 6.41

Collectirt in the municipality of Bmrdy, IIS- 12.06

For the widow Rödt rlen from the wedding of the Lord

Ehr. Siering in Bencdy collectirt 25.00

Lolcctirt at the baptism of the child of Mr. Lange in

2 10

..elen by Mr. Past. Th. Mirßler 1." 0 Ir in the congreg. at Perryville. Mo. 7.25

Collecte in the 'community to Pleasant Ridge, IIS.... 19.00 Collecte from the silver wedding of Mr. Drink-.

when in Tbornton tripod", IIS- 14.00

Don N. N. by Mr. Past. Bryer in Chicago^... 5.0(" Collecte by the congregation at Ehester, IIS- 9.00

Don an unnamed person from the ZionSdistrict in

St. LouiS..... 5.00

Thank offering from Mr. G. Prost in Dunton, IIS.... 2.00 Collecte from three parishes of Hrrra Pass, Wtyel 19.1>0 From the same for Wittwe Wolff: 2. 00

Don N. N. in St. LouiS 1 .00

For Wittwe Röbbelen of rau Koch in St. Louis 10.00 Don of the congregation in Fraiikenlust, Mich- 3.20

From the community in Amelith, Mich 1.30

3. eriaaenmg "d Please.

Since there is one more widow to support this year and the expenses amount to 51,000, not only the leftovers and regular contributions are used, but also mild gifts and collections are requested. The money necessary for the payment of the Easter term is not found pch long in the encumbrance. The chosen eassirer for the western district synod is teacher O. Gotsch in St. Louis, to whom the gelber and contributions from this district are to be given first. Deut. 14, 28. 29.

I. F. Bünger.

General overview and conclusion

via

Receipts and disbursements of the building fund of Concordia Seminary, St. Louis, Mo. from Feb. 20, 1866, to Feb. 20, 1867.

Intake:

Total revenue up to 20 Feb. 1866 515860.81	
Cathedral eastern district	5.00
from middle district	76.50
From the Western District	56.75
Cathedral northern district	1127—

Issue:

Total expenses for the center building

Debt on the second wing

575.00

515396.32

3M1

eneral" synod abgegrbm 39.01 Ed. Roschke.

Zahres - Rech""ß des ev.-luth. JünglingS-Verein zu St. Louis, Mo., from January 1 to December 31, 1866.

Intake.

Laffen stock from previous year 5123.10
Revenue from monthly contributions 217.30
Collecte on the founding feast, dm May 7, in the
Trinity - Church 63.15

5. 3.55

Issue.

In monthly allowances for studentm 558.00 In clothing and books " " " 113.65
To board and fire " " " 29.85
AnD cleaninG uucostm 6.95

5-5

Stock on January 1, 1867 5195.10

Jacob Bretscher, Caff.

I. P. Bolz, ri.

For the Lutheran had paid:

The 23rd year: "He Pastor": A. Saupert, O. Fürbringer, Th. Mirßler 510.50, F. Hachenberger 53, A. E. Winter, H. Schöneberg 530, W. Dammann. I. Rmnicke 54, H. Fischer 521, ". Franke, F. W. Föhlinger 57.50, Th. Mertens 57.5", I. Strikter 525.50, G. Reistager 527, I. L. Hab" 512.75. G. JS "ker 558.50. k. Dnlitz 516.50, A. Horn 519L0.1. R. Bryer 59, C. Bernrr, O. 3. Juka", Ph. Fleischmann 512, C. E. Bode, I. I. Hoffman" 59, P. S. Este", I. Rauscher" 516.50, ". K. Schuster 525.50, I. G. Schäfer 518, F. Keller 53, W. Husmaun 524, T. Rösch 510.50, F. Ruff 518, H. Kühn 56, I. P. Beyer 5100, A. Köhler 521, M. Merz 5 "k L. Moll 57, A. D. Stecher 512, S. H. Hörncke 516.50, G. Th. Gotsch 53, 3rd E. Schlepssirk, H. Gräbner 514, A. Weyrl 531.50, F. W. John 53, H. Ilwardt, L. Sallmalm 56, I. Walther 57.50, W. Armtdt 517.5", Dr. G. M. Bors" 524, H. Wunderlich, G. 8510, W. Bergt.

I. Baumgart 54.50, G. Heintz, E. A. Schürmaun 54 50, H. Bartelt, M. Michael, M. Sommer 56, W- Kotd 53.78, N. Amtmd, P. Rupprecht 53.50, V. BarteiS, P. Eirich, L. A. Gräber, N. Brandt, I. E. GottUrd 527, I. H. Dörmann 518, A. T. Geißenhainrr, I. W. Wrmbach, M. W. Sommer I7.50, L. Geyer 519.50, O. Hagestadt, L. L. Metz 523.50, H. Koch 512.96, T. A. Torgersrn, Th. Mirßler, C. Lüdker, K. Thorstmscn, I. Müller, V. S. Löber 52, I. Traut"""" 52, A. Wagner 542, W. Lothmanu, A. Kleinegees, P. Bredow. G. Endres 511.50, R. Köhler 56, G. Streckfuß 54. ". WSstemaui, I. G. Hilmer, W. Dom, W. Klein, N. E. Jensen, A. D. Stecher 515, F. Kleist 524, F. Besrl, G. Wolläger, H. Strger 55.511 A. Brandt, E. ". Fünfstück, I. Seidel, "G. Markwvth 51S.30, K. L. Moll 54.5", E. F. Magelsm, A. L. Großbrgrer 51, I. A. Ottesen, K. Schulze 518, I. Hacket, P. Seurl, H. Wunder 512, I. Himmelr 518, I. I. Beilharz, U. Johns", A. C. Kuß 50 Cts, M. Guinthr, I. A. F. W- Müller 520.25. I. G. Kuvz, C. Bolz, I.". Hahn 518. L. I. Muus, I. Meyer 50 cts, O. Juul, I. 8. Daib 517.50, K. 8. Moll 56, H. Walker, I. E. Gott- lieb 54.50, F. E. "lausen, I. I. F. Auch 516.50, I. List 520. F. Reiß, W. Wirr, H. Bemke 55, R. A. Quamm, H. Gräbner 517.50, B. Kor", I. Horst 59, F. Dnbper- nell 52.46, G. Brmthal I18. A. Detzer 531, W. Ma- tuschka 515, A. Mennicke 512, E. Mayrrhoff.

Femrr the Herrm: H. Bück, C. Trupke, H. Schwengel, H. Ahlers, I. Zitzlaff, Bayer, Beckemeyer, Becker, Beude, F. Lurggrabe, Brennecke, Buchhoiz, Däuble, Aorff, Kößcr, Langele, Mönuing, Meierding, Müller s",. Mutschler, Nobb^ Schäfer, I. Seip, W. Schmidt, F. Schütte, G. Schultze, Spindler, Thüre, Weber, Zurstadt, K. Gries- bächer, S. Riede! 53.50, R-Kö "er, Wolfram, Wagen- knecht, Schön, W. Gäbe, Fr. Horstmann, I. Schulz, Fr. Darger, H. A. and C. Gäbe, W. Meyer, I. Geffert, F. Peters, F. Dargel, T. Böttcher, I. D. Böhm, H. Kirchner, S. Buckert, E. Heifchmanu, A. Schilling, H. Witte- ning, W. Pottschmdt, I. H. Brandhorst 515, E. Maschger 50 EtS., I. Eichenauer'56, C. Müller, D. Hellwege, I. HähIS. G. Zinke, H. Heitmann, E. Ahrms, H. Bartling, H. Gehrke, P. Sttckel, H. Brockmam, C. Heidmnamr, W. Heuer, G. Grothmaun, H. Pfortmüller, W. Schaper, H. Orblrrktng, H. Nmhaus, F. Leseberg, W- Precht, W. Buchbolz, F. Firne, L. Leseberg, F. Krage, F. Ahrms, F. Meyer, D. Kruse. H. Buchbolz, Bro. Drgrmer, I. Groch 510.50, G. Pinkrrt, F. Meier, H. Null "arm, I. A. Louis, Bro. Burre, I. L. Haastye, Bro. Twietmeyer, B. Seyferth 75 LtS., W. HolMüller, F. Richmmeier, 8. leelmauu, Bro. Rullickam", G. Habet, 8. Donner, I. F. Grunhagen, Bro. Guft, Ferd. Anger, C. Steindruck, W. Poppy, W. Kipp, Th. Schreiber, "ilster 50 EtS., Pick 51, A. Mmgcs, H. Nützkr 50 LtS., C. 8erche, H. Grütt, H. Hartmaun 528.50, N. Oellrich, F. Schneider, V. Egel, F. W. Koch, Welttnerling. I. Backhaus, F. Bodewer 537.50. I. Härtein, H. Raqurt, A. Haugk, M. Buchholz, M. Pfaender 51, A. Dielmamt, A. Kiefer, F. Degr- ner, H. Mesenbrink s". and jun., A. Heidorn, A. Dicke, F. Michel, I. Marggrander 56, I. M. Doppelt, Heuer. Meier, 8euthmser, Fischer, H. and 8. Lücke, Wehrmann, Burhop, Friedrich, Gtppert, L. Zerler 51, H. Körner 75 cts.. C. I. Dieterly,M. Bischoff, I. Beizer, D. Hab", P. mrd I. Rchl, G. Metzger, D. Bischoff, I. Strmmmler, I. vonmt jun, H. Werner, L. Stolzmbach, Ehrler, Sei- dert 50 LtS., I. Seidel, Gottl. Schmidt, F. Ehinger, ". Gockel, Lauenherdt, I. Kienzle, Armbruster, M. Allbrecht, L. Erd. F. Haseloeo, H. Witter, C. KSaneckr. H. Ratz- "an". H. Maschger 51, F. I. Günther, F. HLrtel 513.50, I. I. Schwärm, H. Denker, W. Meyer 520. F. Stein, I. H. vomholdt, L. Müller, I. Deeg, M. Rabws, G. Kiebr, E. Ditte "5t> Cts, A. Schwarz. R. Körner, C. Brötzmann, H. Stechholz 51.10, H. Herzberg, G- Wirme- berger 545. Breh, Büchsen. I. G. Schulze, F. Schulz, C. Bleck, I. A. and L. Brandt, M. Erdmann. Fime, F. Lührs, I. r ü ma Krückmberg, F. StSuk", W. Rabe, H. M u t tue r V äse, 8. Wolkmhauer, L. Pst! "-", W. Dre<-B.-nung 8. G. F. D. Weiß, ". Am- fing. H. vormann, F. Reller 51, I. Stemm, L. Müllrr, G. Jakob 75 LtS., F. Krückedrrg, 8. Brand, I. Lemkr, Krumpdolz. Flick, C. and G. Richter, Giebel. M. and I. Eberhardt, Wiktmann, Ufinger, Blu", I. Becker, Kalbfleisch sm. and jun., A. Junghans, I. Wrudler, Rer. G. Wothe 75 cts, I. Hankel, E. Fischer, F. Bremer. I. Bru- de, C. Jnkemeyer, W. Dürute. C. Brude, 8th Jordan 75 LtS, I. Johamkes, P. Wegel, L. H. OKer""yer, E. Meier. F. Röder, H. ". Rösmer, A. Hoff. E. Rethmeyer, H. Meyer, I. Bäsch, F. Neumann, L. Böttcher, L. Her polSheimer, L. Weder, I. Riebet, H. Schuüke, A. JoruS 56, F. Wieland, I. H. Stallmann, N. Volkert 512, H. Schön, R. Schindeldecke, F. W. Dicke 56, G. Hickmann, S. M. Becker, H. Segebruck, F. W. Schmidt, W. Dornfeld, H. Beckemeier.

Furthermore: "Die Frau": Liesemeyrr, L. Rappold, W. Brmer, Wittwe Back, Buße, H. 8ahr, Lackmann, I. Kratz. M. L. Barthel.

Verä "derte address"

Lev. 6. leUer,

^..dunxee, Levsnes 6o.,

Print "vuA. Wiebnschn. Gohu. St. kouis, M".

The chiliasm is wrong.

(Continued.)

4) The doctrine of a visible and glorious millennial kingdom is also wrong because it contradicts the true meaning of the prophecies *) in which the holy prophets describe the state of the New Testament church.

Before we go into the correct meaning of these prophecies, we must first consider an accusation that the Chiliastes continue to raise against the orthodox Lutherans. They accuse them of spiritualizing their interpretation of Scripture, i.e., of spiritualizing everything, by referring what Scripture says about physical things to spiritual things without any reason, and thus obviously departing from the Word of Scripture. In addition, they claim, it is a great inconsistency, i.e. inconsistency of the Lutherans, that they otherwise always insist that one must remain with the simple understanding of the words, but in the interpretation of the prophecies they want to explain everything in a non-genuine, figurative and figurative way. From their own interpretation of the holy scriptures, however, Lutheranism is not to be found. Scripture, however

*) We refer here to the instructive treatises of Professor Walther in the "Lutheraner," Jahrgangs: Why are the installation words: "This is my body; this is my blood," actually to be understood? and Jahr, gang 13: Von der Hoffnung einer noch bevorstehenden allgemeinen Bekehrung der Juden, to which we owe very much in the following.

The chiliasts claim that they are guided by the right, biblical realism, i.e. that they take the words as they read and understand everything literally, literally and actually, which is why they alone have grasped the correct understanding of the prophets. Through this pretense of the chiliasts, even honest Christians can be challenged with the secret concern that chiliasm might ultimately rest on biblical grounds.

But this reproach, this self-glory of the chiliasts, must not mislead us. A true Christian does not ask how holy, wise, learned and famous the interpreters are, nor how spiritual and profound their interpretation is, but whether their interpretation is true, correct, i.e., according to the Scriptures. A Christian therefore has the following in mind when reading and interpreting the Bible:

1. that the Bible is God's holy, true and inerrant word. For the Holy Spirit testifies through St. Paul 2 Tim. 3, 16: "All Scripture is inspired by God"; further, 2 Pet. 1:21: "The holy men of God have spoken, moved by the Holy Spirit." And indeed the Holy Spirit inspired not only the content but also the form, not only the thoughts but also the words, not only the what but also the how. For the Lord says Match. 10,19. 20.: "If they give you

do not worry how or what you are to say, for it will be given to you in that hour what you are to say. For it is not you who speak, but your Father's Spirit who speaks through you." Further, 1 Cor. 2:13: "Wherefore also we speak not with words which man's wisdom can teach, but with words which the Holy Ghost teacheth, judging spiritual things spiritually." Therefore the holy Scriptures are also the certain, infallible rule and guide of faith and life, to whose sayings the Christian submits in all things with childlike humility, "for it is impossible for God to lie," Ebr. 6:18. And the Savior testifies, "And yet the Scriptures cannot be broken," Jn. 10:35.

The content, core and star of the holy scripture is Christ. This is testified by the Holy Spirit 2 Tim. 3, 15: "Because you have known the holy Scriptures from childhood, they are able to instruct you to salvation through faith in Christ. Likewise the Lord says John 5:39: "Search the Scriptures, for ye think that therein ye have eternal life: and it is they which testify of me." If one reads the writings of the Chiliastes, it seems as if the prophets did nothing else but prophesy of the millennial kingdom. But the content of the prophets is nothing else than the gospel of Christ. This

St. John Rev. 19, 10. testifies: "The testimony of Jesus is the spirit of prophecy. Hereby the Holy Spirit himself says that the testimony or the preaching of Christ is the core and the soul of all prophetic writings. Further Acts 10:43: "Of this (Jesus) all the prophets testify, that through his name all who believe in him should have forgiveness of sins." And Paul says that he was "called to be an apostle, set apart to preach the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, by His Son," Rom. 1, 1-3. While Paul confesses 1 Cor. 2, 2: "I did not consider myself to know anything among you apart from JEsus Christ crucified," he testifies Acts. 26:22, 23: "I say nothing save that which the prophets said should come to pass, and Moses, that Christ should suffer, and be first from the resurrection of the dead, and preach a light to the people and to the Gentiles." By which he thus clearly declares that the content of the apostolic and prophetic preaching is the same, namely the Gospel of Christ. Likewise Paul says Acts 18:28: "He proved publicly by the Scriptures that JEsus was the Christ," and Acts 28:23: "To whom he expounded and testified the kingdom of God, and preached unto them of JEsu out of the law of Moses, and out of the prophets." And the Lord Himself says: "If you believed Mosi, you also believed Me; for He wrote of Me," Joh. 5, 46. In addition the instructive passage Luc. 24, 44-47.: "But He said to them: These are the sayings which I spake unto you, while I was yet with you: for all things must be fulfilled which are written of me in the law of Moses, and in the prophets, and in the psalms. Then he opened their understanding, that they might understand the scriptures. And he said unto them: Thus it is written, and thus Christ must suffer and rise from the dead the third day, and preach repentance and remission of sins in his name among all nations, and raise up Ierusalem." From this we see what an enlightened understanding of the prophets consists in, namely, that they wrote about Christ, His redemptive work and the course of the Gospel. Furthermore, the Holy Spirit says: "But God, as he declared beforehand by the mouth of all his prophets, how Christ should suffer, hath thus fulfilled it," Acts 3:18. "And all the prophets from Samuel and after, as many as spake of them, have declared of these days," Acts 3:24. Thus of these days, of the times of the

-Repented Testament, but not one thousand

The prophets prophesied about the coming of the kingdom. Likewise 1 Petr. 1,10:11: "For what blessedness the prophets prophesied concerning the grace that was to come upon you, and they prophesied concerning what time and what manner of time the Spirit of Christ, which was in them, and testified beforehand of the sufferings that are in Christ, and of the glory that follows, pointed. Thus the Spirit of Christ points to the time of His appearing in Gen. 49, 10. with the words, the hero would come when the scepter of Judah would be removed; Dan. 9, 24: The Most High would be anointed when the seventy weeks had passed, and Hagg. 2, 10., Mal. 3, 1: The Lord would come while the second temple was still standing. In all these passages, the Holy Spirit declares that the prophets promised the future Messiah, and does not mention in a single syllable that there was anything in them about the millennial kingdom.

The right interpreter of the Holy Scriptures is the Holy Spirit alone.

The Lord promises Jn 14:26: "But the Comforter, the Holy Spirit, whom my Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you"; "he will guide you into all truth," Jn 16:13. Therefore, no one other than the Holy Spirit can lead us into the right understanding of the Scriptures. That is why St. Peter says: "And this you should know for the first time, that no prophecy in the Holy Scriptures comes from your own interpretation," 2 Petr. 1, 20. Luther says: "Peter asked here: You shall not interpret yourself. Let the Holy Spirit interpret it himself, or let it remain uninterpreted." It is therefore a great sin to turn and interpret the Scriptures according to one's own liking and preconceived favorite opinions. For the Scripture is not of our own interpretation. God has not placed it at all in our arbitrariness to explain the Scriptures as we please. Rather, Scripture must interpret itself through Scripture. Therefore, only that interpretation is to be considered and accepted which is proven from Scripture itself to be the correct, certain and necessary one. From this follows the rule that we must interpret the Scriptures through the Scriptures, the dark passages through the bright and clear ones, the Old Testament through the New.

Furthermore, the Holy Spirit says Rom. 12, 7: "If anyone has prophecy, let it be like faith." Prophesying here means as much as interpreting the Scriptures (1 Cor. 14, 26-32.). Therefore, whoever wants to interpret the Scriptures must be careful that his interpretation does not contradict the articles of the Christian faith and the clear, bright sayings in which they are revealed, but that it is in exact agreement

with them. If the Christians follow this rule of the

If we had followed the teachings of the Holy Spirit from the very beginning, there would be no chiliasm. For this false doctrine is in constant contradiction with the following articles of our Christian faith, namely:

1. that the Christian church, i.e. the entirety of believers in the true sense, remains invisible and hidden under the holy cross until the last day; 2. that there is only one general resurrection of all the dead, both righteous and unrighteous. That there is only one general resurrection of all the dead, both the just and the unjust, which will take place solely and exclusively on the last day; and 3. That only one visible future of Christ is to be expected, which will take place solely and exclusively on the last day and exclusively for the judgment of all men without exception.

Another important rule of interpretation is that each Bible passage has only one meaning. If every Bible passage had a multiple or even quadruple meaning, as is claimed in the papacy, the Bible would be a dark book, a wavering reed. But according to the testimony of the Holy Spirit it is a bright light 2 Cor. 4, 4. and a firm prophetic word 2 Petr. 1, 19. Luther therefore rightly says: "If it is admitted that the Scripture does not insist on a single meaning, then it does not argue at all" (i.e. it has no evidential power). Nowadays even theologians who are considered to be orthodox sin against this rule. They say that the prophecies of Christ have a double meaning. In the first sense they were about people who lived at the time of the prophets, and only according to another, so-called secret, higher sense they could be understood by Christ. That is, against Christ's word "to break the scripture" and basically to annul and deny all prophecy. Accordingly, the prophecies would be double-tongued speeches, suitable for deception but not for enlightenment. Let us therefore beware of the delusion that the holy Scriptures are ambiguous, as of the blasphemy of the Holy Spirit, and even as of the evil enemy himself.

So, each Bible passage has only one sense. That sense is always the literal and literal one. Therefore, one must never depart from the literal sense, but must understand each biblical passage in the sense that results from the natural meaning of the words. The chiliasts, therefore, have no cause to boast as if they alone adhered to the simple literal sense of the sacred Scriptures. For it has always been the supreme principle in the Lutheran church for all interpretation of Scripture. For it has always been the supreme principle for all interpretation of Scripture in the Lutheran Church that Scripture is not to be understood and interpreted other than literally, i.e., as the words or letters read. Luther says: "Everywhere one must adhere to the simple, pure and natural meaning of the words, as the grammar and the use of language that God has created in man gives it. (In his writing: That Free Will Does Not Exist.)

This literal sense now breaks down into the proper and the "improper", upper figurative sense. Every biblical passage is always literal, but not always to be understood actually, but sometimes the non-actual upper figurative sense is the literal and literal sense. When it says for example Joh. 4, 24: God is a spirit, the literal sense is the real one. But when it says Isa. 26, 4: God is a rock, the right sense of the word is the non-proper or figurative one. For if one were to take the word "rock" here in its proper, first and original meaning, according to which it denotes a large, solid mass of stone, then an obvious inconsistency would emerge that runs counter to Scripture. Accordingly, the word "rock" is to be understood here in the derived, figurative and figurative sense, according to which it means everything that stands firm without wavering, on which one can therefore safely build and trust.

Ober gibt es in der heiliget! Scriptures no tropes, i.e. figurative expressions? Some chiliasts claim this. But if the chiliasts wanted to understand everything, they would contradict clear articles of faith and claim inconsistencies contrary to Scripture. The holy scripture speaks e.g. of God's arm, hand, eye, breast, finger, foot 2c., it calls God a castle, a rock, a shield Ps. 18, 1. If the chiliastes wanted to actually interpret these expressions, they would thereby contradict the clear scriptural word that God is a spirit, and would thereby say things about God that are highly unworthy of him.

Furthermore, if one wanted to take the passage Gen. 49,14: "Isaschar will be a legged donkey" actually, then an inconsistency contrary to Scripture would arise. We therefore see ourselves compelled to consider this as an inauthentic, figurative way of speaking and to interpret it like this: Isaschar will be a tribe without praise (donkey), but a strong one (legged, bony). Equally nonsensical would be the actual meaning of the passage Matth. 23, 14: "Woe to you scribes and Pharisees, you hypocrites, who devour widows' houses" 2c.; because according to this the Pharisees would have eaten whole houses. But the word "devour" here obviously has a non-genuine, figurative sense and means: to bring to oneself with insatiable avarice. And when Christ calls Herod Luc. 13, 32 a fox, this word is not to be understood as if Herod was not a man but a four-footed animal, but the word fox has an improper, figurative meaning, according to which it denotes a cunning, false man.

If we interpret these passages now not in the actual, but in the inauthentic!!, figurative or tropical sense, then we remain just with it with the" literal and literal sense of the same. For here the figurative sense is just the literal one. In every language there are words, which have a twofold meaning, an actual meaning and a literal meaning.

and an inauthentic (tropical) one, or an original and a derived one. These are words whose original meaning undergoes a complete change and transformation, so that, although they remain the same in form and letters, they acquire a completely different sense and content, and thus become essentially new words, called tropes (i.e. change) or metaphors (i.e. transfer) in grammar.

For example, the word rock in the Holy Scriptures has two meanings, one proper and one improper. According to the first, it means a natural, solid mass of stone, according to the second, an unshakable, reliable being, as in the sentence: God is a rock. Here the word "rock" has obviously received a new meaning and has thus become a completely new word.

The Holy Scriptures, however, do not proceed willy-nilly. Scripture, however, does not proceed willy-nilly.

arbitrarily, when it forms tropes or new words, but according to a fixed rule, which, as the grammarians teach, is also to be found in all the

languages is followed. It always proceeds from the original meaning of a word. If this word, according to its original meaning, designates such a thing, which by virtue of its nature is an image or likeness of other things, then it gives the word a new meaning and thereby designates a new thing or being, of which the thing indicated by the original meaning of the word is an image or likeness. If we take, for example, the saying: All flesh is grass, as it is said in Hebrew, the question arises how this trope is to be interpreted correctly. Now Ps. 90, 5. says: The people "are like grass, which nevertheless soon withers" 2c. According to its original meaning, grass refers to an object that, by virtue of its natural nature, is an image of all that is perishable and transient. From this word the holy scripture forms a trope. The Scriptures form a trope from this word by giving it a completely new meaning, namely, the concept of that which is perishable and perishable, of which the natural grass is an image, and thus make a new word out of it. Accordingly, the correct scriptural interpretation of the aforementioned saying is this: All men are corruptible. This is the true and right literal or literal sense of the same.

In vain, therefore, do the chiliastes claim that there are no tropes in the Bible. The Lord Himself says Matth. 13,13: "Therefore I speak to them in parables. To this says Luther: "But he that speaketh in parables maketh common words into new and other words; otherwise they were not parables, where he useth the common words in the former interpretation. That there is even a foolish, incomprehensible spirit, which in parables wants to use the words If you take a common interpretation, contrary to the nature and manner of the parables, you will have to deal with interpretation and jugglery.

(In the Scripture: Confession of the Lord's Supper, Walch XX, 1136.)

Equally futile is the excuse of the chiliastes that if one were to assume tropes in the Scriptures, the interpretation of them would become completely uncertain. If one were to assume tropes in the Scriptures, the interpretation of them would become completely uncertain. Luther says to a similar objection: "To this it is soon answered that the Grammatici, as well as all Christian teachers, forbid that one should never depart from the common old interpretation of a word and adopt a new interpretation, unless the text and understanding compel it, or it is forcibly proved from other places of Scripture: otherwise one would never retain a certain text, understanding, speech or language. Walch XX, 1137.

This rule has always applied in our church, namely: the words of the Holy Scripture are always to be taken as they really are. Only when the context of the text, or an article of faith, or an inconsistency contrary to Scripture, or an interpretation given by the Holy Spirit himself, compels, is a tropical explanation to be permitted. This last point is also very important. We find innumerable times that the Holy Spirit himself interprets tropical or figurative expressions. For example, Luc. 11, 20: "If I cast out devils by the finger of God, the kingdom of God will come to you"; but what is meant by the finger of God is explained by Scripture itself, Matt. 12, 28: "If I cast out devils by the Spirit of God, the kingdom of God has come to you." Matth. 16, 6. Christ warns against the "leaven of the Pharisees and Sadducees"; the apostles understand this word actually, but v. 12. we learn that Christ spoke inaccurately and understood the false "teaching of the Pharisees and Sadducees". According to Joh. 2,19. Christ once spoke of a "temple", which the Jews actually understood; but the evangelist says in v. 21. that Christ spoke inaccurately and understood his "body" by the temple. Furthermore, Christ promises John 7:38 to the believers "rivers of living water"; so that we do not actually take this, the evangelist already says in the following verse that Christ understood it to mean the "holy spirit" and therefore spoke inaccurately.

From all this it is clear enough that we must stick to the literal and literal sense of the Holy Scriptures even if we follow the instructions of the Holy Bible. The following is a list of the most important things that we can do. Spirit

We must understand the tropical or figurative expressions not in the proper but in the non-proper sense. For then we have the meaning which the Holy Spirit Himself intended and put into it. For then we have the meaning that the Holy Spirit Himself intended and put into it; therefore we confidently confess with a Lutheran hymn:

Reason and Sense Let after all. Compare what seems possible: **I will now and never ever depart from the letter".**

Finally we remember only one thing. When the holy. When the holy prophets speak of the "last days" or the "last time", Is. 2, 2., Micah 4, 1. 2c., this expression refers either to the time of the coming of the Messiah himself, or to the whole period from the appearance of Christ until the end of the world. This is explained by the Holy Spirit Himself. Acts 2:17, 3:24, Ebr. 1:2 and 1 John 2:18: "Children, it is the last hour."

Tenth Synodal Letter of the Lutheran Synod of Buffalo.

The same appeared in a supplement to number 3 of the "Informatorium" and from it we inform our dear readers of the following: "After twelve pastors had already met for a ministerial conference at Martin Luther College on Monday, 25 February, in order to prepare a draft for the course of the negotiations, the Lutheran Synod of Buffalo met for its tenth session on the morning of 26 February in the large lecture hall of Martin Luther College. The following pastors and deputies were present:

Pastors: F. G. Zeumer, Jnspr. in M. L. College at Buffalo and Past. in Batavia, N. I., E. Lemhuis, Vacant Preacher in Marilla, N. I., Chr. Hochstetter, Past. at Buffalo, A. G. Döhler, Past. at Wolkotts- burg, G. Wolläger, Past. at Milwaukee, Chr. Bauer, Past. at Toledo, P. Brand, Past. at Buffalo, H. Kanold, Past. at Farnham and North East, G. Runkel, Past. at Cincinnati, Osc. Wüst, Past. at Granville, Wisc., W. Weinbach, Past. at New Walmow, N. I., Chr. Großberger, Past. at Kewascum, Wisc.

The deputies: E. Schorr of the Trinity Gcm. in Buffalo, Fr. Scheuermann, of the St. Andrew Gcm. in Buffalo, H. Plaster, of the Gem. in Bergholz, I. Northblum, of the Gem. in Farnham, N.I., G. Blei, of the Gem. in Eden, N. I.

The proceedings were opened with a detailed lecture by Past. Chr. Hochstetter about the causes and reasons for this synodal assembly with a reading of the relevant documents. Then the synod organized itself by electing a chairman and secretary. The following were elected as chairman: Past. F. G. Zenmer; as secretary: Past. G. Runkel.

The introductory lecture, which according to the decision of the Synod was to be handed over for printing together with the attached written documents, read approximately as follows:

"Venerable and Beloved Brethren! After our Buffalo Synod had long been held together by the rule of one man in the manner of a secular regiment, we have now arrived at a time when each one can pursue his own purpose and follow his own conviction of the faith. As surely as doctrinal unity in a united understanding of the Gospel is sufficient for the true unity of the Church, so also is the unity of the Church.

It is certainly necessary if an ecclesiastical association is to exist otherwise. Genuine Lutherans will always esteem the bond of glamour that binds them to their like-minded confessors more highly than a mere constitutional bond. It is not to be wondered at that the previous Buffalo Synod had concealed within it very different elements which came openly to light in consequence of the Colloquium. It was agreed that it was our duty to accept the offer which the Missouri Synod had been making to our Synod for more than twenty years, and accordingly, as early as August of last year, we decided to hold a ministerial meeting in Buffalo. year in the ministerial meeting in Detroit to enter into colloquy with the Missouri Synod. A letter was sent by the Senior Past. Maschhop sent a letter to this effect to the Presidium of the Missouri Synod, and when Prof. Walther in his reply suggested a preliminary meeting in Fort Wayne, our Ministry also decided to hold a meeting at that end, and sent the Rev. v. Rohr with me to Fort Wayne. Our discussions there lasted almost three days and were crowned with such success that Past. v. Rohr expressed the hope that the colloquium would result in a complete understanding of the doctrine and consequently in a fraternal mutual recognition. Concerning the doctrine of the church, Rev. v. Rohr at that time rejected the accusation as if the Missouri Synod taught two or even three different divorced churches. Concerning the doctrine of the ministry and the keys in general, we recognized that the doctrine of the Missouri Synod literally agrees with the symbolic books, especially with the Schmalkaldic Articles. Rev. v. Rohr also asked me to ask Prof. Walther to preach to us in our local pulpit immediately at the beginning of the Colloquii. In all this he agreed with me perfectly. When the election of the Colloquents took place here at the end of October, I read in the assembly, before the election was proceeded with, the report that appeared in No. 11. I. in the Informatorium and testified to my pleasure and agreement with regard to the principles that I)o. Münkell asserted. After all these events, no one could doubt what position I would take at the Colloquium; nor was any compulsion or condition imposed on me that would have prevented me from joining the doctrine known from the Missouri Synod. Whoever therefore thinks to be deceived in me

and Past. Brand, he gives himself the appearance as if he respects a partheistic special position higher than the unification in truth.

"It was at the beginning of November when I received from Senior Past. Maschhop that I had been chosen as Colloquium speaker. In the same letter he exhorted me not to deviate from the divine word at the Colloquium. I accepted the

However, because I was also told by other pastors who read the letter that one could read a great distrust in it, I wanted to be all the more open against Rev. Maschhop and answered him that it seemed to me, as is also evident from hints of Past. v. Rohr, as if some of our pastors wanted to pursue the Grabauian policy at the upcoming colloquium; in that they only aim to establish an outward, apparent peace between the two synods, that is, to sharply demarcate the doctrinal differences on both sides, and to compliment each other as "Lutheran" in the case of continuing doctrinal disagreement. I consider such a procedure superficial, if it does not stem from dishonesty; on the other hand, I set a higher goal for the colloquium, my intention being, if God gives grace, to establish a consistent doctrinal unity. The investigation of doctrinal differences has already taken twenty-five years. I wrote that and still have to say today that I consider it unchristian to hold a colloquium with the intention of making the gap between the two parts permanent by establishing doctrinal differences; whoever enters into a religious discussion with his opponent should, as a sincere Christian, aim at unity of faith and doctrine; for true peace can come from that alone, not from political treaty-stipulations. - It also seemed at first that Past. Maschhop would be persuaded by these reasons, for on Nov. 13, 1866, he wrote me a friendly letter, the beginning of which reads thus:

Dear Brother in Office!

Your dear letter of 8. d. received. Yes, brevity hereupon: God grant in all graces that we receive everything you hope to achieve. Only be prepared for your work, dear brother! I will help you to pray for my part! The result of the Colloquium will be discussed later by the Plenary Ministry; hopefully we will agree on everything there and come to a conclusion without putting a straitjacket on our conscience.

"So far, the letter deals with the purpose of the colloquium. A week later the negotiations began, in which Past. v. Rohr admits in advance all the principles on which the declarations of the five colloquists on our side benefit, but later denies the necessary consequences. Especially with regard to the life of the Holy Spirit. He commits the contradiction that he, p. 11, No. 11, confesses with the Schmalkaldic Articles that the church has the office of the keys directly and originally, and thus also every congregation, even if there were only two or three; p. 27, however, declares the doctrine of the Missouri Synod on the ban and office of the keys to be completely new, wrong and church-dividing. That he came into doctrinal disagreement over such proceedings not only with the Missouri, but also with the five other Buffalo Colloquents, is well known. Equally well known is the procedure of Mr.

Senior Maschhop during the colloquium, which was offensive and annoying to many Christians. Without listening to the public proceedings in the proper order, he directed us to go ahead; without waiting for the ministerial meeting that he himself had announced, to which he had also referred in the above letter, he left quickly and prematurely; while eight pastors were still waiting for him to open the ministerial meeting. Without asking for our opinion, he left a dictatorial letter in the hands of Past. Zeumer, stating: He leaves with indignation about the two colloquents who are completely incapable of their post, the only faithful colloquent (Past. v. Rohr) is like an owl on the roof, and so on. Past. Brand and I therefore at least had the honor of being noted in this letter, but the three lay deputies unanimous with us are considered mere zeros. Since the senior intentionally wanted to prevent the ministerial assembly, we met after the conclusion of the colloquium for a conference and unanimously decided that a synod should be held as soon as the proceedings of the colloquium had appeared in print. Since Rev. v. Rohr agreed to this, we also hoped to obtain the approval of Senior Maschhop, and since the community conditions became more and more difficult due to the church separation in Bergholz and elsewhere, which had already been proclaimed in Brobst's journal, the Buffalo pastors here sent the following letter to Senior Maschhop:

Buffalo, Dec. 21, 1866, Nev. F. G. Maschhop.

Venerable sir senior!

Since, according to your letter of early November, you directed the local pastors here to call together a synodical assembly through the Informatory, and since, on the other hand, the Conference assembled on the 5th of December, after the close of the Colloquium, was unanimous in its opinion that a synod should be held immediately after the publication of the proceedings of the Colloquium, we believe that it is now time to comply with this opinion and assemble the Synod of Buffalo. - Rev. Weinbach has invited us these days to hold the synod at Wallmow, and we think it well to call the synod together at Wallmow on January 24, 1867, that is, the last week of January. The community conditions in Bergholz, Johannsburg and other places are also urgent. The announcement and request to appear at this synod is to be sent in the January number of the Informatorium, and since time is pressing, you will do us the favor of determining the day on which such an announcement can still be entered; we cannot set a later date than January 7. Until then, we would appreciate a reply from you. Yours faithfully

Chr. Hochstetter, P. Brand, F. G. Zeumer.

"After sending this letter, we expected a direct reply. Instead of this came a letter from Past. v. Rohr, which reports that the

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Senior reserved the right to determine the place and time of the synod; Walmow was too remote; he saw in our procedure an encroachment on his official rights. Thereupon we sent the following letter, signed by six pastors, to the senior Maschhop in association with the brothers in office whom we could reach:

Buffalo, January 2, 1867, Sr. Rev. F. G. Maschhop, S. M.

Roseville, Mich.

Dear Mr. Senior!

Although you have not sent us a direct reply to our letter and proposal of December 21. I., we nevertheless consider it our duty to give you the following to consider. According to the oath of office, which the senior of our Synod publicly took, he solemnly committed himself with a handshake and a kiss: "to do nothing without the advice and counsel of the Minister of the Church. It would therefore be a gross violation of your oath of office if the senior presumed to set and announce the time and place of the synod on his own authority, without a prior ministerial decision. Such a presumption of a senior would far exceed the practice of the former senior Grabau.

Respectful: F. G. Zeumer, Chr. Hochstetter, I. W. Weinbach, H. Kanold, P. Brand, C. Bauer.

""Neither a direct nor indirect answer has come to us to this letter, but Past. Maschhop has issued an invitation to a synod in Roseville, in which, as it seems to me, many more pastors of our synod are excluded than are invited; for only those are permitted to appear there who have not yet publicly declared their conversion to the Missouri Synod or their doctrinal agreement with it. On the other hand, in the February number of the Informatorium, nine pastors have already signed the invitation to this synodal meeting in Buffalo, and at the same time invited the Missouri pastors to join us as guests. The latter step will no longer be conspicuous to anyone; for by the special position which Pastors Maschhop and v. Rohr occupy, our Synod here is urged all the more forward on the course entered by the Colloquium and its result. It was not enough that Rev. v. Rohr declared in advance his doctrinal difference as church-dividing, in the same spirit the synod members of Roseville who are in doctrinal agreement with the Missouri

Synod are dismissed! In such steps I can discern nothing but a public abrogation of church fellowship with the five Colloquians and all those who agree with them. We do not want to hate those who leave us on our way; it is possible that they, in mistaken conscience, still stand well-disposed. But we do not want to let ourselves be misled by them. It is the Lord who judges them and us! It is certain that especially in our synod his threshing floor will be swept. The

The wicked are like chaff scattered by the wind; but the righteous is like a tree planted by the rivers of water, which bringeth forth his fruit in his season, and his leaf fadeth not away; and whatsoever he doeth prospereth. O! that the latter may also be said of our synod this week, that all that we do may prosper!"

"After the meeting of the Synod had been reopened on March 1, our brothers from the Missouri Synod appeared again in our midst, in order to reconcile with us in consequence of our declarations of yesterday afternoon and to express with joy the recognition of our Synod as a sister Synod; whereupon we gave each other the brotherly kiss and handshake, sang the last two verses from hymn No. 429 in the Buff. Gesangbuch (You who call Christ's name, give glory to our God; etc.) and closed this meeting with thanksgiving to God and the request for His further blessing on our now concluded brotherly union.

Since the term of office of the previous senior P. Maschhop had expired at the beginning of this synod according to the decision of the last synod, the synod members now proceeded to the election of a senior and secretary. The result of the election was that Past. Zeumer was elected as senior and Pastor Hochstetter as secretary.

Last was unanimously recognized by the Synod: Since the previous senior, Mr. Past. Maschhop, and Mr. Past. H. v. Rohr declare their doctrinal differences with us to be church-dividing, and the former has excluded all pastors and congregations dissenting with him from the meeting he has called in Roseville, Mich. we recognize in them such as have separated themselves from the Buffalo Synod, and we hereby exhort them that they may recognize their errors and give glory to the truth."

Call of the Dresden Association of Evangelical Lutherans for Inner Mission 2c.

"Do not be carried away with various and strange

doctrines, for it is a precious thing that the heart should be established, which is done by grace.

Dear brothers!

It is undoubtedly certain that the obscuration of the right pure doctrine is a significant sign of the times, which the judgments of God are already beginning to follow in the powerful errors that, in complete contradiction to the doctrine of the Lutheran Church, are partly taught at universities, partly preached from pulpits and spread in writings. The greater the unfamiliarity with the pure Lutheran doctrine in our time, which is immersed in human service and faith in authority, the greater the danger of being led into this and that error, often presented with great pretense, which is always dangerous to the soul, because every false doctrine, no matter how subtle and insignificant it may seem, can destroy the very core of the Lutheran doctrine.

and star, the lifeblood of Lutheran doctrine and church, justification by faith alone, is corrupted, damaged or obscured.

Although Lutheran Christians could be expected to have not only an exact knowledge of the teachings of their church, but also an inner conviction of the irrefutable agreement of all Lutheran teachings with the unchanging word of eternal truth, we, on the other hand, found a most questionable lack in these matters, who are addressing these lines to you, a most alarming lack in these matters and consequently the inability to examine and judge doctrine and thus to escape the great danger that threatens every individual through Satan's cunning trickery in these last sorrowful times.

We are not ashamed to make this confession of our carelessness before you, in which we praised with our mouths the jewel won by the Reformation fathers, but in truth held it in low esteem by letting ourselves be "weighed and swayed by all kinds of wind of doctrine."

But we praise just as highly the grace of God, which, through the ministry of the dear Missouri Synod in America, which in all things leads pure and unadulterated Lutheran doctrine, has brought us to the recognition of our guilt and to the blessed resolution to strive with holy earnestness to become more grounded and firm in this doctrine.

For this purpose, we have so far been helped not only by the public confessional writings of the church and the private writings of its orthodox teachers, above all the writings of Luther, but also by the writings of the aforementioned synod, its journals "der Lutheraner" and "Lehre und Wehre" and its highly esteemed synodal reports, in most of which a doctrinal piece is dealt with. In addition, if God gives grace, another aid to our advancement in salutary doctrine shall be the sheet which the dear Rev. Brunn in Steeden, in which he wants to treat one piece of Lutheran doctrine after another, in addition to the things from the Lutheran Church in America that are most worth knowing for us.

We now thought to be able to thank the faithful Saviour for the above-mentioned grace also by asking you, dear brethren, if you have not already recognized this as your task, to consider this matter carefully and to strive with us to: 1) to become ever firmer and more grounded in pure Lutheran doctrine; 2) to use the forces we have received for the propagation of this doctrine; 3) to defend this blessed doctrine with life and limb, property and blood against the obvious enemies as well as against unionist pietism and against the falsely praised science of our day.

The funds that we need for the procurement of the above-mentioned writings come from the fact that everyone, according to St. Paul's Council (1 Corinthians 16:1, 2), contributes a mite every Sunday. From the proceeds of this

Not only have two copies of a collection of Luther's main writings already been purchased and circulated among us, but individual writings dealing with Lutheran doctrine have also been printed. We have also set up a God box among ourselves, to which we also direct ourselves according to the above rule of the apostolic congregations and from whose contents distressed Lutheran congregations or individual fellow believers receive help.

Convinced that a closer connection, enlivened by mutual communication and intercession, would be of blessing to both parts, we ask in any case for your opinion in this matter in a friendly reply, are also gladly willing to convey to you the above-mentioned writings, and greet you with heartfelt love with the words: "Hold what you have, that no one may steal your crown".

The Association of Evangelical Lutherans for Inner Mission and Support of the Poor and Sick.

E. Gnauck, d. Z. Chairman.

XL. Please write to us at the following address: E. Gnauck, Dresden, Alum Street No. 77.

(Sent in by Past. L. Muckel.)

Something else from our opposition

Community in Staunton, Ills.

As we thought before, the so-called Lutheran St. Paul congregation in Staunton became highly indignant at the exposure of their hypocrisy (see Lutheran No. 7. I. Jahrg.), and after Past. Büchler did not succeed in forcing a *Pater peccavi* from us, he tries in the Lutheran magazine of March 16 to give the lie to our testimony, to justify himself and his people, to save his reputation as a helper, and claims in summa the following, which we want to accompany only with the most necessary remarks:

According to our congregational order, the pastor must profess the Augsburg Confession with all his heart. Conf. I, Rev. B., have promised before the congregation to always teach according to this

confession.

Remark: Past. R. Doigt had served the former, always very mixed St. Paulus congregation for some time, in the good opinion that he could still win the people for the Lutheran doctrine, but was rejected by a part of them precisely because of his Lutheran preaching and conscientious Lutheran administration of the Holy Communion. However, for the sake of his Lutheran preaching and conscientious Lutheran administration of Holy Communion, especially because he did not want to deny the 5th principal by remaining silent about the right doctrine and tolerating the rankest error, he was treated quite maliciously by a part of them, and when they saw that Past. V. did not give way to them, they renounced him in writing and in a shameless way, also in writing, resigned from office and residence. Some other members, however, were won over to the Lutheran confession and kept Past. V. as their appointed pastor in their midst until he followed a calling to Iowa City. The latter members have now joined our congregation, while the former seized the community property, which, according to all rights, always belongs to that part, which remains with the profession and confession. So these people, whom Past. B. are no longer the Lutheran congregation of St. Paul, which had existed there for years, but a group of people who have gone out from there, who are Lutherans in their mouths and on paper, where it counts, but enemies of the Lutheran church in their hearts and in their attitudes.

As for Past. B.'s introduction, we have heard further testimony about it, which completely agrees with the first. That Past. B. was introduced to the Scriptures and simply committed to preach the Word purely. The fact that Past. B. is introduced to the Holy Scriptures and simply committed to preaching the Word purely is by no means a Lutheran introduction, not an introduction to and commitment to the confessional writings of the Lutheran Church, and everything, even the coarsest nationalist, can hide behind it. It is a blind game to deceive people with it.

2. we are not an opposition congregation; for my congregation has been in existence for eight years, has never had its own church, and yet was eager to have regular services.

Remark: This means to drive the cart into the trek by pulling it out, especially if you consider that our congregation has existed much longer, has always held to the Lutheran confession, and Staunton is only a very small town, since a Lutheran congregation has enough problems if it wants to continue to exist in order.

We are looking for unity in the spirit, we are longing for a union of the two churches, but we do not want to become Missourian.

Remark: We know very well that our congregation was once fully encouraged by the same people, who pretend on paper to seek unity in spirit, to send away their Missouri pastor, to separate from the Missouri Synod and to appoint with them a pastor who did not belong to any synod; so they wanted to cultivate fellowship, otherwise nothing would come of it. Even the efforts of our dear President Büniger to win the people for the Lutheran confession failed because of the stubbornness of our opponent. Because we cannot take part in their misbehavior, but must rather punish it, they call it "widening the rift."

4. past. Muckel knows that his congregation was helped in the building of their church and the purchase of their bell by Past. B.'s people, and should not try to prevent us from being helped now!

Note: Past. B. knows that Past. M. himself told him that our congregation did not ask for anything for the construction of its church from the opposing party, nor did it receive anything; but if it had happened, the circumstances at that time were quite different.

First of all, it was a matter of building a church in which the Word and Sacrament would be performed according to the confession of our Lutheran church, that is, in truth, pure and clean. Secondly, our opponent did not yet have a church, and our congregation still carried the hope of winning it, which is why the entire St. Paul congregation of that time was invited to the dedication of our church. But we already notice where it actually presses. To send out such a pitiful appeal for help through two newspapers and to receive only H28.50 for the payment of \$1700, that is too shameful. We really can't help it and only wanted to point out the hypocrisy and dishonesty that the appeal for help was based on.

Should Past. B. should be so weak as to attempt a protest against our lines, which contain only facts, at the request of his people, he may do so freely; we will ignore it and not deal with it further in public.

It should be noted to the dear reader that we have only reluctantly taken so much space away from the "Lutheran" for this trade, and if the call for help from our opponent had not been such a completely hypocritical one, everything would certainly have been omitted on our part. - It has been the devil's work from the beginning, and it still is today, to throw in all sorts and sects under the name of the orthodox church and thus to corrupt the church of God. If he cannot do it on a large scale, he tries to do it on a small scale, and no place is too small or too remote for him not to try his work of destruction. If others do not want to be warned against the old, evil enemy, then they may have their judgment, but also carry it alone. But beware, lest you also be moved, and do not forget, with all the true children of God, to pray to God daily, humbly and fervently:

Teach us thy doctrine, O Lord, in the last time, Preserve thy kingdom, increase thy worth, Christianity; Sustain steadfast faith, hope's guiding ray: Let us not rob thy word In this valley of woe.

To the ecclesiastical chronicle.

A Congregationalist congregation in Cincinnati had a local Jewish rabbi named Lilienthal preach on March 3 in the absence of their preacher, and he really represented his (Christian?) colleague admirably by regaling the unbelieving congregation with the usual unctuousness of free research, tolerance, general fraternization and the like.

Mr. G. A. Witte, formerly a member of the congregation of Rev. Keyl, Sr. in Baltimore, is at present a teacher in the school of St. Matthew's parish in New-York, but

He is a member of Pastor Föhlinger's congregation there, which belongs to our synod, and is still attached to the synod of Missouri. He himself wishes that this be brought to the attention of his friends.

W. [Walther]

In the "Waking Church" of Pastor Grabau, which should rather be called the "Sleeping Church", among other things, what was decided in the Reading Assembly with regard to doctrine is also criticized, but just what is quite right in it. For example, it is reproached that it regards the Augsburg Confession as a particular confession. Pastor Grabau must of course attack this, since he considers the visible Lutheran church to be the general Christian church, apart from which no one can be saved. But the one is as wrong as the other. Every well-informed confirmand knows the difference between ecumenical and particular confessions and that ecumenical are only the apostolic, Athanasian and Nicene, so that the Augsburg Confession is a particular confession. Confession is a particular confession. This is not to say that the Augsburg Confession contains a doctrine other than the general Christian doctrine, and that in this sense the Augsburg Confession is also a Catholic or Nicene confession. It goes without saying that this is not meant to imply that the Augsburg Confession contains a doctrine other than the general Christian doctrine, and that in this sense the Augsburg Confession can also be called a Catholic or ecumenical confession, for a purely particular church (for which, however, the Lutheran Church was also declared by the Reading Assembly) is only that which has laid down the doctrine of the general church in its confession. However, since very often now, when one does not want to accept the pure Lutheran doctrine for which we "Missourians" fight, one helps oneself by saying: "That is Missourian!", here may follow some testimonies from our old Lutheran church for our assertion. Thus Georg Mylius, who wrote the first detailed Commentary on the Augsburg Confession, writes in this Commentary: "This is a misunderstanding. Confession, writes in this Commentary: "We are so far from being able to subordinate our Augsburg Confession to the authority of the canonical Lutheran Church. Confession to the authority of the canonical Holy Scriptures (of which the Reformed of New Town accuse us), that we rather gladly admit that in this respect it is not even to be compared with those general symbols which have been confirmed by the common consent of all believers. Therefore, we do not want it to be anything other than a symbol, and not in the degree to which the whole church body is bound to those general symbols, but

which applies in the use of our churches alone and, since it is based on the agreement of the Holy Scriptures, separates our churches from the community. It is based on the conformity of the Holy Scriptures and separates our churches from the community of those who profess a different faith. (*Aug. Conf. explicatio*. Jenas 1596. p. 8.) So Carpzov further writes: "The authority of the symbolic books may not be

be a divine but human one, it is nevertheless an ecclesiastical one, and as great as that of the symbolic books can be in a particular church. Therefore, our symbolic book is distinguished in the preface not only from the divine writings, but also from the three assumed ecumenical symbols, is counted only among the particular symbols, and expressly asserts that our symbolic book, with the exception of the three ecumenical symbols, is a particular symbol, not indeed with regard to (individual) persons, but with regard to (whole) churches." (IgaZoZ. in libb. 6661. Imtl. 8nd. p. 11.) These testimonies, which could still be increased with many, will suffice to prove how far the old faithful teachers of our church were from declaring the visible Lutheran church to be the general one, and therefore the Lutheran confessions to be ecumenical, that they rather held the Lutheran church to be a particular church, and the symbols of it to be particular confessions. If the Lutheran Church were to leave this belief, it would only change roles with the Pabst Church.

W. [Walther]

Church consecration.

This time, however, no new church was built, but one was bought that was already ready and only needed the olei 8unoti aä expianäum tloino8 liaereLieorum (the holy oil for the consecration of the heretic houses), by which we Lutherans understand the pure word of the Holy Spirit and prayer in the name of JEsu. Spirit and prayer in the name of Jesus. The Lutheran congregation in Dunton Station, Cook Co. Ill, namely, which was organized in 1860 and at that time counted six members, who built a schoolhouse, which until then also had to serve as a church, had grown under God's blessing and the faithful work of its pastor, Pastor H. Schmidt's, who serves it as a branch, so that it was able to employ its own school teacher in the last year, and had to think about acquiring a spacious church. Now there was an English Universalist church in the village, 35X55, quite nicely built, and, as one almost always finds with the Americans, quite comfortably furnished (e.g. there is an elegant sophia behind the pulpit, on which the preacher, when he is tired, can rest quite excellently). The Universalists wanted to sell this church to the German congregation, since the number of members had melted down to a few. Such an offer suited our dear fellow believers, and without hesitation the purchase was completed. On January 23rd of this year we solemnly consecrated it. Pastor Schmidt held the consecration prayer, after which Past. H. Wunder preached about the church consecration gospel before a crowded church. Since the Americans had also requested a sermon, the undersigned also had to attend in the afternoon and put his Bavarian mouth into English folds, which is no small matter. But the effort did not put me off, for all the pastors of English tongue who were in the place, three in number, and the majority of their parishioners were present and listened until the end.

e listened attentively (I underline this word for the praise of this audience, because it is so rare among Americans) to the Lutheran sermon on Rom. 8:1. When I apologized to the preachers after the sermon because of my still broad pronouncement, one of them assured me that they had understood everything well, that old Luther's teaching on justification was correct, and he only wished he could hear the whole system.

Guests came from near and far to the beautiful celebration and with grateful generosity we were all entertained by the dear parishioners. May God continue to entertain them so abundantly in their beautiful church with the pure word of life and the holy sacraments according to Christ's institution. Sacraments according to Christ's institution, as they did to us on this day.

Z. P. Beyer.

Church News.

On Sunday Quinquagesimä, March 3, Rev. Ernst Gottlieb, in accordance with the order received from the President, Rev. W. Keyl, was introduced by me to his new congregation in Port Richmond, N.I..

May the faithful God, who has not made the preachers of the Gospel masters of the faith of their parishioners, but helpers of their joy, crown the work of the dear brother with rich blessings.

F. W. Föhlinger.

Address: Rev. L. Oottliob,
Bort Bieüwonä, R.

Conferenz displays.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from April 24 morning to April 30 noon inclusive.

L. Dulitz.

Members of the Cincinnati Pastoral Conference are reminded that their meetings will be held on the Friday after Easter, April 26, this year, at the home of Rev. King to begin. A member of the Conference proposes that the theses on usury printed in Lehre und Wehre (Nov. and Dec. issues) be made the main subject of the proceedings.

G. Kühle.

The Southern Conference of the Eastern Synodal District will hold its sessions from May 8 to 13 (Wednesday after Miseric. Cathedral to the following Monday incl.) at the congregation of the Rev. Stücken at Baltimore, Md. The dear brethren are requested to go to the parsonage, 22 Caroline St., near Baltimore St., immediately on their arrival.

Chr. Körner, d. Z. Secr.

Changed conference - display.

The Cleveland Districts Conference will meet, due to circumstances that have arisen, not in Columbus, as indicated in No. 13, but in Zanesville, O., at the time indicated.

F. W. Husman n.

The next Synodal - meeting of the Western District of the "German Evangelical Lutheran Synod of Missouri, Ohio, &c. St." will, God willing, commence Wednesday after Jubilate, May 15, at Chicago on the West Side, at the congregation of Rev. Beyer.

G. S. Löber, Secr.

RB. All preachers are requested to bring their parochial reports.

Concordia College.

On behalf of the teaching staff, I would like to remind you that it is very desirable to receive the applications of students for September of this year quite early, and I ask you to send them to me.

G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

For Brunn's proseminar received through Past. H. Löber from Mr. Heinr. Bensemann §10.

C. F. W. Walther.

I hereby certify the receipt of the following gifts for the payment of our church debt:

Bon several members of the congregation of the Lord Past. Fick, CollinSVitie, III, \$40.00. Bon the congregation of Mr. Past. Baumgart, Venrdy, III., \$54.00. Of the congregation of drö Herr Past. Eirich, Minden, III, \$148.00; subsequently \$15.75.

For all these charitable gifts, we wish the Lord's dear givers the richest blessings in temporal and heavenly goods. In the name of the congregation

Macon City, Mo., Bruno Miesler, Rev.

March 7, 1867.

St. Paul Parish in Town Washington, Will Co, III, certifies with thanks, the following.

To have received contributions to their church building: From members of the congregation at Crete: C. Tadge \$30.00, Söfkc \$5, H. Scher u. Knabe each \$3, I. Meyer, C. Banser, A. Lücke each \$2, H. Lücke \$1.50., Hohmcyer, Thiersen, Stege, Nupert, Heinemann, Brauns, Wille, Wilkening, E. Rene, Wilhalm, Hamding, Nacke, Grupe, Wüstenfeld each \$1. From parishioners of Hm. Past. Pollack: H. Scheibe \$20.00, F. Wilke, C. Wilke, F. Schweppe each \$5. H. Loßner, Pastor.

Crete, March 9, 1867.

The undersigned attests to having received the following gifts of love for Wisconsin's sophomores in 1866:

By Past. Penalties on I. Knör's wedding ges. \$5.75; on A. Buth's wedding ges. \$2.80; by T. Moritz \$2.00; by Past. Stecher \$10.00; by Past. Georgii 55 Cts; by Past. F. Lochner from the Jungfraucnverein of his Gem. \$4.00, by N. N. as a thank-offering for salvation from a danger to life \$2, by N. N. \$1.00; by W. Richter \$5; by Past. W. Kolb on M. Brocktvoldt's wedding ges. \$1.84, on A. Friedrich's infant baptism ges. \$1.20, on Meckrr's wedding ges. 68 Cts, from Plagemann's infant baptism ges. \$1.42; by Past. Ernst \$2.00; by Past. Krumsig from his Gem. in Town Forrest \$4.50; by Past. Wambsgans by some members of his upper Gem. \$11.00; by Past. Ottmann of his gem. in Plymouth \$6.54, by Chr. Bade \$5.00; by Past. Werfelmann of N. N. \$2.00, of N. N. \$1.01; by Past, F. Lochner of the Virgins' Association of his Gem. \$5.00; by Ph. Stoffel \$4.00; by Past. Penalties by N. N. \$5.00; by Mrs. Mohn \$1.00; by Mrs. Flöter 50 Cts; by Past. F. Böbling on Heier's wedding ges. \$4.75, on Wegner's wedding ges. \$6.35; by A. Wirth \$2.00; by N. Stoffel \$1.10; by J. Stecher \$1.00; by Past. F. Lochner \$2.00; by the same from C. Schubert \$2.00; by P. Bräunling \$1.00; by G. Kirchmelek \$1.00; by I. Fürtsch \$1.00; by P. Stoffel 50 Cts; by Ph. Stoffel \$2.25; by Fr. Schultz \$1.00; by I. Ritter \$1.00; by Fr. Mohn 50 Cts; by T. Moritz \$1.00; by Past. Strafen from his Gem. \$33.45; by Past. F. Lochner from his Gem. \$33.04, from the Virgins' Association of his Gem. \$10.00; by Past. Kolb on Bramstodt's infant baptism ges. \$1.15, on Quante's infant baptism ges. \$1.10, on Kempf's infant baptism ges. 55 Cts. sauf Reinecke's infant baptism ges. \$1.15, by M. Bodenstab \$1.00; by Past. Ottmar by C. Bade in Plymouth \$5.00; by Past. Kolb by L. Kaping \$2.00; by I. Kaping \$25 Cts, by Thirkow 25 Cts, by Rosenbauer \$1.00, Collecte in Town 17 \$1.81, on Strasburg's Kindtaufe ges. 49 Cts; by Past. Fr. Lochner from K. Stolper \$10.00; by Past. Penalties from his Gem. \$26.30, from his Gem. in Conrord \$5.25; by Past. Link from Mrs. N. N. in Oshkosh \$5.00.

May the faithful God richly reward all kind givers. W.PH. Engelbert.

To the college household at Ft. Wayne From Past. Stocks Gem. from W. Bretnüller 1 p. grain, 1 p. oats, 1 side of bacon. From Wittve "Christin" Bretnueller 2 pr. stockings. From Past. Evers' Gem. from H. Scheu" mann 1 p. grain, 1 p. oats, 1 p. potatoes, 1 peck onions, several sausages. From Past. Reichart's Gem. of E. Brand 2 bush, wheat, 4 bush. Grain, 2 bush. Hafn, 4 Bush. Beans, 1 hog of 80 Psd. E. Briigeman" 1 Vrtl. Beef, 2 Bush. Wheat, 4 Bush. Grain, 2 Bsh. Oats. H. Fischer 1 S. wheat, 1 ham, 1 shoulder, 3 peck beans. H. Hauptmeier 3 S. wheat, 1 shoulder, 1 pot of lard. From Past. Kühn's Gem. 9 sides of bacon, 1 shoulder, 1 ham, 6 p. grain, 2 p. rye, 1 p. oats, 1 p. wheat flour, 1 p. grain flour, 1 pail apple butter, \$1 baar. From Past. Jor's Gem. at Peru 1 box pork at 400 psd, 1 roll butter, several sausages, 1 tops lard. From the Gem. to LoganSport 1 barrel of lard, 2 barrels of meat, 1 jug of syrup. From Past. Hritzes Gem. of H. Hobrock 1 p. rye, 1 side of bacon. Bon Christjörner 1 p. wheat flour. From the comm. at Fort Wayne of H. Schaprr 1 woolen blanket, 4 gal. Lard. Mrs. Schmöhr 3 gall. Lard. Ch. Rose 1 p. potatoes, 1 p. grain. 1 ham, 1 shoulder, 1 cartload of wood. From Gottfried Arnold in Bay City, Mich. in thanksgiving to God for once again keeping him and his house safe in imminent danger of fire, \$10. From Past. Müllers Gem. in Pitts- burg Hochzeits - Loll. bei Karl Eberle \$8.65. Kindtanf- Coll. bei H. Niebaum \$5.20. Hochzeits - Coll. bei W. Rüst \$4.10. From Past. Schusters Gem. from Mrs. Chr. Hohenlügen 1 Pr. woolen stockings. Bon Frau Röder 1 skein of knitting wool. From Past. Polack's Gem. of I. Rinker, H. Tatge, Konr. Hartmann each \$5. H. Schecke \$4. Wittve Hartmann, Ph. Jordening, Ch. Schecke, Konr. Windheim, H. Sporleder, H. Waßmann each \$3. Mrs. Lücke, Konr. Wemhöfer, Konr. Ohlendors, Mrs. Einigst, Mrs. Wilkening, Ch. Wilke, H. H. Tatge, H. Drenzmeyer, Mrs. Wilke, Ch. Katz, H. Matthias, Ph. Schecke, Ch. Wilkening, Konr. Kerkemann, Konr. Oldrogge, H. McherS each 52. H. Schreck \$1.75) H. Bruns, Konr. Wilkening, Fr. Hun each 51.50, Wittve Jordening, H. Schumacher each \$1, Ch. Waßmann, Konr. Steege, Konr. Schwrer, Fr. Wille, Chr. Schweer together \$13.25. Of the women of the same parish, u. zw. Ch. Schwer, Ph. Scheiwe, C. Windheim, Ch. Rüst, H. u. Ch. Waßmann, Fr. Meier, Ch. Katz, G. Polack, Fr. Wilke, H. Scheiwe, Fr. Hun, T. Bernhardt, H. Borchrt, C. Wilharm, H. Bruns, H. Sporleder, Ph. Jordening, Fr. Wilkening, G. Heine, 3rd Rinker, H. Tatge, W. Hartmann, H. Schreck, C. Wchm- hb'fer, Wittve Senne, Eh. Scheiwe, F. Fathauer, W. Vo- landt, Fr. Wilke, Eh. Katz, H. H. Tatge, Bro. Schweppe, Ferd. Teske, Bro. Harte, Bro. Frohböse, C. Hartmann, Fr. Vasholdt, Ch. Wilkening, together 2 barrels of butter worth \$50S.

For poor students: From Past. Jäbker's Gem. of Stubbenhagen \$5. by Past. Stubnatzy from the Young Women's Association in Fort Wayne for H. Fischer \$5.35.

W. Reinke.

Changed address r Bev. 01. 8türlicon, Ro. 22 8. Oarolino 8t. Baltimore, W.

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(Sent in by Past. P. Beyer.)

Sunday.

From high Sinai God spoke the words: "Remember, Israel, the Sabbath day, that you sanctify it" in every place, And be my people, by virtue of the covenant. Six days thou shalt do all thy work, On the seventh is the Sabbath of God thy Lord, There shalt thou do no work; It shall be adorned with rest. Keep yours away from work, too!

God set the time and the manner and the gifts for the holy service on that day. His soul was to be cut off, who broke the strict order.

Yes, this day, let it be an eternal sign With its celebration between me and Israel; Teach your children that they never depart from the covenant, Otherwise body and soul will die.

The people said: Amen. Fearful of the curse, they fulfilled the statutes of the Lord, as it was written on the tablets and in the holy book. Did it happen gladly?

Oh no, because God always had to sharpen the commandment and threat anew, because it transgressed. Then followed new, new sin, new repentance and new toil on the thorny path.

O what a fate! Surrounded by statutes, threatened by the curse, the driver's heavy staff, in the heart fear and indescribable anxiety, to serve God until the grave.

And Israel was granted this lot, the strict law of the Sabbath, it was made for them to preserve their longing for eternal peace, which Jesus, the Savior of the world, brought us.

As the sun shines on the storm-tossed land from the torn clouds above, As on the ship around which the waves rage, The stars flicker, new hope pledge: So through the storm and terror of the law In the word of ever new consolation from the mouth of the prophet The Lord let the fathers see their Savior with faith; They saw the new already in the old covenant.

The time of anxious waiting was fulfilled; the eternal Son of the Father had appeared. In our poor flesh and blood he was just and bore the wages of sinners. He was obedient to the death on the cross And took sin with him into the rocky grave. So that they would not provoke God's wrath anew, the Risen Lord locked them up there.

He said to the messengers he sent, "Go into all the world and preach my fame, and to every creature in every land proclaim the gospel.

He who believes and is baptized shall be saved, This is the new covenant, the new testament. In me is salvation, in no other name on earth. Then the Sabbath and the law came to an end.

Now Christ's messengers went into the lands and preached, taught by the Holy Spirit: In Christ, whom the Father himself sent, we are reconciled, righteous and worthy.

He broke the yoke of the statutes and fulfilled the law in our place. Our sin brought him to the cross, so that he who believes now has peace and freedom.

Therefore, let no one be conscience-stricken about food and drink, certain holidays, Sabbaths, new moons, whether fasting, vigilance, and whatever it may be called!

For this was the shadow of the future, because the essence and the body is only in Christ. He has done enough, what do you still want to repay, in which you, where you believe, are already blessed?

So the fetters were completely fallen; The Christian people no longer kept the Sabbath. They let their song of praise resound; They fed their Lord in the sacrament; They listened to his word with a believing heart, But whether it was the Sabbath or not, it was all the same to them: With them the bright Sabbath candles always burned, Their light of faith, rich in good fruits.

And God in heaven looked down with pleasure On his liberated, happy people, He heard their jubilant songs resound For his precious spirit's gift.

He no longer spoke of death and condemnation, although the Sabbath did not receive its old right. On whatever day the Christians came together, he was there with new grace and mercy.

Persevere in Christ's freedom, he admonished, Do not let yourselves be caught in a new yoke! You are bought to

be my subjects, not yet slaves of men!

But hear my word, which nourishes your souls, and keep yourselves orderly and honest! In order you are granted full freedom, but sin and shame are not free for you.

Yes, said the Christians, full of high joy, We arrange a day for holy rest.

Sunday brought us the Easter spoils, Sunday be destined to!

Ei, how they appeared rejoicing old and young

Lord, decorated for the Holy Service.

The peace of God dwelt God-planted in them. From the temple they went always rejoiced.

This, Christian, is how our Sunday once came into being. It is the fruit of free Christian love;

And he who is loosed from the bonds of sin, Holds him even now with thanksgiving and discipline.

The word of the Lord, the lamp of our feet, still draws Christians into the house of the Lord:

Because they want to have food for the souls, they have to, so they come to frequency and come gladly.

"Köstering's Writing."

The fact that the German government had published the subject of the dispute and the general outlines of its course of events in print meant that this trade, insofar as it had been a local dispute, was only rarely mentioned later; until finally, in 1865, Past. Sch. came out with a pamphlet, in which he brought the whole deal to the public, but in a very distorted way, and only for his self-justification. That Schieferdecker's writing is only a self-justification is not only asserted by us, but has been brought to his attention even by people who were quite distant from the controversy, e.g., by a reformed church newspaper; and that he has presented the course of the controversy in a completely distorted manner is most convincingly demonstrated by the first point of the third part of my book, which relates the beginning and origin of the disastrous controversy. For if the reader considers that Past. Sch. has not mentioned the origin of the dispute, which is the main point of an impartial narrative, even with one syllable in a fine little book, but starts his narrative in such a way that a reader who is unfamiliar with this matter must believe that our synod started the dispute; then, I hope, my accusation that he has acted as a false coiner in his narrative is sufficiently proven. From this it can actually be seen what moved me to write my book, and why I did not put on silk gloves. That I have thereby enraged our opponents to the highest degree, and that they have become very angry with me because of it, I cannot change.

2 If Past. Sch. in his criticism means that my writing should be a refutation of his booklet, this is simply a small error. I have the course of events of the dispute according to the material available to me, without taking even the slightest note of Schieferdecker's booklet. My writing should simply be an apologetic. This was also the express wish of my congregation. Our first and last purpose was to show Christianity that this dispute is not about an earthly good, not about

We have never expressly taken Schieferdecker's book into consideration; we have let it continue its course quietly; also, Past. For our part, therefore, no explicit consideration has ever been given to Schieferdecker's book; we have quietly let it go on its way; nor have we challenged Past. Sch. has not been challenged or reviled by us because of it. Why then do our opponents not want to do the same justice to our booklet? Why does even Past. Sch. let himself be driven out of his silence into the public? Did he perhaps worry that our narration of the historical facts would diminish his own credibility?

Under the above title, the Iowa "Kirchen-Blatt" in its February number brings a review of my book: "The Emigration 2c." by Past. Schieferdecker. I am quite pleased, and count it a great honor, that Past. Schieferdecker has made an attempt to sharpen his teeth on my book. Unfortunately, however, he did not get beyond accusations and reproaches, since one could have reasonably expected that he would have irrefutably proven his accusations at least by one example. Of course, the easiest way to justify oneself against undeniable facts is to simply declare them false and untrue; but it is only too clear that one cannot convince one's opponent in this way, which is supposed to be the purpose of every refutation. If, therefore, I give an antidote to the criticism of Past. Schieferdecker's criticism, I promise in advance that I will also justify it. It should only be noted that this is only the third part of my book, which presents to the reader the chiliast dispute that occurred here and ended with a split. The two first parts will also Past. Schieferdecker as "a thankful gift".

1 When Past. Sch. says that his booklet has caused my writing, then this has its nullity, and the reader

should remember this right away. Not I, but Past. Sch. has made the beginning of this controversy. Therefore, I at least have the advantage that no one can justifiably accuse me of having written my book out of belligerence, or in order to slander, or for other dishonest motives. The matter is as follows: After the doctrinal dispute with the Chiliastes ended here in 1857 with the dismissal of Past. Sch.'s dismissal, and both the local congregation and its opponents, the

Would you like to freeze? We are quite satisfied with the verdict of the Christian public to whom we have handed over our book; whether it is for or against us, whether we are praised or censured, it should be all the same to us. The one thing we hope to have achieved is that friend and foe will recognize that in your dispute with Past. Sch. was not about the emperor's beard, but about fundamental articles of the Christian faith.

3 To the reproach of Past. Sch.'s accusation that my writing was intended to a false prophet and wolf, and to rob him of the good reputation of honesty and truthfulness, serve as an answer: First of all, it has by no means been my intention to label the Rev. Sch. to be a false prophet, but to show by a simple narration of the historical course of the dispute that he was already a false prophet and wolf ten years ago, and as such was expelled from the Missouri Synod and deposed from his office by the local congregation. If I had wanted to avoid this proof, I would have had to falsify history. How then can Past. Sch. reproach me for this? Wasn't it already ten years ago when he was dismissed by Mr. Schaller and by Prof. Biewend? Prof. Biewend that he was a false prophet and a wolf? Why didn't he already then declare that he was a false prophet?

Proved the opposite? Yes, he just could not. For when Mr. Schaller said to him: "Just in this meeting you have proved again that you are a false prophet and wolf, because you do not punish the expressed erroneous opinions and unchristian speeches of your party, but confirm them by your silence"-then he had to fall silent!

So it is nothing unheard of at all, but something that was already common ten years ago, that Past. Sch. stands as a false prophet and wolf in the history of the Lutheran Church of America. Despite the many pleading admonitions sent to him, he has not yet converted from the error of his ways.

even his name cannot yet be blotted out among the false prophets. We would like to do it, God knows; but we would trample the truth underfoot and strengthen him in his grave sins if we wanted to do it. If, by God's grace, the day should yet dawn - and we wish it with all our hearts - when, as a result of Past. Sch.'s conversion, the local congregations would thank God with tears of joy. But, judging by reputation, not this, but that seems to be much closer, that Sch. will become a completely hardened false teacher. He has long since taken the first step towards this. It is true that he has not accepted the fundamental articles of the general resurrection of all the dead on the last day, and of the visible future of Christ, which will take place solely and exclusively on this last day, as solely and exclusively belonging to the

He does not outright repudiate the fundamental articles that will be held in judgment over all peoples; however, he professes them only insofar as they do not conflict with his fanatical opinions. But whoever violates the fundamental articles with his errors, stubbornly holds on to his errors, defends and spreads them, and thereby causes division and trouble in the church of God and tears apart its unity, he is a heretic!

To the other reproach of Past. Sch.'s other accusation, as if my book was intended to rob him of his good reputation for honesty and truthfulness, let me answer: As far as Past. Sch.'s civil honesty, I have never touched it, neither publicly nor particularly, neither orally nor in writing. If I had done so, and without reason, I would be the first to break the baton over such a disgraceful act and declare it infamous. Past. Sch. knows very well that as long as we have lived together here in one place, nothing like this has ever happened. Externally, we have lived in good peace with each other; and where he, as a citizen, has desired a service from me, I have always been willing to do so; he would probably have gladly done the same if I had ever desired a service from him. But that I have called him, where the opportunity arose, a false spirit with regard to doctrine and faith, is not hidden from either of us; and that I have nevertheless lived outwardly at peace with him, proves that I have never harbored and displayed any personal bitterness toward him. Therefore, if in my book I accuse the Past. Sch. of dishonesty and unfairness in my book, it can be seen from what has been said that I have in no way attacked his civil and moral character, but only his character as a preacher. To put it even more clearly, I have accused him of dishonesty, insofar as this is a consequence of his false doctrine. Wherever an error that shakes the foundation of faith takes root in a person, Christian honesty and sincerity are affected. False doctrine produces false faith, and false faith gives birth to false life; for "as you believe, so you live". Every essential error is connected with - conscious or unconscious - dishonesty. Where there is no more sincerity toward God in doctrine, how could there still be Christian sincerity in defending and spreading error? Just read what the Lord Christ and his apostles say about the false prophets and their honesty and truthfulness, and no more proof is needed. It is true that even a heretic can lead an outwardly pious life; for this also belongs to the sheepskin of which our

Therefore they are to be recognized by their fruits, i.e. by their false teaching and by the sectarian action flowing from their false teaching. - That now

Pastor Sch. has been guilty of many dishonest and untruthful actions in defending and spreading his error does not need any more proof. Or should I once again show my opponent the register of his dishonest actions? Shall I remind him again of that infamous Pentecostal sermon in which he accused the "Lutheran" in a zealous and lying manner of having rejected a biblical book? Shall I remind him of his dishonesty in that he continually twisted the very point of controversy and acted as if the divinity of John's revelation was being attacked? Shall I remind him of the deception he played in the church during the reading of a sermon from Abraham Wiegner? Shall I bring to his mind again that he, in dispute with his congregation, never wanted to confess his speeches and statements when the congregation wanted to hold him to his words? Shall I remind him once again of his red-baiting actions, since he has taken hold of a foreign office, fanned the flames of discord in the neighboring congregations, and finally stitched together a mob from three congregations? Shall I reproach my opponent even more? - He challenged us with his booklet to expose such unfair actions without mercy. We have not done it to disgrace him personally, but to show Christianity that he has proven himself to be a false prophet in his actions as well. We have not judged the reason of his heart, but his openly revealed actions, by which he himself has exposed the reason of his heart. And that I have not spared him in this, how can he complain about it? Has he ever taken even a single step to repent of his wrongdoing and to ward off the church-destroying consequences of it? How can he reproach us with the saying: Love also covers the multitude of sins? Can love also cover false teaching and allow it to seduce and endanger immortal souls unhindered? What a false teacher can demand from us is justice, because one owes this even to the worst enemy; and we have given this to Pastor Sch. to the best of our knowledge and conscience, and he should be satisfied with that.

4 To Pastor Sch's complaint that I, in order to diminish him, have even attacked his official life, serve as an answer: that I have included several pieces from Pastor Sch's official life in my booklet, I cannot deny; but that it was intended to diminish him, seems to him only. Why did he not rather think that I had aimed at his conversion! That would still have been heard. How? if Pastor Sch. himself had been the

reason for it?

would be that I have included those pieces from his official life in my book? And so it is! Pastor Sch. writes in his booklet page 24 thus:

"The circumstances under which I had to take over the leadership of the congregation (in Altenburg) were of such a difficult nature that it required special wisdom and experience to protect the congregation from dangerous disruptions. However, because they interfere too much with the life of the community, a discussion of them would not be suitable for this paper. It should only be mentioned that already from the beginning of my leadership here, much fuel for mistrust against me was gathered!

From these words, one gets the impression that the local community must have been in a dangerous state when Past. Sch. must have been in a dangerous condition. We were struck by these words in two respects: First, they can be interpreted in such a way that they cast an evil light on the same predecessor of Rev. Sch.'s predecessor, as if he had left the congregation in a disrupted state through his own fault; and secondly, the words could also be taken as if, when Past. Sch.'s assumption of office, the "fuel" for the subsequent chiliastic disputes already lay in the congregation as such. That Past. Sch. intended this view with his words, we do not want to claim; however, they were the necessary reason that we have included what is found from page 150-160 in my book. Whether we would have done better to omit it, we do not want to argue with anyone; but that we did not use it for our justification, nor for Past. Sch.'s diminishment, but only for historical correction, that is the complete truth. If Past. Sch. wants to reproach us for this, he has neither reason nor cause to do so. Therefore, if he thinks that I have done myself the greatest harm by doing this, that it will be avenged again and that I will be repaid by my congregations, then I answer: "Well, so be it! If I have done it without cause and out of malice and vindictiveness, it will be avenged again; but if I have done it from well-founded causes and without revenge and bitterness, it will remain unscathed.

5 If Past. Sch. thinks it is a bad slander that I have called the counter-community founded by him a chiliastic sect, then serve for the answer: If one wants to come to the certainty whether my assertion is a slander or a factual truth, then one must simply ask for the reason of the origin of this counter-community. The egg from which it arose is called the Chiliasmus, and the one who hatched it is called Past. Sch. Now, as I name each little chick after the egg from which it crawled - e.g. a chick hatched from a

Duck egg hatched a duck, if it hatched a hen - so I also rightly name a schismatic congregation according to the reason of its origin, according to the reason why it separated from a right-believing congregation. The child must have a name! Now the reason for this separation was nothing else than the chiliasm of Past. Sch.'s. In 1865, our counter-congregation publicly confessed to this in front of the whole world by including the booklet Past. Sch.'s booklet in its name, in which the chiliasm and the rottenness caused by it is defended with all determination. That we therefore call it a chilia juice community does us no injustice. As little as it is a slander if I call Dr. Nast's congregation in Cincinnati a Methodist congregation and Krebs' congregation in St. Louis a Rationalist congregation, so little is it a slander if I call our opponents a Chiliasts' congregation. Under the flag of chiliasm it has broken away from the Lutheran congregation; why then is it ashamed of its origin, origin and origin? Its members certainly want to be considered faithful, even the most faithful Lutherans, despite the fact that they no longer believe, teach and confess with the Lutheran church; but let that be done by whoever wants to, we do not. The Lutheran Church as such has never done so; it has always considered the chiliasts to be bastards and not its true children. However, as soon as our opponents recognize their madness, believe, teach and confess with the Lutheran Church again, and reject their error, which shakes the foundation of the faith, we want to recognize them as Lutherans again and extend to them the hand of brotherhood. Until then, we consider them to be what they are: a schismatic community of chiliasts.

6 Furthermore, it is reckoned to me as a great crime by Past. Sch. that I have called his foundation, which is not to his credit, a "Rotte". Now I gladly admit that it is absolutely unbiblical and un-Lutheran to immediately give every division the predicate of a "Rotte". I also confess that there is a division which is not sinful but pleasing to God. Finally, I confess that if a righteous division is given the predicate of a mob, this is an abuse of the Word of God, a grave sin, and even ungodly. - What then would be a righteous division, and not to be called a mob? The one, for example, where the separation from a community took place because of its persistently held false doctrines, or where those who separated from their previous community are heretical because of the pure doctrine. In such cases, the separators do not break away from the church, but the church breaks away from a godless bunch. This is a ge right division. - But I also confess that there is another division, which is indeed sinful and unchristian, but nevertheless cannot be called a mob. It is all too often the case that a dispute arises in the congregations over the introduction of certain church customs and ceremonies, and unfortunately ends in a split. Those who separate for an external reason sin greatly, but because they cannot be accused of false doctrine, they cannot be called a mob. - What, then, according to the Scriptures and the ecclesiastical usage, is really a mob? Answer: a community that has such errors that violate the foundation of the Christian faith, stubbornly holds on to and defends them despite all better teaching, and thus causes division and trouble in the church. I take this definition of a mob and ask: 1. Is the error of our chiliasts of the kind that they thereby violate explicit articles of faith? Answer: Yes! They violate the article of the general resurrection of all the dead, both the righteous and the unrighteous, at the last day, and the article of the only visible return of Christ to judgment at the last day. Then they claim, against the clear sayings of the holy scriptures, that the church of Christ, which is and remains a kingdom of the cross, will once again take the form of the cross and still here on earth celebrate a victory over the antichristian world powers. Finally, they deny that the Second Coming of Christ for judgment is "near" and that Christ could come at any moment; for, according to their delusion, many things have not yet been fulfilled, the Antichrist has not yet been revealed, the devil has not yet been bound by a chain, the mass conversion of the Jews has not yet taken place, the hope of better times is still unfulfilled, the Millennial Kingdom saints have not yet been resurrected, the Millennial Kingdom itself has not yet begun, and so on. Summa: "My Lord is not yet come," that is the gospel of the chiliasts! It is not difficult to see that through such errors the foundation of faith is shaken, the holy Scriptures are fundamentally reversed, the true form of Christ's kingdom in this world is completely changed, and the door is opened to the most unbounded fanaticism. (2) But do our chiliasts stubbornly hold on to these errors and try to defend them? Answer: Yes! They have done so up to now, and often with even carnal weapons. (3) But have they also, as a result of their heretical errors, given up their heresies?

Have you caused division and trouble in the church? Answer: Yes! The trouble is here before everyone's eyes. Now I ask: Have I slandered our counter-congregation by giving it the predicate of a "Rotte" and "Secte"? I will gladly admit my guilt if Past. Sch. thoroughly refutes the three characteristics of a sect by proving that they are not to be found in the division he brought about; but that they came from us because

we had heretical teachings, or because they were condemned by us because of the pure doctrine. But he will have to let this stand forever!

When Pastor Sch. says that one thing deceives him the most, namely that (as he claims) our Synod has made a question that has not yet been concluded into a question that separates the churches - this is a gross untruth. With this assertion he only proves again that he is just as hardened and dishonest a false spirit. Or has Sch. been excluded from the synod and deposed from the local congregation only for the sake of a guileless opinion, e.g. that the thousand years, Revelation 20, may still lie in the future? Yes, he would like to make Christianity believe this; but he will not succeed. Therefore, let it now be written again in memory: Schieferdecker was not removed from office because of an innocent chiliasm, but because of the **articles of faith** he denied as a result of his chiliasm. After the local congregation and the synod had negotiated with him for a long time in vain, in which negotiations he had presented his chiliastic dreams sometimes as an article of faith, sometimes again as a mere opinion, which was nevertheless founded in the Scriptures, the synod finally took the path of presenting him with short, round, slippery questions concerning the basis of faith. In this the synod followed the advice of Luther, who wrote: "With certain strong sayings the heretics must be seen, otherwise they slip away from us and pass through, as the fish wipe through a net. It is a slippery thing about the heretics; they are hard to keep, and are careless to act in divine Scripture. All this makes them carry their conceit into the Scriptures, and the Scriptures must be made to conform to their head and mind, to be bent and directed. Therefore, we should hear God's word with fear and act on it with humility, and not plump it down with our own good judgment. You would rather fall into all sins than into your own conceit, such a dangerous harmful thing it is." According to this advice, that heretics should be attacked with certain strong sayings and with round questions and sentences concerning them, our synod also acted with Slatedecker; and thus it succeeded in driving the false spirit out of its nooks and crannies. There it turned out that in his

He did not go so far with his chiliastic hopes as to make them compatible with explicit articles of faith, but that he wanted to accept explicit articles of faith only in so far as they were compatible with his Jewish opinions. That is the true historical fact! Now I ask everyone: Is it not a great impudence when Sch. now again writes into the world that the synod excluded him for the sake of an even more open question, namely whether the thousand years (Rev. 20) are already in the past or still in the future? He is only too well aware of what the synod was concerned about in dealing with him; also his own mouth and his own conscience is against him when he so brazenly makes a mockery of all skillful truth.

When Pastor Sch. finally complains that we (the Missouri Synod) unfortunately did not want to be their (the Iowa Synod's) brethren, but rather their opponents, then this is of course completely null and void. The reason for this lies primarily in the following two points: 1. Because the Iowa Synod no longer believes, teaches and confesses with the Lutheran church in its symbols, but rather adheres to and defends or allows to be taught a fanatical chiliasm against it, rejects the ecclesiastical doctrine of the Antichrist and yet assumes the appearance as if they wanted to be the most faithful sons of the Reformation: therefore we cannot consider them honest brethren, but must rather consider them dangerous opponents, and all the more so because they seek to cover up their dissent from Lutheran church doctrine. If they, like e.g. Münchmeyer, were to come out honestly with the language and confess that they could no longer go along with the symbols in the differing points; if they were to let themselves be heard, as Münchmeyer once did in a Leipzig conference: "To say that the pope is the antichrist is a de facto blasphemy": then this would be an honesty that would have to instill a certain respect even in the opponent. If it is a matter of praising the symbols as venerable monuments of the past, they are the first in line; but if one wants to hold them to the confession and subject their "direction" to a test, they naively say: It is not really their "direction" to follow the symbols in all things, but to develop and complete "on the basis of the symbols" the still "open questions" by a "free scriptural research". Their actual "direction" was a "biblical-practical" one, their striving was directed to "concede to the holy Scriptures their princely position, to treat them as the source of Christian knowledge, as the source of their testimony of faith to men, and as the supreme judge in all their doctrinal disputes. Indeed, who

knows the Iowa Synod only to some extent, he sees at first glance what such a maneuver is aimed at. It is the same trick that is used by all enthusiasts who do not want to be bound to any particular confession. "Scripture is the supreme judge," they all cry, and thereby act as if the Lutherans who are faithful to the confession deviate from the Word of Scripture, or hold it in low esteem. The Iowa Synod knows well that the most faithful Lutherans are the most granular Bible Christians, and that their faithful adherence to the confession is a fruit of their faithful adherence to the Word of Scripture. Therefore, when the Iowa Synod carries out the infamous maneuver of the enthusiasts, and supposedly takes refuge from the "traditional-doctrinal direction" to the "biblical-practical" one, it does so simply so that it can hide its unconfessional teachings under the appearance of Scripture. For where would it remain with its "direction", with its "open questions" of the church, of the Antichrist, of the millennial kingdom, etc., before the judgment seat of the symbols? But the scripture, they think, is such a patient lamb, which already lets itself be burdened with such things, especially if one only knows how to start it practically. Then one can answer an article of faith in one breath with yes and no at the same time, as pastor Sch., as a master in his art, has proven it. 2. we cannot accept the offered brotherhood of the Iowans, because they have willingly accepted into their midst a stubborn heretical false teacher who has caused division and trouble in the church of Christ without first repenting. Thus this synod has proven before all the world that it is not serious about the pure doctrine, has thereby confessed to all of Pastor Sch.'s errors, adopted and sanctioned them; it has thereby approved of the schism he has caused and loaded the corrupt consequences of it onto its conscience; finally, it has strengthened Pastor Sch. and his founded mob in their sins and, as much as is in it, blocked the way to salutary repentance for them. Therefore, as long as the Iowa Synod does not repent of this, we must and will reject their brotherhood out of hand. - In this, as in all other matters, may the Lord open the eyes of our opponents, who unfortunately do not want to be our honest opponents, but pretend to be our brothers, so that this, as well as the other aversions given by them, may be removed from our dear Lutheran Church. Once this has happened, we will gladly, very gladly, unite with them and, if necessary, enter into their synod, or unite with them and with all Lutherans who are faithful to the confession in all matters to form a new, genuine and right Evangelical Lutheran General Synod. Walts Gott! Köstering.

Another pleasing fruit of the Buffalo Colloquium.

With joy and thanksgiving to the good God, and in order to stir the hearts of Christian readers anew to the praise of God our Savior, that He has given doctrinal unity between the Buffalo and Missouri Synods as a result of the colloquium held in Buffalo, we inform our dear readers that church peace has now also been established between the Missouri Trinity congregation existing here and the St. Stephen's congregation belonging to the Buffalo Synodal Union.

After the members of the latter congregation, who had previously resigned from us, had reconciled with us in a Christian way, and the entire congregation, which had already declared its support for the results of the colloquium, applied to us for recognition as a sister congregation, all obstacles were removed and we were able to recognize the Lutheran congregation of St. Stephen's as a sister congregation. Thus all obstacles were cleared and we were able to recognize the Lutheran St. Stephanus congregation as a sister congregation, with which we want to carry out the work of the Lord together in this populous city. - Thanks, honor and praise be to the merciful God and Savior that He has also healed this rift and given peace to His church. May He give the same grace to all the congregations that were torn and divided as a result of the earlier doctrinal differences between Buffalo and Missouri; so that the great promise of the 133rd Psalm may also be fulfilled in them. Peace upon Israel! Amen.

Br. König, pastor of the Lutheran Dreifaltigkeits - Gemeinde zu Cincinnati, O.

The undersigned knows nothing more to add to the above than a heartfelt: "Glory to God alone! The Lord has done great things for us, and we are glad.

Geo. Runkel,

Pastor of St. Stephen's Lutheran congregation at Cincinnati, O.

To the ecclesiastical chronicle.

Brunn and his institution. From the "Annual Report" of our dear friend, published in his Missionary Bulletin, we learn the following: "In September, after the end of the war, I reopened my institution here in Steeden, admittedly still under oppressive conditions. The contributions to the missionary treasury were still very meager, and the cost of all means of living was growing with each passing day. However, the opening of the institution could not be postponed any longer, so that the teaching course would not be shortened too much. So it was necessary to make a start, trusting in God's help. Long experience has taught me that God's works must always be begun in faith and trust, and that seeing, i.e. experiencing the visible help of the Lord, follows. This time, too, the Lord has given us wonderful

experienced. My new students were hardly in the house when the first larger missionary gift in months came from the Lutherverein in Stabe and helped to make the first start. Then a gift came from far away, from my former dear student, Pastor Kolb in America, near whom a mission festival had been held, at which the received collection had been handed over to him, in order to transmit it directly to me, while otherwise all American funds go through the hand of Professor Walther in St. Louis. But this time it had to be just so, because our budget was empty and therefore the Lord saw to it that the money had to be there at the right time, without first going through St. Louis. That was an especially visible help in the emergency. It was not long before a larger bill of exchange arrived from Professor Walther in St. Louis, which enabled our treasury to pay off some of the most pressing arrears that still had to be covered by the equipment of the travelers going to America, and which could not possibly remain thirsty any longer if all justice were to be done in this matter. And so it continued until the end of the year; what was necessary always had to come at the right time, and if I often thought during the summer and fall, especially in view of the still existing arrears, which still had to be paid and amounted to several hundred thalers, you want to see if you will be able to close your account this year without having debts, well, all trepidation and anxiety has been put to shame: the end of the year is here, and the Lord has again helped that income and expenditure cover each other. And the Lord has done this, despite the fact that our household has increased by several more students than before (for with the inclusion of one who entered later, there are now 26 of them) and despite the inflation, in which bread costs almost twice as much as usual. Thanks and praise be to the Lord a thousand times over for all the miracles of His goodness and help also in 1866. The income of our missionary treasury amounted to 2467 Thlr. 4 Sgr. in the past year. The expenditure in round sum 2500 Thlr., of which about 1300 Thlr. come on the emigrants, the rest on the maintenance of our mission institution, my large mission journey in the summer 2c."

Religious politics. As long as our politicians stick to their politics, we theologians have nothing to do with them as such. In the church or in church magazines, we rather consider preachers who do politics as unworthy desecrators of their office. But when politicians use and abuse religion to bind consciences for their party politics, then they overstep their bounds and enter a field in which the theologian has his office and his profession and where he must oppose in the name of the Lord those who violate God's word. turn. This has already happened many times in our congress, in our legislatures and in countless other places of political partisanship, but recently in such an impudent manner as almost never before. A member of Congress recently claimed that confiscation of goods from those who had formerly been masters of slaves was clearly justified in God's Word, because God had commanded the Israelites who had been oppressed in Egypt to demand silver and gold vessels from the Egyptians and thus to steal from them. (Ex. 11, 1-3. 12, 35. 36.) Yes, that congress member declared him a blasphemer who doubted the justice of such a measure! This is a good Carlstadtian and genuinely Anabaptist perversion of the divine word. To prove from the fact that God, the Lord over all, commands the Israelites to steal from the Egyptians their former property, - to prove from this that men can also proceed in this way, is a blasphemous as well as nonsensical conclusion. If this conclusion were correct, then it would also have to be right, if men exterminated whole peoples; because God, the Lord over life and death and the sovereign judge of all flesh, also commanded the Israelites to exterminate all the idolatrous inhabitants of Canaan from the face of the earth. Then it should also be right for the secular authorities to execute the false teachers, as the pope really claims and Calvin determined; for God commanded the Israelites to kill the false prophets in Deut. 13:5. Then it would also be right if the state punished it with death as often as a citizen worked on the Sabbath; for God also commanded this to the Israelites in Exodus 31:15. God also says in his words: "He who increases his wealth with usury and excess, gathers it for the benefit of the poor," (Proverbs 28:8), i.e., he who gains money and wealth for himself, God will not let him prosper, his unjust wealth will not come to the third heir and by God's providence will finally fall to the poor, to whom all abundance is due (Ephesians 4:18). If the teaching of that fanatic in the Congress were correct, then it would also be quite right, according to it, for the poor to "make use" of what the rich have acquired; indeed, then all thieves who only break into the usurious rich could justify themselves by saying that, according to God's declared will, all the unjust goods of the rich belong to them, as the poor. Our Communists have really arrived at this principle; they only consequently go one step further by saying, like the shameful Proudhon among others, that "property is theft". If now in our days it is added that God's word is applied as that member of the congress did, if the mantle of true religion is hung around this

theory, what will and must be the end of it? - We repeat: May

If the politicians stick to their politics, like a cobbler to his last, and do not mix religion into their politics, then we as theologians will be as little concerned about it as about the way a cobbler makes shoes and boots; But if politicians misuse and pervert God's Word in order to surround their party politics with a holy appearance and to confuse and bind consciences, then we theologians cannot remain silent, as dear as God's truth and grace are to us, and we do not advertise it in defiance of all political bubbles and their threats. W. [Walther]

Professor Fritzsche has been put into such great embarrassment by the fact that we have held out the prospect of publishing a certain conference protocol in which the true position of some lowans on the symbols is revealed, that he is trying to arouse the suspicion that we have arrived at the protocol in a similar way as another certain former professor arrived at one of our letters, namely in an illegitimate way, and that it would therefore be dishonorable if we wanted to make public use of it. The depth of the strange premise, together with the obvious terrible excitement in which our statement has put the professor, shows the importance of the protocol to him. To reassure our opponent, we hasten to inform him for the time being only that much that we have received the protocol from the world in the most honest way, namely by sending it for publication. It is true that Prof. Fritzsche requests that we immediately produce the protocol in its entirety; however, we consider it better if we communicate something from time to time, according to need; indeed, we even promise with pleasure, if the lowans from now on honestly admit to the symbols, to suppress the protocol completely and to consider what is spoken and recorded as not spoken and not recorded; For far be it from us to want to impute to the dear lowans something which they themselves reject; on the contrary, no one would be more pleased than we would be if the dear Iowa Synod no longer subscribed to the symbols according to their meaning, inasmuch as, but because, according to their doctrinal content, they agree with the holy Scriptures. W. [Walther]

Church consecration in St. Francisco in the state of California.

Since it has been possible through sacrifices of love within our synod that also in that part of the country, which originally was visited almost only by those who sought the gold of this earth, a congregation has come into being in which the pure Word of God is in circulation, which is more precious than many thousands of pieces of gold and silver, it will certainly be especially desirable to many readers to hear something pleasing and hopeful from there. So we share something of the kind with our readers herewith; it is the description of a church consecration that was

Our dear sister congregation in San Francisco had the pleasure to hold this event on the last Sunday of last year. Among other things, Pastor I. M. Bühler writes the following about this event:

As for the building itself, although I had seen the building plan in all its details beforehand, it far exceeds my expectations. My wish to give it a purely ecclesiastical character was not granted, despite my many requests, so the front looks somewhat unchurch-like, especially because it has a double row of windows, but apart from the sign: "St. Marcus-Kirche der ev.-lutherischen Gemeinde" (St. Marcus Church of the Lutheran Congregation), the purpose of the building for church services can be easily recognized. A high, wide staircase leads up to the main entrance, first into a high, large hall. In this hall another staircase leads on both sides to the entrance doors of the nave of the church itself. There are also two staircases on both sides in the porch, leading to the choir. - Entering the nave of the church, one is quite surprised by the internal size of the building. It is 43 feet wide and 90 feet long, and 36 feet high to the highest point of the ceiling. The seats are all arranged in such a way that the individual rows form a part of a circle, the center of which is the pulpit. The floor is magnificently carpeted and the pews themselves are elegantly upholstered. The walls are painted grayish-yellow and beautifully decorated by simple black strokes where they could be well applied. The high side windows have an extraordinarily beautiful border, decorated with many ornaments and painted light yellow, like the benches, which forms a very pleasant contrast with the dark color of the walls. The panes are not stained, but so-called "*laced*" glass, so called because it is decorated with lovely little ornaments that give the appearance of *lace*. I particularly like the top, though. It ends in a lace and is not only decorated with splendidly simple painting, but Lurch especially embellishes the beautifully painted cross beams and other supports that carry the roof. The pulpit, to which five steps lead out on both sides, is placed in such a way that the preacher stands in a specially "built vault, and the altar table is located in front of it, in the space closed off by a railing. I do not know whether you will be able to form a satisfactory idea of the building itself from this description, but you will conclude that our dear congregation has given the precious Gospel a shelter of which it need not be ashamed even before the World. The whole thing costs about H30,000 in gold, half of which has already been paid off. The burden of debt is certainly not small, but the interest to be paid for it is not even as high as the municipality had to pay for a debt of K6000, so it can bear this larger burden even more easily than a much smaller one in the past. The interest rate used to be 2-3 percent per month, whereas at present no more than 1 percent and often even less is charged.

But now I turn to the inauguration ceremony itself. That it was a great celebration of joy for all of us needs no mention. For many years, all Germans who have remained faithful to their Savior and to our Confession have been

The blessed existence of our congregation had been noticed with joy and the progress of the construction of our church, which had been started so long ago, had been observed with childlike Christian joy, and behold, the building was finally completed in all its splendor. The decision to hold the dedication on December 30 was therefore carried like a pleasant message from one to the other and was promoted further and further, so we counted on a particularly strong participation. But we were not deceived. Although the weather was very unfavorable and the rain began to fall early in the morning, the festivities were attended by people from all sides.

First, a short farewell service was held in the lower room of the building, where the church used to be. At the beginning the hymn No. 336 was sung, then an address was held by me on Ps. 103, 2. and closed with No. 9, verse 3. Thereupon the whole congregation went into the church under the process of the board, the preachers (Pastor Ebert was of course "och here) with bible and agende first and "ah them the gentlemen leaders with the holy vessels. Because the lower room could not hold the congregation and the rain did not permit standing outside, we were forced to enter the church without the much desired solemnity at the door, and indeed to let a very large crowd into the church itself beforehand. A choir of singers welcomed the "entering" and the presbyters placed the vessels on the altar as they passed by, while the "beirrn Preriger" remained "standing" on both sides of the table. Immediately thereupon the 100th Psalm was read and then with No. 346. "Now thank all God" under trombone accompaniment the actual service began. Pastor Ebert then read Solomon's consecration prayer and announced the second hymn, No. 146, which was also sung with trombone accompaniment. In the following sermon on Ps. 27, 4, I tried to awaken the congregation in the introduction to joyful thanksgiving to God by showing them what they should be thankful for, namely first of all for the goods of grace that are donated in the means of grace, for the foundation and increase of this congregation and for the house of God that is magnificent beyond all expectations, and then how they should "express their thanks today" by handing over this church to the Lord for their own use. This led me to the topic: "**When is this church building in fact and truth a Christian house of God?** I. When nothing but the sound of the gospel resounds in it, and II. Our worship arises from penitent faith.

Immediately after the sermon, our choir of singers performed a song, and then followed the actual act of dedication. In a short, solemn speech from the altar, I tried to impress upon the congregation the importance of this moment with reference to the sermon, and then, kneeling, the congregation standing, I

said the consecration prayer. Thereupon the first and third verses from No. 169 were sung and closed in the usual manner. In the evening, Pastor Ebert preached on the Sunday Gospel.

So then, according to His great mercy, the faithful God has given grace and blessing that this house may live up to His great name.

as a place where his dear gospel is to be preserved and his grace is to be praised in repentant faith. May he also let his word dwell in it always and give us blessing and victory!

The next Synodal - meeting of the Western District of the "German Evangelical Lutheran Synod of Missouri, Ohio, &c. St." will, God willing, commence Wednesday after Jubilate, May 15, at Chicago on the West Side, at the congregation of Rev. Beyer.

G. S. Löber, Secr.

NB. All preachers are requested to bring their parochial reports.

Please.

All who intend to attend the meetings of the next Synod in Chicago are requested to notify the undersigned as soon as possible. Only those who prefer to stay in a hotel at their own expense can save themselves the trouble of making an announcement.

I. P. Beyer.

Oor. l'LzUor L Lrvrva 8ts.

Conferenz displays.

The Fort Wayne Preachers and Teachers Conference will hold its next meeting in Fort Wayne from April 24 morning to April 30 noon inclusive.

L. Dulitz.

Members of the Cincinnati Pastoral Conference are reminded that their meetings will begin on the Friday after Easter, April 26, at the home of the Rev. King. A member of the Conference proposes that the theses on usury printed in Lehre und Wehre (Nov. and Dec. issues) be made the main subject of discussion.

G. Kühle.

The Southern Conference of the Eastern Synodal District will hold its sessions from May 8 to 13 (Wednesday after Miseric. Dom. to the following Monday incl.) at the congregation of the Rev. Stürken at Baltimore, Md. The dear brethren are requested to go to the parsonage, 22 Caroline St., near Baltimore St., immediately on their arrival.

Chr. Körner, d. Z. Secr.

Christian F. Junii Reformation History

from
Seckendorf's Historia Lutheranismi.

Reprinted in unaltered form by A. Schlitt, Baltimore, Md.

We have just received the sixth, seventh and eighth issue of this excellent work, which covers pages 161 to 256 and extends to the year 1526. We are pleased to see from this that we can safely count on the costly undertaking succeeding with God's help and being brought to completion. W. [Walther]

Concordia College.

On behalf of the teaching staff, I would like to remind you that it is very desirable to receive the applications of students for September of this year quite early, and I ask you to send them to me.

G. Alex. Saxer.

Fort Wayne, Ind.

Receipt and thanks.

For poor students received through Past. Kleist from the worthy women's association of his congregation in Washing- ton, Mo. \$12.; by Past. Schlechte in Shelbyville, Ill. from Mr. L. Winter as a thank-opser \$3.

C. F. W. Walther.

For the seminary household: Don Mr. Zk. in Cvilinsville -1. From Past. Pennekamp's parish 4 Bush. Potatoes, 2 bush. Nübcn, 1 ham, 1 side- piece and \$2. From Past. Lchmannö parish 2 barrels of bread, 3 hams, 3 lbs. of coffee. From Mr. Andr. Popp there 6 doz. Eggs, 1⁴ Bush. Potatoes, 24 heads of cabbage. From Mr. Mich. March 2 bush. Potatoes, 1 Bush. Turnips, 1 keg sauerkraut, 1 peck beans, 1 peck onions. From Mr. H. Meinke iz Bush. Potatoes, 2 sides of bacon, 1 peck beans, 26 heads of cabbage. From Mr. Gottl. Lindemann 2 bush. Potatoes. From Mr. I. Lochhaus 1 Bsh. Potatoes. By Past. Dorn from P. Walkcnhorst \$5. From Past. Claus'Gem. from Mr. Waltke 1 box of soap and 1 woolen blanket.

For poor students: Through Past. Stege Kindtauf - Coll. at Mr. F. Hocl \$2.30. Through teacher Winterstein from the HcrmannSamr Jungfraunverein \$7. From the Frauenver. in Past. Claus' Gem. 4 wattirtle blankets. By Past. A. Ernst from Orth \$2.75, from Mack 15 cts. From Past. Sandvoß' Gem. from Mrs. Flessa \$1, from Anna Fiesta \$1. By Past. Speckhard penitential coll. \$6.55, Wedding - Coll. at I. Kohl \$1.55, from himself 50 Cts. By Pust. Hahn, Dankopfcr from Mrs. Magd. Jagels for happy delivery \$1. by Past. Bergt wedding coll. at I. Hopser \$2.75, child baptism - coll. at A. Meister \$1.40 for Hudloff.

A. Crämer.

The undersigned hereby gratefully acknowledges receipt of the following contributions toward the payment of our municipal debt:

From Pastor Guenther's church in Saginaw	\$10.00		
"" ListS ""Adell 8.50			
"" Strirters "" " Aurora	10.00		
"" Rupprechts"" North Dover... 7.25			
,,,OstermeierS "" Pomeroy	5.00		
"" Graves "" " Nockville	2.00		
"" Cocks "" HillSdale	2.75		
"" Richters" " Egg Harbor	12.00		
"" Coolers" ""		Lyons	Creek
2.05			
,, " Schäfers,,,LancSville	5.00		
"" Sievers "" Jrankcnlust	12.65		
""""Amelith 3.90			
,, " HuSmann "" Eurlide	10.00		
,, " Gräbner ", , St. Charles	25.00		
Philadelphia, April 8, 1867.			

S. Keyl, Past.

For poor students: From the Young Men's Association in Peoria \$5 for I. Müller. By Past. Strecksuß from Fr. Felwoc Sr. \$1. For Messerli Wedding Coll. at teacher Hov by Past. Muckel \$11. by Kassirer Eißfeldt \$52.93. by Past. Stubnatzy for Brüchner:

by Mar. Knothe u. E. Behdc each \$1, H. Heine, D. Schie-

fer u. Jul. Mothe \$2 each, H. Haffner u. N. N. 50 Cts. each, Dr. Sihler \$3, by the Young Men's Association \$5. By Mr. Türk in Manister, Mich. by A. Kcthner 75 Cts. by N. N. 80 Cts. By Past. Merz, bequest dcs^sel. FrTorm'vhlen \$50; by G. Fr. Strinkamp \$25. by Past. Wunder from the Jungfraunverein \$14.25 for Schmidt. By Past. Döerlein Kiudtauf-Coll. at Mr. Wolfgang Becher \$3.05. By Teacher Meibohm of the Young Men's Association in Ehester for Schühnhof \$10. By Teacher Höller of the Young Men's Association of the ZionS District in St. Louis \$8. By F. Weiß in Addison \$1. By Past. Franke HochzeitS-Coll. at Mr. E. Bvrmann \$9.06. By Kassirer Birkner \$7. By Past. L. Lochner in Rich \$10 for Möh-

lenbrink. Through teacher Härtrl from the women's club in Cape Girardeau 6 sheets, 6 underpants, 4 pairs of stockings.

To the household: By teacher Sauer in New Orleans Kindtaus - Coll. with Mr. Th. Fick \$10. By Past. Lochner in Rich \$29.60. By teacher Burgdorf from N. N. \$5. By Kassirer Birkner \$22.20.

Addison, March 20, 1867.

A. Selle.

For poor pupils: From the young boys' vrrein in Past. Stürkens Gem. zu Baltimore \$10. by Past. Michael von Bardonner sen. and jnn. each \$5. By Past. Stubnatzy of L. Schmö in Fort Wayne \$5. by Past. King of Frenkhaus \$10; infant baptisColl. at drmselb. \$8. by Past. Neinke of women's club at Blue Island, Ill, \$20. by Past. Mangelsdorf, Belleville, Ill, infant baptismalColl. at Ch. Knefelkamp \$3.50. By Dr. Sihler from F. Redert \$5. For F. Kugele: by Past. Schwensen from d. Gem. New Bielefeld, Mo., \$10; Gem. in Bottom \$3.75. For D. Walter by Bro. Singer, Lancaster, O., \$5. For H. Käppel: by M. Büttner \$2; by Gem. in Marysville, O., \$6; by Past. Gotsch \$4; N. Henke, H. Niemann, I. Born, I. Regler, I. Frank, I. and W. Byrider each \$1; E. Meyer, K. Kröger, W. Wöhler, W. Zeddis, K. Werner, D. Lampartr, I. Bennit, G. Kling each 25 cts; L. Strobel, W. Strobel, I. Wolf, F. Reible each 50 cts. For A. Schäfer by Past. Th. Grüber Hochzcts-Coll. by K. Dehnharbt \$4. For G. Hcid by the Jünglingsverein in Peoria, Ill, \$5; by the Gem. there \$20For K. Sauer by Past. Sauers Gem. \$35. for K. Kallcnbach of the Women's Association in Past. Beyers Gem. \$10.

For the household: From Past. Streckfuß's Gem. \$85. from the DreieingkeitSgem. in Town Ehester, Mich. by Past. F. Schmitt from H. Sehler, G. M. Miller, A. Lachtkiann each \$3, K. Kreutzer, I. Nies each \$2, I. W. Beuschel, P. Kray, C. and I. v. d. Wilkmrburg, C. Stig, G. Holzchimer each 50 cts, F. Föhling, F. W. Sch. each 25 cts, G. Ulmer, I. Ritz each \$1:25, H. Miller, A. Hubert, F. Kircher, H. Rietz, K. Kraft I., G. I. Neister, G. Klcnc each\$1. Don many friends of the college in St. Louis 23 barrels of wheat flour and 1 barrel of rye flour. From Schneidewind in Belleville \$1 (shown late).

G. Alex. Saxer.

With heartfelt thanksgiving to God and the benevolent donors, the undersigned, on behalf of St. John's Parish in Town Fönest, Wisc. attest receipt of the following.

Gifts of love to their church building: A s Mr. Past. Biedermann's parish in St., Clair, Mich. \$9. From Hnm Past. Heitmüller's congregation in Nodenberg \$7.50; u. zw. from Mrs. Hasemann \$2, L. Salge, C. Grupe, H. Mensching, A. Mezer, F. Hinze each \$1, H. Büthe 50 Cts. From Mr. Past. Oestermcyer's parish in Pomeroy \$3.

Town Forrst, Wisr. March 16, 1867.

Th. Krumsirg,

Rev.

CarlBuß,

D. Rosenbaum,

Received:

To the building fund of the school teachers' seminary at Addison:

By Mr. E. Noshcke of Pastor Hoppe's Zion Parish, New Orleans, \$23.20. By Mr. H. PfortMüller, Nrcolet, Minn, \$5. By Mr. C. Bonnet, Treasurer of the Middle District, \$34.62. Don Past. KolbS Gem. of, Dodge Co, Wis, \$5. Past. Frederick's Gem. of, Lancaster, O., \$14. Past. Gross's Gem. in Richmond, Va, \$10. Past. Meyers Gem. in Leavrnworth. Kansas, \$7. Past. SicvcrS'Gem. in Amelith, Mich, \$19; and zw. of Br. Bück \$2; A. Hammerbacher, L. Kirchhof, L. Förster, A. Scheuerlein, F. Kerkau, M. Krauß, I. Huther, A. Schmidt, M. Rrichardt, I. Herboldsheimer each \$1 . F. Krauß, L. Bück each \$1.50; A. Gerhäuser 75 Cts; M. Weiß, M. Schröppl, G. Gerhäuser, I. G. Rieger, M. Clauß 50 cts each; I. Hammerbacher, L. Wartens, L. Klohe sen. 25 cts each. Past, SieverS' Gem. in Frankcnlust, Mich, \$34.75; u. z. of Fr. Keith \$5.75; A. Gotz \$5; I. A. Leinberger \$3; H. Selle, I. I. Eschenbacher, A. Joncke, I. G. Hclmreich each \$2; M. Förster \$1.50; I. G. Weiß, G.Lang, H. Pfund, Fr. Zill, I. G. Fischer, L. Gehringer, L. Zill, Chr. Reuter, I. G. Arnold, I. P. Maurer each \$1; M. Beißer, L. Hachtel, S. Bauer each 50 cents. Summa \$152.57. H. Bartliug.

Addison, Ill, 5 Apr. 1867.

For the Lutheran Hospital and Asylum: Wedding Coll. at Mr. Ph. Kolb, Pilot Knob, Mo., \$3.55. From Mr. Ph. Studt through Past. Kleppisch in Watertown, Ill, \$1. B. H. Sucup in Pittsburg, \$2. wedding coll. with Mr. Borcharding in St. Louis \$4.05. dcßgl. with Mr. Lindemann there \$8.25. By Herm Neumüller in Altenburg, Perry Co, Mo>, Coll. \$6. bon Mrs. Degtmeier in Secor, Ill, \$2. by Past. Brögemann Coll. in Bremer Settlement, Gasconade Co, \$4; deßgl. in Red Oak \$2. By Zc. in Cvllinsville \$1. Wedding Coll. at Mr. Past. Marktvorth, Watertown, Wis, \$8.85. From Mrs. Friederike Levnhardt, Dankopser for happy delivery \$25.

For the orphanage: By Mrs. Lührmair z jun, Dankopser for God's gracious help from her illness \$2. By Suffrage \$5. Mrs. Walker \$5. HrrrJ. Schröder by Past. Dörmann, Randolph Co, Ill, ' \$1.50. Fr. Fricke through Past. Kleist in Washington, Ms., i \$1.

Furthermore, the following gifts are acknowledged with heartfelt thanks: From Mrs. Kayser in St. Louis 9 pounds of coffee. From Mr. Klages in the parish of Carondelet, 1 slaughtered sheep. From Mr. Waltke in New Bremen 1 box of soap. From Messrs Levnhardt L Schuricht 2 barrels of best flour and 2 sacks of bran. L. E. Ed. B ertram.

Received in the Raffe of the Western District:

To the synod treasury West! Districts: From the Dreieinigkcits - Distr. in St. Louis \$21.30. From Past. Kleppischs Kreuzgemeinde, Waterloo, Ill, \$3.35, From Mr. Schürmann through Past. Hoppe in New Orleans- ' \$10, Past. Holls' Gem. at Columbia, Ill, \$13.60. Past. Dorns' Gem. on Boeuf Creek, Franklin Co, Mo, \$6.50. Past. Multanowsky's Gem. in Woodland, Wis. of, \$15.80. Past. John's branch parish at Sudheim, Cape Girardeau Co, Mo, 80 cts. Past. Bergt's comm. in, Paitz- dorf, Mo., AdventS coll. \$24. its branch congreg. \$1.80. Past. Wunders Gem. in Chicago \$13.20. Trinity-- ' Distr. in St. Louis \$32.75.

To college maintenance sk'a sfe i" St. Louis: From the Immanuel - Distr. in St. Louis \$22. From the Drcicinigk.-DPr. \$22. From d. College- n. Centkaffe . in Past. Kösterings Gem. zu Frohna, Mo" \$40. From T. Potzel in Chicago 50 Cts.

To Synodal MissivnS Cassr: Vm Trinity Distr. in St. Louis \$11.A. Past. Bergt- Gem. in Paitzdorf, Mo, Epiph.-Coll. \$6.25. From a reader of the "Lutheran" in Michigan \$5. For internal mission: Bon Past. Klepp- Kreuzgem. at Waterloo, Ill, \$6.35. By W. Fryedurch Past. Hoppe at New Orleans, \$5. by I. Foltmer there, \$1. Gottl. Bayer, Saline, Mich, \$1. G. Keckthere ' \$l. I. Daviedtcr and Wittwe Zehm there 50 cts each. I. Deegdaselbst 12 cts. E. Maschger in Louisville, Zll' \$1.65. C. R. in Dundee, Ill, for happy delivery \$2. From the Women's Association in Past. Wonders parish in Chicago \$6.05. C. Potzel there 50 Cts. Thank offering for happy delivery of Agnes Johannes, Prairie City, Bates Co, Mo, \$5. Past. Heinemann's comm. in New Gehlenbeck \$7.90.

On the college household treasury in Fort " Wayne: Past. Geyers Gem. at Carlinville, Ill, \$20.
For seminary building in Addison: Rev. HollS' comm. in Columbia, Ill, \$22.75. Whose comm. in g Centreville, Ill-, \$3.85. Rev. Bergt's Gem. in Paitzdorf, Mo., \$37.50.
On church building in Philadelphia: Past. Bergts Gem. in Paitzdorf, Mo., \$9.20.
For poor students: Thank offering by Mina Jung, Centreville, Ill, \$3. E. Roshcr. 1

Newly arrived antiquaria. z

Luther's Complete Works. 24 volumes.		
(Walch's edition.)	\$95.00	
" in 12 folio volumes (Leipzig edition)	50.00	
s ch r ö ck h's Christi. Church history. 45 vols. 25.00 Stock's, Ch., Homiletisches Real - Lexikon--- 12.00 Löscher, V., Historia motunw zwischen den		
Evangelical - Lutheran and Reformed - - 7.00		
8 t o e lc i i, OK., Olavis iTnAuae Lanctse Veberis Deslamenti	"	1.50
" Xovi Destamenti	2.00	
W a 1 ch's, I. G., Einleitung in dir polemische Gottesgelahrtheit	1.50	
Fresenius, I. P h., Sacred Discourses on the Epistolary Texts 4	.00	
Buechner, G>, Exegetical-Homiletical Explanation and Application of the Epistles 4.	00	
" of the Gospels (broch.)---" 4.00		
Fort Wayne, Ind. Sirmon Brothers.		

Changed address r

Rov. U. ^irw6N8t6in, Lbr. I^rovicienoo, R., I.

Enclosed is an insert.

Supplement to the "Lutheran", Volume 23, No 16.

Continued

List of books,

which are to be had at the General Agent of the Synod of Missouri, Ohio and other States, Mr.

M. C. Barthel, at St. Louis, Mo. at the prices charged.

Man adressire Rlr. Nil. v. Barthel, Xo. 63L SoutlL Lourtth Street, 8t. LauLLs, Aa.

For the first list, see the supplement to No. 10 of this volume.

Genuine Protestant Interpretation of the Sunday and Feast Day Gospels of the Church Year, translated and extracted from the Gospel Harmony of the Lutheran theologians M. Chemnitz, Polyk. Leyser and Gerhard. Published by the monthly preachers' conference at Fort Wayne, Ind. St. Louis, Mo. 1858 to 1867. Five volumes in large octavo.

The most excellent interpretation of the four Gospels that has ever appeared in our church is acknowledged to be the so-called "Harmonie", which Martin Chemnitz began, Polycarpus Leyser continued and Johann Gerhard completed. This work not only gives the correct grammatical understanding of the text, but at the same time, as a real interpretation, it develops the fullness of the divine truths resulting from it and shows the wonderful connection and the right application of them. Whoever has read this interpretation in preparation for the elaboration of a sermon on a Gospel pericope is not only clear about the right understanding of the individual as well as about the overall thought and scope of the passage, but also has such a rich, already well-ordered material for a truly Gospel, doctrinal and practical sermon that he can go about the elaboration of it with joy and courage. The treasure trove he finds here is so rich and the treatment of the text so versatile that it cannot be exhausted for one sermon, but provides the most delicious material for a whole series of years, and the more often it is used, the more fruitful it proves to be. The size and rarity of the work and the high price at which it can now be obtained is a great obstacle to its dissemination; to this must be added the fact that the work is written in Latin and therefore cannot be used by those who are not familiar with this language. Therefore, a great service has certainly been rendered to the church and especially to preachers by the suggestive translation provided here. No preacher should be without this aid who is interested in feeding his congregation with truly healthy food and abundant spiritual nourishment. The price of the work is \$7.50.

Sermon - Drafts on the Sunday and Feast Day Gospels from Dr. Luther's Sermons and Interpretations.

Compiled by E. G. W. Keyl, pastor at the Second German Lutheran Church in Baltimore. St. Louis, Mo. 1866.

While the preceding work only provides the building blocks for the sermons, this present one immediately gives the blueprint for them with an indication of where the filling stones are found in Luther's sermons and in his other interpretations of the Protestant text pericopes. The name of Luther, this great evangelist, is certainly a sure guarantee that the person who follows the manual presented here in the preparation of his sermons really fulfills the office of a righteous evangelical preacher. The work contains 316 and X pages. Price \$2,50.

Dr. Urban Rhegius' Disputation on the Restoration of the Kingdom of Israel Against All Chiliastes of All Times. Translated by C. J. Hermann Fick. Hermannsburg. 1860.

It is true that this disputation of the old excellent theologian Urban Rhegius, who was highly honored by Luther, was initially prompted by the Anabaptist chiliasts, who at the time of Luther wanted to put the millennial kingdom into practice in Münster in a very horrible way; Nevertheless, this "Disputation" is also a good precaution against the newer chiliasts, who admittedly do not want to know anything about the unflattering chiliasm of Münster, but are all the more dangerous for the sake of their finer chiliasm. The book contains 35 and XX pages in octavo and costs 10 cts.

Dr. Johann Jacob Rambach's well-instructed catechist, that is: clear instruction on how to teach the youth the basics of Christian doctrine in the easiest possible way. Reprinted from the eighth edition with a few minor changes. St. Louis, Mo. published by L. Volkening. 1866.

It is true that this new edition of older catechetics does not contain the arts through which one thinks to have advanced, who knows how far, in this field in more recent times. But a truly Christian preacher and teacher will, The reader who uses this booklet will soon realize that it has not lost anything, but only gained something. - Whoever knows the meaning and the gifts of the blessed Rambach, will look for nothing else but something efficient in old Lutheran simplicity in it and will also find it. Price 60 Cts.

Timothy. A gift for confirmed youth. Edited after Hiller and published by the Lutheran Synod of Missouri 2c. 3rd ed. St. Louis, Mo. 1865.

We could not name a more suitable booklet to be given to young Christians immediately after their confirmation, so that they do not forget the sacred vow they have made and escape the dangers that threaten them when they enter the world. It is divided into five main sections. The first deals with baptism, confirmation and Holy Communion; the second contains heartfelt exhortations to remain with Jesus, to be zealous in Christianity and to preserve what one has; the third contains serious warnings against worldly love, against youthful sins, especially unchastity, against the aversions of the world, against falling away from the recognized truth and against being seduced into sectarianism; The fourth contains loving encouragements to seek mercy again quickly after unfaithfulness, to persistent prayer and Bible reading, to willingly accept the disgrace of Christ and to careful conduct; the fifth, finally, contains a serious reawakening to be ready for eternity. The book therefore contains exactly what every Christian father, mother or godfather would like to call into the heart of his dear children and give them on their way when they leave the altar. It contains 174 pages in duodec and costs bound 35 Cts, the dozen. §3,60. ,

Emigration of the Saxon Lutherans in 1838, their settlement in Perry Co., Mo., and interesting news connected therewith, together with a truthful account of the chiliasts' dispute in the congregations of Altenburg and Frohna in 1856 and 1857. By J. F. Köstering, Lutheran pastor at Altenburg and Frohna. 2nd ed. St. Louis, Mo. 1866.

The complete title indicates what this writing contains. Whoever wants to see from a story of our time, 1. how even such Christians, who are serious about their Christianity, can go astray, but how God remains faithful, even when His own become unfaithful; 2. whoever wants to see facts proving where false teachings of church and ministry and idolatrous trust in a man can lead; 3. whoever desires an example from the present that God Himself can make something good out of evil (Gen. 50, 20.); 4. whoever would like to have proof of how the Christian, if he does not keep watch after God has brought him back from dangerous aberrations, can suddenly succumb to a new temptation and fall into new, more subtle, but all the more dangerous aberrations; 5. whoever would like to know, finally, what is actually the meaning of the often-mentioned "Stephanism": let him read this book, and he will certainly not put it down unsatisfied. The book comprises 279 and XXIII pages in octavo and contains six woodcuts, which are not works of art, but serve to vividly present certain objects of which the book deals. The price is 75 Cts.

The Luther Book, or the Life and Deeds of the Noble Man of God, Doctor M. Luther. By Hermann Fick, St. Louis, Mo. 18th edition.

The number of descriptions of Luther's life is legion, but whoever desires such a description, which really presents Luther as he was, and which is at the same time instructive and interesting for children as well as for adults, no better one can be recommended than the one shown. It should be in all Lutheran homes and schools, yes, in the hand of every Lutheran and Lutheran child. The delicious book contains 152 and VIII pages and costs only 35 Cts.

Conversations between two Lutherans about Methodism. By Dr. Wilh. Sihler, Lutheran pastor at Fort Wayne, Ind. St. Louis, Mo. Second edition.

Is an illumination, given in conversational form, of irreligious and rapturous Methodism. Price 10 Cts.

Dr. Martin Luther as an educator of youth. His principles on child rearing and his method of education in his own home. Collected and compiled from his writings by J. C. W. Lindemann. Second edition. St. Louis, Mo. 1866.

This booklet gives what its title promises. It not only shares Luther's most important sayings about youth education, but also shows by Luther's own example how the principles laid down in it are to be carried out. The fact that this booklet has been collected and compiled with regard to local conditions gives it a special value above other writings of this kind. The price is 35 Cts, the doz. H3,60.

Who has the power, authority and right to appoint preachers. By Dr. Tilemann Heshusius. Reprinted unchanged from the original edition of 1561. St. Louis, Mo. published by L. Volkening. 1862.

Whoever wants to read something fresh in faith about the rights of a Christian congregation from the pen of an old faithful Lutheran fighter from the time full of struggle after Luther's death, should buy this treatise. After Luther, no one has written more eloquently about this subject than its author, whose life is described in the preface. The pamphlet comprises 40 pages in tight print. Price 15 cts.

Infant baptism. Its solid ground and sweet consolation, proven from God's Word against the baptismal enthusiasts. A tract of 49 pages in 12. St. Louis, Mo. 1866.

An excellent treatise, which is not only suitable to be given into the hands of those who have been disturbed by the sweet words and splendid speeches of the Baptists, by which they have already seduced many innocent hearts (Rom. 16, 18.), but also serves to convince a Christian what an inexpressible treasure he possesses in baptism, which he already received in childhood, and to guide him to a wholesome use of it. The price is 10 cts. per copy.

Letter of Dr. M. Luther on the appointment of church servants to the council at Prague in Bohemia, 1523. St. Louis, Mo. 1850.

This is the often mentioned letter of Luther to the Bohemians, in which Luther thoroughly clears up the hierarchical system of the Roman church and proves the great glory of the true spiritual priesthood of the believing congregation from God's word to the modest papal juggernaut priesthood. It is therefore not surprising that the Romanizing Lutherans also speak ill of this writing of Luther's and try to make people believe that Luther later revoked the doctrine known therein, since Luther has thus thoroughly spoiled the game for them, as often as they try to smuggle their priestly system back into the Lutheran church and to throw the old yoke back over the necks of the souls that have escaped from the realm of the Antichrist. Whoever is not willing to return to the old spiritual slavery should buy the letter, if he does not have it yet, and strengthen and refresh himself with it. Price 10 Cts.

Dr. M. Luther's Small Catechism in Question and Answer thoroughly interpreted by Dr. Johann Conrad Dietrich. Published for school and home by the German Lutheran Synod of Missouri, Ohio, and other states. Synod of Missouri, Ohio, & other states. St. Louis, Mo. 1858.

This is the so-called "short catechism teaching", which the blessed Dietrich, because Superintendent in Ulm (a theologian who had few equals), himself extracted from his larger catechism work for the elementary schools and handed it over for printing in 1627. Since, however, some questions with their answers were missing in this interpretation, which in our time should not be missing in a catechism with interpretation, and since, furthermore, the biblical proofs were all too sparsely listed, the questions with their answers have been increased and supplemented wherever necessary, as well as provided with the necessary number of sayings. However, there are no new additions in this catechism, but they are taken 1. from Dietrich's larger catechism, 2. from the Dresden Cross Catechism and 3. from the Concordia Book. What distinguishes this Dietrich Catechism from others is: first, that the pure doctrine is set forth in it with particular accuracy and definiteness; second, that it is especially rich in doctrine; third, that it especially emphasizes and clearly substantiates the doctrines by which our Lutheran Church distinguishes itself from all irreligious communities, and refutes the false doctrines of the adversaries, namely the Papists, Zwinglians and Anabaptists, just as thoroughly. In an appendix, the Catechism also contains instruction on the sacred Scriptures and the symbolic books of our Church. Therefore, this book is not only intended for the school, but it should be an instruction book for the whole life, also for the adults. While the simplest person can learn from it the first letters of Christian knowledge, the book is at the same time so profound that when a young preacher or school teacher has studied it thoroughly and made it his own, he already possesses an excellent theological knowledge. Especially for our time and our country, in which the Lutheran people are swarmed by false prophets everywhere, there should not be a more suitable catechism with interpretations. It certainly needs to be studied, but Christians should not only superficially memorize the divine truth, but also study it. The catechism contains 251 pages in ordinary catechism format and costs @ 40 Cts, the dozen \$4.44.

Enchiridion. The small catechism for the common pastors and preachers, by Dr. M. Luther. St. Louis, Mo., 1866.

This is the usual complete small catechism of Luther. The price is 10 Cts.

The pastoral letter of Pastor Grabau of Buffalo, 1840, together with the writings exchanged between

him and several Lutheran pastors of Missouri. Delivered to the public as a protest against the assertion of hierarchical principles within the Lutheran Church. New York. 1849.

Whoever wants to orientate himself about the origin and the meaning of the doctrinal dispute of many years, which has been conducted between Pastor Grabau and the Buffalo Synod on the one hand and the Synod of Missouri on the other hand, will find what he is looking for in this pamphlet. It contains 101 pages in large octavo and costs 20 cts.

Response of the German Lutheran Synod of Missouri, Ohio, etc. to the letters of exhortation received from the Lutheran Pastoral Conferences of Leipzig and Fürth. Leipzig. 1854.

When Pastor Grabau had achieved nothing even by the most unscrupulous application of all means at his disposal to prevent the prosperity of the Missouri Synod, he still tried to make a bad name for it at least in the old fatherland, took part in the Lutheran pastoral conferences held in Leipzig and Fürth in 1853 and knew how to work these meetings by his representations in such a way that they each sent a letter of admonition to our Synod. The content of this pamphlet is the official public answer of our synod to these letters, in which the true course of the matter is explained on 39 pages in octavo. Price 15 Cts.

Answer to the question: Why are the symbolical books of our church to be signed by those who wish to become ministers of the same? A paper adopted by the Missouri 2c. Western District Synod in 1858. St. Louis, Mo. 1858.

Since now even that part of the Lutheran Church in America, which wants to return to the old good ground and way, is again making the request to constitute itself on only a limited conditional signing of the church confessions, the listed paper should be of interest to many Lutherans, whether they are preachers or laymen. The pamphlet comprises 20 pages in octavo and costs 15 Cts.

Reading book for Lutheran schools. St. Louis, Mo. 1865.

Especially the so-called "reading books", "children's friends" and the like are not in the best reputation among our believing Christian people. And rightly so; for most of the writings of this kind that have come out in the last fifty years have the purpose of instilling in children, instead of the milk of the Gospel, a miserable natural religion and a wretched pagan doctrine of virtue. Our reading book, however, differs from all other books of this kind in that, although it serves the purpose of a reading book, it seeks to offer the dear youth material that does not kill their life of faith, but rather awakens and promotes it. It is not intended, like many others, to teach children everything, and thus nothing righteous about any matter, and to turn them into pompous know-it-alls; but it should serve no less to teach children true wisdom and wisdom in life, to awaken their spirit and wit, to promote in them the right sense for all good arts as God's gifts and for everything useful and truly beautiful, and to produce in them the right contemplation of all God's works in nature. It also contains much 'which even the youth grown out of school will read with as much pleasure as benefit.' It comprises 334 pages in octavo and costs 50 cts hardcover, the dozen tz5,40.

**Sing- und Betbüchlein für Kinder evangel.-luth. Schulen.
St. Louis, Mo. 1866.**

This is first of all the print of the 87 church songs, which according to the catechism of J. C. Dietrich are to be learned by heart by the children during their school time. The other section of the booklet contains 32 children's prayers, namely morning, noon and evening prayers, prayers for all days and hours, school prayers and finally prayers for all kinds of special cases occurring in children's lives. These prayers are not newly composed, but are written by old, godly prayer warriors, anointed with the spirit of prayer and familiar with the language of children. The booklet contains 159 pages in duodec and costs 20 cts bound, the dozen \$2.10.

The true church, or how a simple Christian can recognize what, where and who the holy Christian church is and is not. A tract by Dr. M. Luther. St. Louis, Mo. 1849. price 5 Cts.

(To be continued.)

Volume 23. St. Louis, Mon., May 1, 1867. **no. 17.**

Something to answer

from the

attempted justification of the Iowa Synod in the set numbers of the "Church Journal" of the same.

Whoever is of the opinion that we are in our element when we find ourselves in a doctrinal dispute is very much mistaken. It is true that in the whole time in which we have been involved in the editing of our ecclesiastical papers, we have seldom had the privilege of being occupied only with the sweet work of building, and that we have almost always seen ourselves compelled, up to this very hour, to combine doctrine with defense. But the Lord knows that this, far from being a joy to us, has been the heaviest sacrifice that we thought we had to lay at the feet of Him who bought us so dearly with His blood as His own, and which love for our fellow redeemed and among them most of all for our fellow believers demands of us. We, too, are not insensitive and stony to the judgment that Christians, in particular, pass upon us; therefore, if our conscience, bound in God's Word, had not held us fast, we would have long since left the battlefield and devoted ourselves solely to the work of building, thus escaping the disgrace of being considered quarrelsome.

But our conscience is trapped, and we do not only console ourselves with the fact that all faithful servants of God, whose kci em we are

We have always borne this disgrace, not only because we consider ourselves worthy to stand by our side, but also because our struggle, like all struggles for the truth that leads to salvation and against pernicious error, has, by God's grace, not been a fruitless, indeed harmful, quarrel over words, but has not been without blessing. There has been a time when we, together with our brethren here in our struggle for faithful adherence to the

We were almost alone in the pure confession of our dear church and its practical implementation; but

what is the situation now? Not only are many now struggling with us over the faith that is

There are also many who were about to deviate further and further, and who, held back by our voice of warning, have found it necessary to stand still on their sloping course, even to turn back, to the great blessing of the church as a whole, as well as of individual members of it. And to the latter class of our opponents we also count the Iowa Synod, may it grant us this or not.

Let us be permitted to provide evidence for this assertion here.

The Iowa Synod, as has already been demonstrated in earlier numbers, has never declared itself roundly and unambiguously in favor of the symbols of our Lutheran Church, but has based its solemn confession of faith in the same on a

never before heard restriction. In its synodal order, for example, it says that it adheres to the symbolic books of our church, but with the addition: "Because it recognizes all the symbolic decisions of the disputes that arose before and during the Reformation as corresponding to the divine word. In another official statement it expresses the

The restriction with the following words: "The actual confession, the conscience-binding *norma docendi* (doctrinal rule) can only be the thetical and antithetical

The historical view of the symbols is therefore "the only correct one, through which the confessed propositions often first come to light and receive their correct limitation. Therefore, "the historical conception of the symbols alone is the correct one, through which the established confessional propositions often first come into the light and receive their proper limitation." In short, "symbolic validity has what the symbols want to establish symbolically." If the Iowa Synod had hitherto been absolutely unanimous with the entire orthodox Lutheran Church in all theses and antitheses, even then it would be very strange that it always adds these restrictions and clauses wherever it expresses its confession of the ecclesiastical symbols. Even the most unbiased would always have to ask why the synod does not speak here, as in the Lutheran

of the revealed doctrinal content of the symbolic books of our Lutheran Church. Lutheran Church are therefore the real, true reason why the Iowa Synod, or at least its main representatives and leaders, have formulated their confession on the ecclesiastical symbols as stated above, and why they cite such and such explanations of older theologians, which are supposed to give them the impression that they are completely in the right with their modified confession, yes, that they are walking solely in the footsteps of the old orthodox church.

We reserve the right to speak again about the true meaning and the correct application of the quotations from the writings of older theologians for another occasion. *) Here we only repeat: As soon as the Iowa Synod cleanses itself of those errors, or at least confesses that it recognizes them to be counter-symbolic and unjustified in the Lutheran Church and that it is ready to subject them to a serious examination - immediately our fight against them is also over and, far from reproaching it with anything contradictory from earlier times, we would extend our brotherly hand to it with a thousand joys. We would also gladly leave buried forever the many poisonous insinuations made against us and our Synod in the last essay by Prof. Fritzsche, which even attack our moral convictions and honorability. - —

Finally, we share the judgment of an excellent old faithful Lutheran theologian that chiliasts, who wanted to be Lutherans all the same, once argued that the obligation to the symbols did not apply to all Lutherans.

so-called side issues and trivialities.

This is how Dr. August Pfeiffer writes:

"Although there were some among the Reformed and other sects who cherished chiliasm and were nevertheless considered by their own to be orthodox and tolerated in church offices, we nevertheless find the matter to be such that we cannot consider the one who fosters formal chiliasm and stubbornly defends it to be a righteous teacher of our Protestant (i.e. Lutheran) Church. To the best of my knowledge, there has never been anyone who would have been quite at odds with this error, and yet would have passed for and been tolerated as a righteous Protestant theologian and preacher of our church without contradiction. And this cannot be otherwise. We make such a conclusion: Whoever cherishes and spreads such a doctrine, which in the Augsburg Confession, as in the Evangelical

*) We have already delivered in 1858 a detailed paper on the question: "Why are the symbolic books of our church not to be signed conditionally but unconditionally by those who want to become ministers of the same?" See Report of our Synod of Western Districts of 1858. The paper has also appeared as a pamphlet and is available from our agents for 15 Cts.

Church has always been talked about? Or why does she not simply say that she professes the doctrines contained in the Symbols because they agree with God's Word? If she only says that she accepts the "symbolic decisions of the controversial questions that have arisen," or "merely the thetical and antithetical decisions that each article pronounces against the lie," or "what the symbols want to establish symbolically," and wants everything to be understood historically, then who can know what she regards as such a component and thus really accepts? With such restrictions is not the whole confession uncertain, put on screws, the choice given home to the confessor, whereby the one who made the confession cannot be grasped in a hundred cases? We confess that if the new General Synod had professed the symbols in this way, we would be at least uncertain whether we could recognize it as an orthodox, truly Lutheran body; and we would at least, instructed by the history of the church, not doubt for a moment that such a cloistered confession of the ecclesiastical symbols would prove to be an open, inviting, wide gateway for the most diverse unchurchlike elements to creep into the so badly guarded community. Even if we were to admit that the modifications made by the Iowa Synod in its confession of the symbols allowed for a tolerable sense compatible with fidelity to the symbols, the matter is quite different when we consider what teaching the Iowa Synod has hitherto led. Its very chief representatives and leaders find themselves devoted to a chiliasm which does not even permit them to affirm without clauses the most important articles of our sacred Christian faith, as was done at the

Pastor Schieferdecker in the public synodal negotiations held with him before all the world. Just their main representatives and leaders do not want to admit that the pope is the real true Antichrist, as our church publicly and solemnly confesses in its symbols; they are rather still waiting with all enthusiastic chiliasts for a certain person who will be this real, right, true Antichrist. So far, however, the Iowa Synod has spoken so mysteriously about the office or the power of the keys that one cannot know for certain what it actually believes about it, but one must rightly conclude from the unclear tone which it lets itself hear in

this regard that it is paying homage to the Union theory of the "open questions" with regard to this doctrine; indeed, in the last number of the "Kirchenblatt" (Church Gazette), Hr. Prof. Fritzsche clearly states that he at least, like Grabau and V. Rohr, ascribes the office in abstracto to the church only insofar as it is community, i.e. by no means according to the decision of the Schmalkaldic Articles, as the Gospel does, to every believer. These deviations

If anyone rejects the general confession of faith that he has sworn to or signed, he is not to be considered a Protestant teacher, but rather a liar and perjurer. For the Augsburg Conf. and similar symbolic books are the slogan and the landmark by which a Protestant teacher is to be recognized and distinguished from other false believers. But he who claims to be a Protestant teacher, and who cherishes and disseminates chiliasm, cherishes and disseminates such doctrine as is rejected in the Augsburg Conf. Conf., namely in the 17th article.... Therefore, he is not to be considered a Protestant teacher, but rather a liar and perjurer who has broken his signature and oath. .. Nor does it hold water that some pretend that one does not sign and swear all the words or minutiae in the symbolic books. For although the signature does not go on *circumstantialia*. (For although the signature does not apply to circumstantialia, that is, that one should obligate oneself, for example, not to advance the articles of faith in any other words, in any other order, to prove them from no other scriptural passages and with no other arguments, etc., it does apply to all materials. But it applies to all materials or dogmas (doctrines of faith), so that the signer takes it on his conscience, testifies and lays down that he is convinced and assured in his conscience that all and every dogma or point of doctrine approved in the symbolic books is right and in accordance with the Holy Scriptures, while all dogmas or points of doctrine approved in the symbolic books are absolutely in accordance with the Holy Scriptures. Scripture, while all dogmas and doctrinal points that are rejected therein and are

The following are unlawful and contrary to the Scriptures as the unified norm of our faith. This is not in conformity with the Holy Scriptures, as the unified norm of our faith, but contrary to it. If someone wanted to make a committee after his caprice, to reserve some dogmas for himself, because he did not want to keep it with the signed symbolic books, he would make a mirror fencing out of his signature. Did it therefore serve G. L. Seidenbechern, the author of the *Chiliasmus sanctus*, right that he was removed from office after he had been sufficiently reminded and still did not want to desist from his chiliasm; since his firmly imagined delusion of the millennial kingdom of Christ and his performed duty could not have stood together. Just as the otherwise learned politician Dr. Wesner was suspended from Holy Communion for the sake of his, albeit somewhat subtle, chiliasm. The same is true of the otherwise learned politician Dr. Wesner, who is suspended from Holy Communion for the sake of his chiliasm, although it is somewhat subtle. (Antichiliasm. 1691. Cap. III, Fr. 3. § 24. ff.) W. [Walther].

(Sent in by Past. Köstering.)

Lazarus Spengeler.

(Continued.)

Spengeler as a poet.

In the series of sacred singers and poets, who with spiritual, lovely songs

Our Lazarus Spengeler is one of those who helped to spread the work of the Reformation so much, especially among the common people. His gift, which he laid down on the altar of the church, is the well-known hymn:

Through Adam's fall, human nature and being is completely corrupted 2c.

This song was already included in the first hymnal, which was published in 1525 with Luther's preface, and therefore it has been regarded by many as a song composed by Luther himself. But there is no doubt that Spengeler is the author of it. Cyriacus Spangenberg (a table companion of Luther, d. 1604) says in his sermons about Luther's songs: "The author of this beautiful spiritual song (Durch Adams Fall 2c.) was the pious, glorious and Christian man Lazarus Spengeler, syndic of the famous city of Nuremberg, who because of the pure evangelical doctrine had to endure and endure a lot of complaints and blasphemy from his detractors, because of which he was finally moved to take the truth to task and to confront the slanderers, to put his faith into this song, and to sing it with a joyful heart, contrary to the devil and his scales. Because he has had such beautiful gifts of the spirit, and the great prophet Luther gives him such a glorious testimony, his master song should be all the more dear and pleasant to us, and we should listen to it with all the more devotion and diligence, and learn to understand it, as it is also well worthwhile in itself, and the work should praise its master." He further writes: "Thus it is also truly a quite spiritual song of wonderful, chosen words, and deals with the greatest and highest articles of religion and faith, which are nowadays almost all contested and put into doubt, and for this reason not too much can be written, preached and sung about them. This spiritual song teaches quite beautifully, correctly, and comprehensively about the same main article, in which our salvation lies, or in which our righteousness stands for God; likewise, it also teaches comprehensibly and clearly about man's original sin, from which all unhappiness, eternal death, and damnation come, of which pieces even few people know a righteous account. It is evident that the Holy Spirit has been the master of this song, so that the words in it are set beautifully, actually and artfully, and among the pitiful lamentations about sin and its harm, the glorious and heartfelt sermons of consolation about grace and salvation have been so masterfully included and set one against the other, so that nothing is forgotten, but one could be practiced and considered next to the other, so that a poor sinner would not become timid or have cause for final despair through the preaching of the law and the frightening depiction and portrayal of sin, and so that the one who has been comforted would also be able to overcome his natural weakness.

nor would I like to forget it, nor would I like to fall into security and ingratitude in the face of such highly bestowed graces. - Benedikt Carpzov lets himself be heard by Spengeler's song thus: "This song may well pass for a beautiful confession of faith, in which Spengeler clearly shows what he thinks of that highly important article of faith of justification, about which we still today, as Luther followers, have to argue with the papists, and why this man also had to endure much persecution and slander; what he says about it are all sayings of the Holy Scriptures, and thus unadulterated truth. And how else could he have known this highly important work or incomprehensible act of God? In no book of pagan philosophy, even if he were called the most learned, has anything of it ever come to mind, and no one is able to judge for himself where he hears about it; but from the Word of God we know that which is known to us about our justification, and the author of this hymn was guided by it when he wrote it. Carpzov then goes on to show that Spengeler has three things to consider in this song: First, *naturae humanae corruptionem*, i.e. the total corruption of human nature; second, *corruptae reparationem*, i.e. the restitution (through Christ) of that which was lost through the Fall; finally, *reparationis applicationem*, i.e. the appropriation of that which was restituted through Christ. - One has wanted to accuse this song of Flacianism; but quite wrongly. For first of all, the Flacian controversy arose a quarter of a century later than the Spengelien hymn; secondly, there is also a great difference between the words of this hymn, that human nature and essence were completely corrupted by Adam's fall, and the controversial words of Flacius: that sin is the essence of man himself. It is true that Flacius did not intend his paradoxical sentence to have any other meaning than that given by the words of the Spengelien hymn - he only wanted to emphasize the complete depravity of human nature; but his words were erroneous, and caused a heated dispute lasting four years, not only among scholars, but also among the people, which only the Concordia formula has thoroughly settled. And although the Concordia Formula rejected Flacius' words as erroneous, it nevertheless explicitly acknowledges Spengeler's song and says: "Likewise, those who teach are also punished and rejected:

Nature may have been greatly weakened and corrupted by the Fall, but it has not nevertheless entirely lost everything good that belongs to divine and spiritual things.

corrupts human nature and being 2c." Finally, it should be noted that this song has been translated into many foreign languages, such as: Greek, Latin, French, Bohemian, Dutch, Tamulian, and so on.

Spengeler's marital status, children 2c.

Soon after Spengeler took up his office as town clerk in Nuremberg, he married Ursula Sulmeister; at the same time he took her sick mother into his home, on whom, as he says in his will, he spent a lot of time. With his wife he fathered nine children, whose upbringing in discipline and admonition to the Lord was very close to the pious father's heart. He also understood how important a careful education and instruction in all the good arts and sciences was, and it distressed him greatly that so many parents in his time were indifferent in this important matter. Shortly before his death, he complained about this in a letter to Veit Dietrich, and said: "Which intelligent Christian would not want to complain to the highest degree that in a short time not only Latin, but also other honest, useful arts and languages have begun to sink into such decline. Unfortunately, no one wants to notice the great damage that I fear we will see from this in a short time, and that we will see every day. Everyone wants to seek what is his own and not what is other people's. We all strive to serve the cursed Mammon, away from descendants, children and the common good (for which every citizen and subject should take care in the most faithful way). In sum: the whole world in all classes, in all its nature and actions, is beginning to decline and wither. Therefore I cannot judge otherwise than that the future of our Savior is not far from then. May Almighty God grant us His grace to await it with a cheerful, undaunted conscience. Amen." It is easy to see that such a man, who cared so much about the common welfare, also faithfully took care of the education of his own children. He spared neither diligence nor expense, kept them their own teacher in a fine house, and one of his sons, Lazarus, he maintained at two high schools out of his own means; although this Lazarus did not comply with the father's wishes that he would have stayed with his studies, but he left the intended goal and took up another profession, which hurt the father very much. Of all nine children, only three survived their father; three died prematurely, three as adult youths. Shortly before his end, Spengeler wrote to Veit Dietrich, a friend of his heart: "The deaths of the

The plague has been so widespread in our city that we await God's daily improvement, since it is on the wane, thank God. Nevertheless, five thousand people from the city of Nuremberg alone have died (of the plague) in three months, including one of my sons, who is about 25 years old, whom I have sent to heaven. His wife must also have preceded him from this life by a few years, because already in his first will, which he wrote in 1529, he speaks of her as one who had already died. In his second will, he also commemorates his sister-in-law, his brother's wife, praising her for having faithfully cared for him and his children, which is why he also provides her with a bequest; from which it can be seen that his wife had preceded him into eternity. It can also be seen from this that our dear Spengeler had many a cross to bear during his life on earth, that he too, apart from his physical suffering, had to enter God's kingdom as a dear child of God through much tribulation. And since even fine descendants, as it seems, are already completely extinct in the first degree, we can admire the ways of God, which he often goes with pious and highly famous people, that they, like the godly Spengeler, leave no other descendants than the echo of their praiseworthy deeds, which preserve their memory until late posterity.

Spengeler's last will and testament.

When the prophet calls out to Hezekiah the king, "Order your house," he means that it is a useful and necessary thing for a Christian householder to make his will at the proper time, to order his house and his external circumstances, so that after his death there will be no dispute among his heirs about his estate and so that as much injustice as possible will be prevented. Then it is nice and beautiful if a Christian householder on this occasion also makes a short confession of his faith, on which he wants to live and die, which can often be of great blessing for his children and descendants. Our pious Lazarus Spengeler has done both at times and sufficiently. In the decree, how it should be held with his earthly goods, he considers not only his children, but also the poor and those who had given him a helping hand in his life. He bequeathed his library to his nephew, Paul Spengeler, who had turned to studies, "because I," he writes, "found none of my sons inclined or inclined to study, although I have done all I could to draw them to it, where they had the inclination and skill for it, and have spared no expense. - Now that we have tacitly passed over the rest of Spengeler's testament, we have

But we cannot avoid to share his excellent confession of faith here in unabridged form. Luther found it so important that he published it with a preface; and Nie. Selnecker also published it again with a preface in Leipzig in 1582; how should we not include it here, since it is the most important piece in the biography of Spengler? Only this we want to note beforehand, that we will now and then change the sentence order a bit, without the meaning becoming different; because the copy we have from the manuscript is written in such a bludgeoning German that one often does not know what to read out; apart from the many words written completely in old German *), which now no common man could read anymore. (Conclusion follows.)

(Sent in by Mr. Reiseprediger Liede.)

Trip - Report.

(Continued.)

In the following spring, when the glorious nature just unfolded her ornaments again, when all creatures awoke from their winter sleep, when the enormous Sycamore trees in the Bottom, which I had never seen before in this height and circumference, sprouted, namely on the holy Easter day, it was when I held church service for the second time. But neither the voice of God in nature, nor the voice of the triumphant Easter prince was able to move the people to go to the house of God. Only a few followed the call of the Lord. What were the others doing? Not working on the holy feast of Easter? Not that, but something much more annoying. A former Catholic priest, who now held school in the village, had arranged a - oh how terrible! - a beer festival. This united young and old and left the house of the Lord empty. Oh, I had had a long, arduous journey there, mostly on foot, I had exerted myself to arrive at the place in time, and now I had to make this bitter experience.

I was somewhat pleased in the evening; several families came to me, who listened attentively to the discussions about the truth and glory of the gospel, and willingly accepted the exhortation to choose the one thing that is needful. I asked them about the attitude of most of the people in the village, to which they replied that they were not entirely averse to the word of God, but had become lukewarm and cold as a result of the long deprivation of it.

*) E.g. "furbuter" (intercessor), "sune" (sons), "Almuß-Kosten" (alms-box), "pettriß" (bettläge-rig), "gefwrllkait (dangerousness), "traw" (faithfulness), "PNdlin" (picture), "beuelch "(Befehl).

They also do not learn to understand. - This is, of course, an experience that is often made, but nevertheless one must not let one's courage sink because of it. Yes, I firmly believe that if, on the one hand, we work faithfully, and on the other hand, the individual Christians in the place themselves become more and more aware of their Christian vocation, that this vocation does not consist in "being for oneself," in seclusion from the non-Christians, but rather in this, that, as much as God has given them grace, they bear a good testimony by word and deed, that they seek to win them over by instruction and admonition, by kindness and humility, yes, that they always prove themselves to be the light of the world and the salt of the earth, yet something can still be done. - —

The visit of these two settlements was actually not in my plan, I wanted or should rather travel along the railroad first. I only came to my senses about this violation in Bonhomme and therefore I hurried from here back to the Pacific Railroad. The next station was Glenco. From here I traveled on September 12 to Franklin, where I descended to inquire about the church conditions. The result was a sad one. I found enough Germans, but most of them ignored the church completely, and even those who were described to me as Christian-minded advised me against my project. Nevertheless, I would have done my utmost and made an attempt, if another obstacle had not stood in my way. Several days before, I had already been afflicted with a severe headache, combined with a loss of appetite, so that I became quite dull; however, I had paid less attention to this and attributed both to the great heat of the sun and the unaccustomed way of life; I was of the good hope that it would soon pass. That I was mistaken, however, and that the harbingers of a fever had set in with me, became clear to me in Franklin. My indisposition became such that I feared defeat; therefore, I considered it unwise to remain here any longer among strangers. I continued my journey by train to Washington to visit Mr. Past. Kleist, in whose dear family I was given the best care. A doctor who had been summoned declared my illness to be an intermittent fever, and promised to relieve me of it by means of pills which should have a vomiting effect. The latter purpose was fully accomplished, the pills having a dreadful effect and completely shaking my[^] body. The fever, however, only apparently disappeared, only to come out again the stronger after a few weeks. But I became so well that I was able to resume maturity on September 19. I went back to Franklin and took the Southwest Pacific Railroad to Rolls. I arrived in the evening. My inquiries about the people who had distinguished me were useless.

No one knew them; later I learned that they lived 20 miles away. I checked into a boarding house, with which the inevitable beer saloon was connected. Here the people made a terrible impression on me. The Americans cursed and swore and the Germans drank without stopping, but most of all I was annoyed by the horrible kicking. I really believed that there was not a soul here who feared the Lord. But my joy was all the greater when I found several God-fearing people in the next few days. Several of them had come from our churches, such as a widow from St. Louis. She had had a sad lot, her husband had been shot by the *Bushwhackers*, her house and farm, about 4 miles outside the city, had been burned down. She had then moved into town with a four year old and an unborn child and with a few belongings saved from the fire. But she soon lost even these at the hands of a nefarious arsonist, leaving her with nothing but her and her children's bare lives. Most of all she regretted the loss of her Bible, her prayer book and hymnal. Thereupon I sent her a prayer treasure, which she took from me with the greatest gratitude. I met some Christian-minded Catholic families who had a good knowledge and knew well that the present Roman Church was not the Catholic Church of the first three centuries, and could tell me for certain when the various errors had gradually entered the Church.

On September 24, I held services in the - Theaterhaus, i.e. it had been built for this purpose; however, it was not used for this purpose, but only for church services and political meetings. About 60 people were present. A man accompanied the singing with a melodeon, so that it went very well. The sermon was listened to with attention. Likewise, more distant services were requested. In the afternoon I had to baptize several children. All this gave me hope that a congregation would develop here in time. In my description, however, I will now break off from Rolls; later there will be more about it.

(To be continued.)

To the ecclesiastical chronicle.

Worship of the Virgin **Mary in the Roman Church**. If there were no other abomination in the Roman church than the truly pagan idolatry, which is then practiced with the holy Virgin Mary, then this abomination of desolation in the holy place alone should convince every believer in Christ that the Roman church is the seat of the Antichrist. Everything that the Word of God attributes to the Lord Christ, and to Christ alone, the apostles of the Pope attribute to Mary in the Roman Church. Even the well-known Englishman Pusey, who was close to becoming the

He has therefore confessed that he sees the Roman Church now "no longer as a church of Christ, but as the church of Mary. In the March issue of the Erlanger Zeitschrift of this year, a contributor shares excerpts from recent so-called "Marian sermons," from which one can see that not only the poor ignorant people in the Roman Church are committing the grossest idolatry with the Holy Mary, but that they are being instructed to do so from the pulpit in the most impudent manner. In 1858 a book came out under the following title: "Marienblumen, Anreden zu Ehren der allerheiligsten Jungfrau Maria, gehalten von Ludwig Gemminger." (This Gemminger is a highly respected Roman Catholic preacher in Munich). In those addresses it is said, for example, that Mary's fifth crown of honor is "that she is mediatrix between God and creatures." So Christ is no longer the only mediator between God and man in the church of the pope! 1 Tim. 2, 5. He must share this honor with his mother Mary. Furthermore, it is said: "In the love for Mary one can never do too much. So one may love her as much as Jesus, yes, more than Jesus, even though He expressly says that He alone must be loved above all things. Matth. 10, 37. Furthermore, in those salutations it is said: "All of you who are gathered here, don't you want to save your soul and go to heaven? It is a sure sign of pre-selection, of destiny for heaven, if one persistently loves Mary. A devotion to Mary, however small, but persistently practiced, is able to make us blessed. - If you want to go to heaven, O adore Mary all the days of your life, for a true devotee of Mary cannot perish." Who does not hear here the voice of the Antichrist, who takes away the honor of the Lord Christ, that He alone is the Beatific, and gives this honor to a creature, yes, to the idolatrous worship of a creature! - The same Gemminger also publishes since 1863 at Pustet in Regensburg a "magazine" under the title: "Der Marien-Prediger", which is also urgently recommended in the Oertelsche katholische Kirchenzeitung. In it it says among other things in an address to Mary: "You are ours, we are yours! You are all ours, we are all Yours! Thine are our eyes, only on Thee they shall look, until they close at the deathbed.

Thine is our head, until it is laid in the cold coffin. Thine is our mouth, it shall speak only of Thee, proclaim

only Thy praise, kiss only Thy image, until the angel of death closes it forever. Thine are our hands, only to Thee they shall rise in prayer, until one day they shall be folded over the dead breast for the last time. Thine are our feet, to

Thy churches and chapels, to Thy graces they shall go weary, until that last journey into eternity. Thine is our heart, every movement, every vein, every drop of blood shall love Thee and surge into it, we write with indelible features: Thou art our dear wife! This threefold joy it will lovingly receive until that moment when it departs from this world with Thy name, O Mary, and greets eternal joys with Thy name of heaven! Amen." While a Christian knows that there is salvation and blessedness in no other name than JEsu's name, the Papist, on the other hand, who has drunk from the goblet of the Antichrist, seeks all comfort, all hope, all salvation and all blessedness in the name of Mary, and instead of giving himself, his heart and all his members to God and the Savior, he gives them to Mary. Who can read those blasphemies without being moved to the exclamation of the apostle: "Would to God that they also were cut off who disturb you! Gal. 5, 12. In another sermon of that "magazine" it says: "Trust in Mary; for if you are sick, Mary is the salvation of the sick. If you are in sin, Mary is the refuge of sinners! If you are sad, Mary is the comforter of the afflicted! If you are tempted, Mary is the help of Christians! In misfortune be she thy consolation, in labor thy rest, in prayer thy joy, in sleep thy dream! In temptation, let her be thy shield; in desertion, thy strength; in storm, thy anchor; in darkness, thy light! In sickness let her be thy medicine, and in the hour of death let her sweet name be thy last word.... He who trusts in Mary will not be put to shame for eternity." Who is a Christian, and horrified

Do not be surprised by these speeches of a nefarious seducer of the poor Christian people baptized in Christ to apostasy from Christ and to the most abominable idolatry! - In another sermon it says: "Blessed is the heart to which Mary comes! Woe to the man who stands alone. She no longer protects him, she no longer prays for him, she no longer has mercy on him. This abandonment is far more terrible than when God abandons man.... If Mary no longer prays for the sinner, where will he go? To man?" (As if Mary were not a man!) "They cannot make him blessed. To the saints? They don't know him because their queen abandoned him. To Jesus Christ? He does not look at him, because his mother is no longer with the sinner." Who does not see here how the Antichrist opens his cursed blasphemous mouth to scare away the souls from Christ! - The last sermon quoted is by a certain Professor Dr. Reischl. It deals with the death of Mary. In it

It is taught that Mary did not die because she had to die like other people, but only because she wanted to die in order to be conformed to Jesus! Yes, finally it is said: "Saints and holiest, all die under the law of sin, also the Lord died on the cross thus: only as Mary dies, for the first time a child of this earth dies the death completely free from any law of sin." - There you have, dear reader, some samples of what the Antichrist calls Christianity. There you have some samples of the doctrine by which the Antichrist seeks to steal not the Gentiles, Jews and Turks, but precisely the Christians from Christ and to drag them with him into eternal ruin, and has indeed already dragged millions with him into the abyss of hell. This is also the reason why it is written in the Revelation of St. John, Cap. 14, 9-11. it is written: "If anyone worships the beast and his image, and takes the mark of the beast on his forehead or on his hand: He shall drink of the wine of the wrath of God, which is poured out, and is pure, in the cup of his wrath; and shall be tormented with fire and brimstone before the holy angels, and before the Lamb; and the smoke of their torment shall ascend for ever and ever; and they shall have no rest day nor night, who have worshipped the beast, and his image; and such as have received the mark of the mouth by no name." It is true that thousands and hundreds of thousands are now going to hell because they belong to those scoffers who, according to God's word, should come last of all and drive out the bottom of the barrel (2 Pet. 3, 3. 4.), but innumerable more souls have already been cheated of their blessedness in Christ by the antichristic doctrine of Pabstism and are still being cheated on and on because of it; for while the wickedness of the scoffers, the rationalists, naturalists, atheists, pantheists, materialists 2c. is one by which no Christian who does not willfully err is deceived, so, on the other hand, pabstism is a "secret of wickedness" that countless do not recognize and by which countless are deceived into rejecting Christ and yet consider themselves Christians. W. [Walther]

Church consecration.

Advertisements about church consecrations are not uncommon in the columns of the "Lutheran". Schreiber This, if he had been allowed to follow his own inclination, would not have increased their number, for easily explainable reasons. However, it once became the custom to write about church consecrations so that other people would know about them. Since no one else wanted to be found to do the parish register, the undersigned felt compelled to do so. Now then, the dear reader of the "Lutheran" should know that we had church consecration on March 17, and a very frosty one at that. **Now I don't** mean that from the main thing of a church consecration; but from the addition, which **sometimes** pleases our dear Lord God so much. He makes the weather and the calendar people do. It was an American winter this year; but I would rather say, once again, a whimsical Missourian winter. But nevertheless it was a glorious church consecration: in this, I hope, all who attended it and love Zion will agree. God's hand of grace ruled over this building. Many obstacles lay in the way, but the Lord's grace has happily overcome them all, praise and glory be to Him! - The location of the site could hardly have been more fortunate. The execution of the construction was entrusted to Mr. M. Eberhardt from Collinsville. Difficulties, which probably arise with all church buildings, and which were also found here, were happily eliminated by God's grace. The devil does not grant the joy to God's children, why should he have granted it to us here unclouded? Enough, there is now a friendly, spacious, lovely building, an adornment of the whole neighborhood, according to what cheap requirements can demand. It is a brick building, 60 by 40 feet, and 20 feet high, with a tower overhanging the roof by 37 feet. Its top is decorated with a gilded ball and weathercock, the symbol of vigilance, probably also reminiscent of the rooster that awakened Peter to repentance for his denial of the Lord Jesus. May many be awakened to righteous repentance in this house of God! The interior is lovely and friendly, at least according to the modest judgment of the writer of these lines. - The weather is an addition not to be despised, especially at church consecrations in the country. And oh dear! On March 16, the Erre was once again covered with snow. But I think of it this way: our dear Father in heaven wanted to do something else to decorate the path with his snow and ice flowers, since dear Mother Earth, until now still so firmly held in the cold and unfriendly arms of winter, had not yet been able to put on her hopeful spring dress. And, so that the beautiful carpet of feet would not so quickly turn to water again, Master Frost came in the night to cover it with his strength. - At about 10 o'clock the actual celebration began, after the congregation had already gathered in the old local for confession and farewell and moved with procession to the new church. Guests from all sides, also from St. Louis, had gathered quite numerous. To the guests from the St. Louis congregation, methinks, it must have been quite homely to hear the Word of God preached from their old pulpit. The dear readers of the "Lutheran", who are in of the old Trinity Church in St. Louis should know that the altar and the church moved here voluntarily because it could no longer remain there. How Las now happened, they may guess as a mystery; at least the writer does not want to reveal this, because otherwise he fears to violate modesty. Also the tasteful clothing, which she had in the best years in that old church, now adorns our new church. It should also be

mentioned that the first garment (if I am not mistaken), a black one, now adorns her during Lent. Should not this be a good omen? Also the circumstance believes Schreiber This not to let unmentioned that Mr. Past. Schalter, who preached the last sermon on this pulpit in the old church, is now preaching it again in the new church, on the tastefully renovated pulpit.

He presented the topic: A church of the pure word is a house of God, and explained 1. what makes a church a house of God; 2. for which people such a church becomes a house of God; 3. what a great blessing is bestowed on such a person. Communion and baptism concluded the morning celebration. After refreshment with food and drink, partly in the houses of the nearest parishioners, partly in the old church, where the parish had arranged for a frugal meal, the afternoon celebration began. Prof. Brauer preached on Jos. 24,15. His topic was: The wise choice: "I and my Hans, we want to serve the Lord. He showed 1. what it means to serve the Lord, 2. that this is a wise choice. Sermon on the law in a sharp way, but also gospel in the sweetest way, the former deeply wounding old Adam, the latter powerfully comforting - the content of this sermon was the same as the morning sermon, only, as is natural, different in form due to the difference of the two personalities. - In the evening, at 7 o'clock, an English service took place. Pastor Kleppisch preached on 1 John 2:1, 2. The content of this sermon was that a poor sinner can rejoice and be glad because he has 1. the Lord Christ as his Advocate, 2. as his Reconciler. The writer of this will only confess so much about this sermon, that he was greatly refreshed by it. God help that his streams of grace and blessing may continue to flow in this new house of God! Aug. Lehmann, Pastor

of St. Pauli Lutheran Grmeindr U. A. C. on Manchetter Road, St. Louis Co, Mo.

Church News.

On Judica Sunday, Rev. Martin Sandhaus, formerly of New Bremen, Ohio, was installed by the undersigned in his congregation at Sulphur Springs, Jefferson Co, Mo, by order of the Presidency Western District.

May the Lord make the feet of this messenger also be pleasant there, when he proclaims peace, preaches good, proclaims salvation, and says to Zion: Your God is King!

G.R.A. Claus.

Address: Kev. Martin 8anältsu8, Liimsniek, Zeüerson 6o., Ale.

On Oculi Sunday, March 24, Rev. C. F. Keller, in accordance with the commission received from the Vice-President, Rev. F. Lochner, was installed by me in his new congregation in Kewaunee County, Wis.

This congregation was served several years ago by Pastors Stecher and Beyer with the preaching of the divine word, but since the people could not immediately be provided with a pastor of their own by our synod according to their wishes, they became a prey of the Wisconsin Synod for a while. Tired, however, of the long wait for renewed provision from that synod after their pastor had left them, they sent an appeal to the Rev. C. F. Keller, which he accepted with the approval of his congregation.

May the Lord grant this servant of his much grace to feed the flock he has been commanded to shepherd and may he bear much fruit for eternal life! Amen. A. Rohrlack.

Address: Kev. O. 17 Basement,

1?. O. Kewaunee Oo., IIViso,

Mr. L. E. Knies, a candidate for the sacred office of preacher, a pupil of the Mission House at Hermannsburg, having received a regular call from the Lutheran congregation on Second Creek in Gasconade Co, Mo. and having accepted the same, was ordained and inducted on the Sunday of Quinquagesimä by the undersigned by order of the Most Reverend Presidency of the Western District of the Synod of Missouri, Ohio and a. St., assisted by the Rev. Dorn.

It is a miracle of God that a Lutheran congregation could develop at Second Creek. There was no lack of preachers in this area. In an area of about ten miles in circumference there are eight German churches besides the Lutheran one. The people who live here are almost exclusively Germans, most of whom were born in Lippe-Detmold. All of them want to be true Christians, at least in appearance; therefore, everyone adheres to the preaching of the divine word. Not being a Christian is considered the greatest disgrace here. Chnstenthum rules the roost. Would God that one could also say: Christianity at Second Creek is a healthy one. Unfortunately, this is not the case. Up to a few years ago, the enthusiasts had this field of work completely in their possession. The first settlers fell into the hands of the well-known Nauschenbusch. Gradually Presbyterians, Evangelicals, Neuluthcrans, Methodists and Baptists gained a firm foothold. No one who knows Rauschenbusch and considers that those people grew up in the Reformed Church will be surprised that this was possible. They were satisfied with their preachers, since they preached "repentance and rebirth" and not "bookish Christianity. No one longed for a Lutheran preacher. But what happened? Some years ago, a Presbyterian preacher dared to preach his church's doctrine of election by grace, namely, that the good Lord, by an unconditional counsel, had determined and ordained a portion of men to damnation. A woman who thought about this doctrine lost the certainty of her blessedness. Day and night, in her confusion, she was tormented by restlessness and fear. Seeking again the lost peace of her heart, she now read the Bible and other books all the more diligently and attentively. She was on the verge of despair. Then God opened her eyes. She realized that the doctrine of the election of grace was a false and wicked doctrine, which the devil had invented to revile God and his dear Son and to plunge true Christians into despair and damnation. At the same time, however, she had also recognized that preachers who preach this doctrine can never be messengers of peace, but dangerous false teachers. Through the truth she had regained the peace of her heart. She believed, therefore she also spoke. In her gratitude to God, she joyfully confessed the truth she had recognized for the glory of God's grace in the midst of the abusers of it. Pastor Dörmann was asked by this woman to preach in that region. Pastor Dörmann did this gladly. Now some families gathered around the confession of the pure doctrine. After the call of Rev. Dörmann from Augusta, these people were visited by Pastor Dorn. Because of the long distance this could happen only rarely. Nevertheless, they remained loyal to the

They were faithful to the Lutheran doctrine. Under the ridicule and scorn of their enemies, they gathered on Sundays to strengthen themselves in the faith through a reading service. They begged God to give them a pure Lutheran preacher. Because the blessed pastor Harms is also held in high esteem by the sects of that region, it was the wish of those dear Christians to get a preacher who was trained in the mission house in Hermannsburg. God heard their prayer and made it possible that the specific wish could be fulfilled. To Him, the faithful and merciful God, be praised and thanked for all the benefits He has bestowed on the dear congregation at Second Creek. May he continue to build it up and give its preacher in his difficult position mouth and wisdom and one victory after another, so that it may be seen that the right God is in Zion. Amen.

E. D. C. Evil.

The address of the dear brother is: Rsv. I., L. Lmsk,
Ls,^ k. 0. Ousoovuäs Oo., No.

With praise and thanksgiving to the Lord, it is reported to the Church of God that the preaching of the pure gospel has once again found a new place. This is Atchison, which is located in northern Kansas on the Missouri River. This city is connected by the St. Joseph and Atchison Railroad with St. Joseph, Mo. and Leavenworth City, Kans, and is 25 miles from either of the cities mentioned. A branch railroad of the Union-Pacific railroad is also being constructed from Atchison, which is to run to the Pacific Ocean by way of Denver, Col. Atchison, despite its youth, already has over 7000 inhabitants, many of whom are Germans. Last year, in the month of September, it was visited by only the first time, and soon thereafter a small Lutheran congregation U. A. C. organized itself with the intention of soon appointing a preacher in its midst. As a result of the lack of preachers, however, I felt compelled to serve them regularly every 14 days for a long time. However, the beatific gospel was heard only a short time later, when Satan began to rage, fearing loss for his kingdom and trying to incite his German slaves to do everything to destroy the small congregation. In the beer salons, the temples of these people, the sacred was desecrated, in the streets there was public mockery, even in the church they came and disturbed the service by continuous laughter and whispering, especially under the leadership of the one to whom the education of the German

youth had been entrusted shortly before. But this, as usual, did not harm, but only helped, more people than ever came to church. Now, however, the need for a resident preacher was felt more and more. So the faithful God helped and sent a pastor from far away, from the old fatherland, from the Hermannsburg mission house, namely the candidate of the holy preaching ministry, Mr. Lorenz Menge from Steinau in Kurhessen, who came to Hermannsburg in 1861 and first attended the aspirant school, then entered the mission house in 1863 to be trained for the ministry of the gospel among the poor heathens, but was destined for America in November of last year and happily arrived in New York on December 26. He arrived happily in New York on December 26. He took his exams on February 24 in St. Louis. The appointment given to him

He accepted and so he was solemnly ordained and inducted by me in the midst of his congregation on the first Sunday of Lent by order of the venerable Mr. President Büniger. (Mr. Pastor Meyer was to assist, but was prevented by sudden illness).

It has become a large field of work for the dear brother; apart from the many Germans in Atchison itself, there are still a number of German settlements in the surrounding area of 6-32 miles, in some of which, namely in Brown Co., I have already preached at the request that has happened several times, three others have asked me to come to them.

May the merciful Lord therefore equip this fine servant with right power and wisdom. Wisdom and fine work bless many immortal souls! C. F. Love.

Address: Rev. I^oronn Nengo,

Lox 893. [^].toiünon, Xwvs.

The next synodal meeting of the western district of the "German Lutheran Synod of Missouri, Ohio and other states" will begin, God willing, Wednesday after Jubilate, May 15, in Chicago on the west side, at the congregation of Pastor Beyer.

G. S. Löber, Secr.

Rv. All preachers are requested to bring their parochial reports.

Please.

All who intend to attend the meetings of the next Synod in Chicago are requested to notify the undersigned as soon as possible. Only those who prefer to stay in a hotel at their own expense can save themselves the trouble of making an announcement.

I. P. Beyer.

ago. 1^alor L. Leoren 8t^o.

Conferenz displays.

The Southern Conference of the Eastern Synodal District will hold its sessions from May 8 to 13 (Wednesday after Miseric. Cathedral to the following Monday incl.) at the congregation of the Rev. Stärken at Baltimore, Md. The dear brethren are requested to go to the parsonage, 22 Caroline St., near Baltimore St., immediately on their arrival.

Chr. Körner, d. Z. Secr.

Concordia College.

On behalf of the teaching staff, I would like to remind you that it is very desirable to receive the applications of students for September of this year quite early, and I ask you to send them to me.

G. Alex. Saxer.

Fort Wayne, Ind.

(Receipt and thanks.

For "poor" students, van received a du-eud of shirts and 3 pairs of woolen stockings from the worthy Women's Association in the ZionS District at St. Laus.

L. F. W. Walther.

Received:

For the Lutheran Hospital & Lsylv of Mr. Past. Gteege Thank offering for happy delivery of his wife "5. voa a parishioner" t^o Im- manuelS-Distr. at St. Louis Thank offering for gracious preservation from Iholera *30. from a widow there

55. wedding--Toll. at Mr. Daniel Kopp's in St. Louis 53. thanksgiving offering from Mrs. M. Hermann 53. from Mr. Vetter in St. Louis 51. don Hnn Schröder by Past. Dörmann, Randolph Co., Ill. "5. Mrs. Zwicker in St. Louis 52. Mr. P. Hohenbaum through Past. Aleppisch 52.50. Mr. Schürmann through Past. Hoppe in New Orleans A5. By Mr. March Wedding--Toll. at Mr. Heese's, Columbia, Ill, 55.25. Mr. Büttner in St. Louis 52. by Past. Heinrmanns Gern, in Neu Grhlenbeck, Ill, from the following gifts the one Halste for-HoSpital, the other for the orphanage, u. zw. r from Mr. Past. Heinemann himself 55, God! Lucker 515, Heinr. Pieper 510, Fr. Lohmeter 53, Chr. Brase 515, Carl Lucker 53, Mrs. Charlotte Rennebeck 510, Fr. Wortmann 55, Carl Schlechte 52, W. Brunworth 55, Carl Müller 55, H. Brunworth 55. est-Toll. from Past. Crämers Gem. in Minertown near St. Louis 58.15.

Further, it is acknowledged with heartfelt thanks for the following gifts r Bon to Mr. Kalbfleisch L Lange 400 pounds of flour and 500 pounds of bran. Bon Mr. Tirmenstein dishes and repairs to the value of 511.55. Bon Mr. I. G. Schuricht in LollinSville 5 Ball. Molaffes. Bon to the worthy Women's Association in Ehester, Ill, 2 blankets, 4 sheets, 6 towels.

For the orphanage: Kindtauf-Lollete at Mr. Fr. Kottwitz sen. in Past. Brügemanns Gem. 51.30. Deßgl. bet Mr. H. Mteßler in St. Louis 54.05. Hoch- zeitS-Coll. bei H. Stange in Humboldt, Kans., 54. Don Mrs. Past. Stephan 51st Mr. Schürmann in New Orleans 55th Mrs. W. Knorpp in Past. Wesemanns Gem., thank offering 51. Wittwe Blümer in Past. Brügemann's parish 25 cts. L. E. Cd. Bertram.

Received in -er Lasse den n-rdl. Districts:

On spnodal debt repaymentSkafse: Don Past. Lemkes St. PeterSgem. 513.67, St. John'sgem. 54.69. Past. Sterges Gem. in Jda, Mich. 52nd, Past. Keller's Gem. in Morrison, Advent Fest. coll. 53.29; in Rockland, Loll. of 3rd Adv. 52.08; in Rautoul, Toll. of 1st Christmas Day 51.39. Past. Himmler's comm. in Bay City, Mich, 510; comm. in Monroe, Mich, 527.62.

On the synodal treasury: Past. Lemkes St. PeterSgem. 56.32. L. Schmidt v. ders. Gem. 52.50. Bon John Pritzlaff, Milwaukee, 5100. Past. Stechers Gem. at Sheboygan, 58.55. Past. Speckhards Gem. on Tandy Creek, AdendmahS coll. on Chrism. - Feast 55.64, femer 45 cts. Past. Lernthal's Gem. 56.50. Past. I. L. Hahn's Gem. in HklSdale 54.25. Don Joh. Klein there 51. Past. I. L. Hahn for 1867 52.35. Past. Werfelmann-Gem. in Grafton 56.91, in Ledarburg 59.36. Gem. in Frankenmuth, ChristmasS-Coll. 536.62. Gem. in Frankentrost, deßgl. 57.50.

For inner mission; Past. Biedermann- Gemeinde zu St. Clair 510.50. Past. Stecher- Gem. in Sheboygan 57.69. By Past. Hügli by Hollinger Jr. in Detroit 52.

For Heidenmissiour of Mrs. Ruechterlein in Roseville 53. comm. Frankenmuth, Epiphantafest - Toll. 521.46. Parish of Saginaw, au- the bell-bag 53.

To the College Household Fund in St. Louis: Past. Lemkes St. PeterSgem. 57.20. Bon Unnamed in Frankentrost 55.

To T-llegehau-haltinFt. Wayner Bon Unnamed in Frankentrost 55th Ge". Frankenmuth, Toll. 514.30. Lormz Bösel there 55. by Past. Also by Carl Werschky 25 cts, by fJoh. Strikter 75 cts. Past. I. L. Hahn- Gem. in Coldwater 52.40.

To" Semiuarhau-halt 1" Addison: by Lämmermann in Frankenmuth 55.

ForTeachers' Retainer Past. Lemkes St. PeterSgem. 57.57.

Zu" Orphanage in St. L-uis: Kindtauf-C-II. at G. Heumann by Past. Himmler 52.50.

For poor seminarians in Addison: Past. Steeges Gem. in Jda 53rd Kindtauf - Soll, at W. Wiemer 51.35, at Albert Jriion 52.70.

To the parish and teachers' widows' fund: By Past. Günther von G. H. Auschnitz 55.

On church building in Philadelphia: Gem. kr Monroe, Mich., 58.27.

For poor students inFortWayne: For Johannes Hattstädt by Past. Also by E. Kundering, thank offering 55. E. Eißfeldt, Aassirer.

Received in the Lasse of the Sittichen District: To the synodal treasury: DonG. Seih 51st Bon of the comm. in Washington 520, in Zjorkville 54.25, in Jo-

hannsburg 55.50, inMartinSvMe 52.50, in Sllegavy 54.66, in WellSville 54.41. By Mr. Ruppel 529.14. Bon Z. 52, Sd. 51.50, Bm. 52, Bon Past. Keyl Sr. 52, Bon G. Helm in Muffelburg 56.70, I. W. Klein in Wellesley 65 cts. P. Koch 52.65. borough at Buffalo 521.75. teacher citizen 51.50.

For inner mission: Bon der Gem. in Washington 51.55. Past. Sturken's Gem. 512.50. by Mr. Ruppel 518.20 and 526.80. by PH. Zieck 52. Gem. to Longgreen 54, to Boston, Mass., 540, in Harlem 55.05. A. Jox in Buffalo, thank offering for happy delivery 55.

To the seminar in Addison: Gem. in Port Richmond 526.56. L. Schnoor 52. Gem. in Aüeghany 510.20, in OleanAä. A. K. 51. N. N. 55.

To the Tollege-UnterhaltS-Aasse: Bon der Gem. in New York 511.60. Through Mr. Ruppel 528.25. Gem. in New York 59.10.

For heathen mission: Ge", to Eden 54.B, to MartinSville 55.50, JohanniSburg 56.50. Through Past. Stärken 512.75. collected through Mr. Ruppel 527.36. Don P. Zieck 52. Bom women's association in Boston, Rordury, 515.50. Bom virgins' association there 54. comm. in Harlem 55.05, in Buffalo 58. Bon the school children of the teacher- citizen 55.

On the Fort Wayne debt retirement fund, Dem. Johnburg 54.25.

To the travel expenses of the gentlemen "Tol- loqueate": Gem. JohanniSburg 55.

For teacher salaries: of same 55.50. Gem. to MartinSville 51.25, to Olean 54.25.

For poor students: from R. St. in New York 5 l. Wedding- - Toll, from Mr. Hopfer in Williamsburg (for Addison) 57. Bon F. Felder for M. Ernst 55. Hochz.-Toll, from Mr. Bohrer 53.25. For Th. BuSzin: From the Frauen-Berein in New York 515; from Messrs. Stallmann L Jahnke 52, HollS50 Cts, Laldauf 25 Tts. For N. Loth: Bom Frauenverein in New York 525. For Fort Wayne: Daakopfer von Frau Lange in Baltimore 55. For St. Louis: deßgl. 55.

To lollege budget inFt. Wayner from d. Gem. Port Richmond 513.50, in Alleghany 55.81, in Olean 513.92.

To the parish and teachers' widows' fund: Wedding - Toll, by Mr. PiScell in Alleghany 55.75. Bon Mr. Feuser 52. by Mr. Ruppel 529.27. Don Fr. Fe. and Mh. jr 55.

For spnodal debt repaymentSkafse: Past. Stürkens Gem. 537. by Mr. Ruppel 533.50. Gem. to Longgreen 54.15.

For Mr. Pastor vo" Kie "dusch: Bon G". 510. fr. Sr. 55.

For Past. Brunn' seminar: Don Zr. 52. T. Rothe in Boston 520. A. K. 51. vo "A. Jox in Buffalo, thank offering for happy delivery 53.

For sick pastors: Bon Zr. 52.

For Past. Röbbelen- Wittwe: Bom old sewing club in Baltimore 55. Don I. Mess 51.

To build church inYorkville; congregation in Richmond, Ba. at 514.75.

I. Birkner, Kafflrer.

New York, March 1, 1867.

Received in the Lasse of the Middle District:

To the Synodal School DePletionS Fund: Don Past. Küche- congregation, WeihnachtS-Coll. 57. past. Weyels 3 congregations 516.65. By the same of Heinr. Horn 525. Past. Tramms Ge", AdventS-Coll. 515.50; ChristmasS-Coll. 510.90.

To the synodal treasury: Don Past. I. RupprechtS Gem. 513.25. teacher I. I. Brust 52. through Past. Merz bequest from the blessed Friedrich Tormöhlen 550. by Past. König von Langel 55. widow Reischele 51. past. Schumanns Gem. 54. past. Reichardts Johannisgem. 54.75; by himself 51. past. Methammer 51. by Pastor Merz of Gerh. Fr. Steinkamp 525.

For poor pupils: By Pastor Zagrl of Konrad Schwehn 51. By Pastor König of the Fraum Lehman", Schmidt, Meier se 51. By Pastor Brackhage HochzeitS-Toll. at H. R. 51.15.

By Past. Merz by Mr. Steinkamp for the pupil L. Sauer 55.

For poor students in St. Louis:

By Past. Lothman from N. N. 51.

For poor school semLuarists: By Past. Weyel by Wilh. and Josephine Umbach SO Tts. by H. Bergrr 52.

For heathen mission: By Past. ASukg "ou Neidel 55. by whose daughters" 52.

For inner mission: By Past. Aduig by Mrs. Marx 52. by Lene Marx 51.

To l o l l e g e h a u s h a l t s k a s s e in Fort Wayne: Don Past. Horst- Ge". 57.

To the seminary household in Addison; Bon Past. Horst- Ge". 57.

To the parish ". Teachers' widow's fund;

Don Martin Frog 55.

For teachers' salaries: from Past. Nketha "merS DreieinigkeitSge". 58.60. Its Jacobusgem. 58.30.

School fees of Lollege pupils": ! From Adolph Logeler 512.

Correction: In No. 8. of the "Lutheran" !to read in the receipt to the synodal treasury: Bon Past" Wyneken- Gemeinde "56.75" instead of 75 Tts.

Fort Wayne, March 11, 1867, L. Bannet.

For the Lutheran have paid:

The 21st year: Herrm: L. Sud- brink, Past. F. Strinbach 56, T. Geßner, Ferd. Fischer 511, Past. G. Reinsch, W. Bär, I. Niethammer, Past. G. W. Drees.

The 22nd year: Messrs: Past. I. Arohn, H. Frerking, Past. I. Schlatermund, Past. G. Küchle 52, G. Steuber 510, I. Krämer, E. Burkhardt, Past. B. Burfeind 52, I. Johann, Sudbrmk, Metz, F. Kuhlmanu, W. Meyer 529, Past. H. Wunder 52, Past. F. Eppiing 74 Tts, L. Geßner 50 Tts, L. Bauerris, I. Amrei", F. Fischer 520.50, E. MultanowSky 52, Past. V. Reinsch, W. Bär 54, I. Niethammer, E. Heisst, Past. V. W. Drees, F. Steinbach 510.

The 23rd year: "Die Herren Pastor": L. Reichenbecher, B. Burfeind 56, H. Wunder 513.SÜ, L. Hochstädter 512, G. Präger 51.10, F. Eppling 76 Tts, L. Böse 512, W. I. Friedrich, T. Eberhardt, I. L. Schulze, A. Balzer, I. F. Niethammer 519.50, F. Hansen 51, M. W. Sommer 513.50, I. G. Sauer 522.50, M. Merz 57.50, W. Lange 56, E. MultanowSky 511, G. Reinsch 521, F. Groth, L. Sievers, L. Larsen, T. Strafen 522, I. Krohn, I. Schlatermund, W. Linsen" ann, W. Bart- ling 510.50, L. Fricke 576.50, L. Müller 51, I. M. Haha 90 Tts, P. H. Dicke 519.50, I. I. Keller, H. Fischer, H. Sprengeln 518, F. L. Leckn 51, G. Mchle 54.50, F. Köstering, H. Gräbner 54.50, T. Körner, F. Döderleiu 520, F. D. A. Ernst 56, F. Hacheubnger 59, L. "er- 569. G. W. Drees, A. Rohrlack 51, I. L. Hahu 53, A. L. Moll 59.50, L. E. Knies, H. Führ, E. I. Fleckensteiu, F. Lehman" 521, A. Wagner 518, F. Steinbach 519.50, W. Lrackhage 522.50.

Furthermore the Herrm: H. Blanknneyn, G. Röse, H. Wiü- harms, L. Lakn, H. Lartling 18 Ex, T. Wiegert, Rohl- fing, Johann, H. Mein, Arndt, L. Große, I. Haha, L. Treffe", Fr. Sundnmann, S. Keck, V. Bürkle, H. Mein, S. Liesching, M. Frommel, Jörn- L Hassnn, A. Stiemkr, I. M. Schmidt, B. Gerde-, L. Ludendendn, H. Glast, W. Domfeld, G. Heimlich, E. Dittes. L. Franke, M. Janke, Fr. Moth-, L. Bauneis, F. Schiltmeyn, F. Fischer 534.50, L. Meyn, I. Thiell. I. I. Lift, Geißln, ". Winnebergrr, L. Mülln 56, Zkegelbein, Flandermeyn, A. Brackmann, H. Frerking, Herrmann, Dreiling, JuugNaus, H. Röge, L. Göh 51, H. W. Bewie 524, H. Muhly, I. P. Große, G. Stmber 510, I. Rohr, I. Schlingert, H. Jacob, E. ". T. Este, H. Grebing, I. M. Leyn, E. Stüve, F. W. Gehner. Shah, Streich, Silvester, E. W. Trettin, W. Heine, C. Widule, I. M. Hubingn 75 Lt", I. Stolz, H. S. Trost, I. Meyer, I. F. Liuhardt, Hag- meistn.

Fnnn: Wittwe Klügel.

M. L. Barthel.

Changed addresses r

Rev. L. I., UM, 8o. 239 Levvntb 8t. vetroit, Llioir.

6. lurZäork, teacher, 8o. 2415 l'ikteeQtll" 8t. 8t. I,om8, no.

8. oiltsr, teacher,

8o. 2415 k'ikteevrđ 8t. 8t. I "oms, No.

Druckvou A. Wirbusch ".son. Gt. Louis, Ms.

The chiliasm is wrong.

(Continued.)

Let us now show that the visible and temporal glory which the chiliasts expect in the millennial kingdom is in contradiction with the prophecies and descriptions which the holy prophets give us of the church of the New Testament, namely:

1. of the kingdom of our Lord Jesus Christ.

The holy prophets proclaim that the Messiah will be a king and will ascend the throne of David. Compare 2 Sam. 7, 12, 13.; Ps. 89, 2[^]-5., 132, 11.; Isa. 9, 7.; Jer. 33, 15.; Dan. 2, 44.; Mich. 4, 7; Zech. 9, 9. But note that the holy prophets themselves give this king such characteristics, from which it is clear that he will not reign in visible glory in the manner of worldly kings. For it is said of him: "which dominion is upon his shoulder," Isa. 9, 6; "he shall be called the LORD, who is our righteousness," Jer. 33, 16; "they shall smite the judge of Israel with the rod upon the pack," Mich. 4, 14.; "he will[^] also be a priest on his throne," Zech. 6, 13.; "behold, your King is coming to you, a righteous man and a helper, poor, riding on an ass and on

a young colt of the ass," Zech. 9:9.

The angel Gabriel summarizes the prophecies of the kingdom of Christ by announcing Luc. 1, 31-33. to Mary: "Behold, you will conceive in the womb and bear a son, whose name you shall call Jesus. He shall be called great, and the Son of the Highest: and the Lord God shall give unto him the throne of David his father: and he shall be king over the house of Jacob for ever: and there shall be no end of his kingdom." Now how does the Holy Spirit interpret this? Is Christ to become king only in the millennial kingdom? Not at all. Rather, he is already so from his incarnation. For when the wise men from the east came to Jerusalem with the question: "Where is the newborn King of the Jews?" the Holy Spirit led them partly through the prophetic word, partly through the miracle star to Bethlehem to Jesus, where they worshipped him, Match. 1, 1-11. Enlightened by the Holy Spirit, Nathanael exclaimed: "Rabbi, you are the Son of God, you are the King of Israel!" Jn 1:49. Christ Himself testified at the beginning of His teaching ministry that He was a king and that He wanted to establish the promised kingdom by preaching: "The time is fulfilled and the kingdom of God is at hand. Repent and

Believe in the gospel", Marc. 1, 15; "The kingdom of heaven *) has come near", Matth. 4, 17. In "many" parables he describes the nature of his kingdom, namely the Christian church, e.g.: "The kingdom of heaven is like a man who sowed good seed in his field", Matth. 13, 24. Christ says before; his time: "The law and the prophets prophesy until John; and from that time on the kingdom of God is preached through the gospel, and everyone enters it by force", Luc. 16, 16. Christ's kingdom is after that the church of the New Testament. Christ was publicly honored by the people, who, awakened by God, shouted to Him on Palm Sunday: "Hosanna, praise be to Him who comes in the name of the Lord, a king of Israel!" Joh. 12, 13. He confessed before Pilate: "You say it, I am a king", Joh. 18, 37. and Pilate himself had to write by God's government over Christ's cross the heading in all the main languages of the world: "JESUS of Nazareth, King of the Jews", Joh. 19, 19, 20.

But, say the Chiliastes, Christ shall sit on the throne of his father David and reign; this will only happen in the millennial kingdom. But according to the

*) So according to the basic text.

According to the interpretation of the Holy Spirit this prophecy is also fulfilled. According to Acts 2:25-36, 5:30-31, 13:32-34, Christ has long since ascended the throne of His father David, of course not a golden or ivory throne, but the "throne of the majesty in heaven" at the right hand of God, Hebr. 8:1, of which David's earthly royal throne was only a weak image. In his speech on the day of Pentecost, Peter points out that the promise made to David, "that the fruit of his loins should come forth from his throne", was fulfilled by the fact that Jesus had risen from the dead, ascended to heaven and sat down at the right hand of God. Therefore he also concludes v. 36 with the words: "Know therefore all the house of Israel, that God hath made this Jesus, whom ye crucified, a Lord and a Christ," "hath exalted him to be a Prince and a Savior," Cap. 5:31. Hereby the Holy Spirit declares that Christ has already begun his full reign as King.

2. of the glory of Israel.

a. Reestablishment of the Israelite kingdom.

The holy prophets often speak of a glorious restoration of the kingdom of Israel. Amos 9:11, 12: "In that day will I repair the tabernacle of David, which is fallen down, and will fence the breaches thereof, and will repair the breaches thereof, and will build it as it was in the days of old. That they may possess the remnant of Edom, and the remnant of all nations, upon whom my name shall be preached, saith the LORD that doeth these things." Many chiliasts understand this to mean that the kingdom of Israel will one day rise again in great visible glory, and the Jews will play a brilliant role in it. Let us hear, however, what interpretation the Holy Spirit gives of this passage. At the meeting of the apostles in Jerusalem, James stood up and said: "Men, dear brothers, listen to me. Simon told how God first visited and accepted a people from the Gentiles to his name. And there agree with the words of the prophets, as it is written (Amos 9:11, 12), Afterward will I come again, and will build again the tabernacle of David, which is fallen down, and the breaches thereof will I build again, and will set it up, that whatsoever is left of men may inquire of the Lord, and of all the Gentiles concerning whom my name is called, saith the Lord, which doeth all these things," Acts 15:13-17. According to this interpretation, which the Holy Spirit himself gives in the New Testament, the re-establishment of the kingdom of Israel is nothing other than the establishment of the church of the New Covenant, which the Lord first gathered through the conversion of the Jews and then through the conversion of the Gentiles. It is this establishment of the Christian Church that has brought about the "disintegration" of the Church.

David's tabernacle is raised up again and its gaps rebuilt find".

b. Glory of Jerusalem.

The most glorious things are promised to the city of Jerusalem by the holy prophets. "Adorn thyself gloriously, O holy city Jerusalem," Isa. 52:1. "In that day thy walls shall be built, and the word of God shall go forth far," Mic. 7:11. "Behold, I will set thy stones as an ornament, and will lay thy foundations with sapphires, and make thy windows of crystals, and thy gates of rubies, and all thy borders of choice stones, and all thy children taught of the LORD, and great peace unto thy children," Isa. 54:11-13. "Jerusalem will be inhabited without walls, by a great multitude of men and cattle, who will live there", Zech. 2, 4. That the earthly Jerusalem in the land of Canaan is not meant by such prophecies, the Lord says in the words addressed to the Samaritan woman: "Believe me, the time is coming that neither on this mountain nor in Jerusalem will you worship the Father", Joh. 4, 21. For this earthly Jerusalem will never regain its former glory. "Until the end of the controversy it will remain desolate." "And it is determined that until the end there shall be desolation," Dan. 9, 26. 27. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," Luc. 21, 24. But what is to be understood by the Jerusalem to which the holy prophets make such glorious promises, the Holy Spirit says Himself in the New Testament, Gal. 4, 26, 27. "But the Jerusalem which is above is the free, the mother of us all. For it is written (Isa. 54, 1.), Be glad, thou barren that bearest not, and break forth and call, thou that conceivest not; for the lone hath many more children than she that hath the husband." And according to Heb. 12, 22. 23. the "city of the living God", the "heavenly Jerusalem", is nothing else than "the congregation of the firstborn who are written in heaven", "the spirits of the perfect righteous". Furthermore, it is said of Abraham: "He waited for a city that has a foundation, whose builder and maker is God", Hebr. 11, 10. The believers of the Old Covenant did not seek their fatherland here, because it is said of them: "But now they desire a better one,

namely a heavenly one. For God is not ashamed to be called their God, for he has prepared a city for them." A true Christian, who by God's grace has become a citizen of the heavenly Jerusalem with the saints, Eph. 2, 19., whose walk (citizenship) is in heaven, Phil. 3, 20., naturally also desires a better one, namely a heavenly fatherland, and can only pity the unfortunate ones, who are again looking for the old irdi

Jerusalem in Syria. He speaks rather with Hebr. 13, 14.: "We have here no lasting city, but the city to come we seek."

c. The temple or house of the Lord.

We read Zech. 6, 12: "Thus saith the LORD of hosts; Behold, there is a man, thou art called Zemah: for under him shall it grow, and he shall build the temple of the LORD." Further, Isa. 60:7, "I will adorn the house of my glory." This temple is now to be built on a precious foundation, according to Isa. 28:16: "Therefore saith the Lord GOD; Behold, I lay in Zion a foundation, a tried stone, a precious cornerstone, well established." This temple is now described in Ezek. 40-48 in more detail. That there is no question of a physical building here, however, was clearly demonstrated by Luther, who says among other things: "The altar should also be eleven cubits high and fourteen cubits wide at the top, so that a priest, even if he climbs the stairs, must still have an arm seven cubits long, so that he can reach into the middle of the altar and prepare the sacrifices. This would also have to be a priest who was fifteen or sixteen good cubits tall and long. Therefore this building of Ezekiel is not to be understood as a new physical building, but as the chariot in the beginning (Ezek. 1), so also the building at the end is nothing else, but the kingdom of Christ, the holy church of Christianity here on earth until the last day". (Preface to the Prophet Ezekiel. XIV, 62.) But what is to be understood by the temple and the house of God, which is to be built at the time of the New Testament, teaches us the interpretation of the Holy Spirit itself. For filled with Him, St. Paul speaks to the believers: "Do you not know that you are God's temple and that the Spirit of God dwells in you?" 1 Cor. 3, 16. "Ye are therefore the household of God, built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone, upon which the whole building is joined together, growing into a holy temple in the Lord, upon which ye also are being built, a dwelling place of God in the Spirit," Eph. 2, 19-22. "But if I delay, that thou mayest know how thou oughtest to walk in the house of God, which is the congregation of the living God, a pillar and ground of the truth," 1 Tim. 3:15. Likewise Peter says, "Unto whom (Christ) ye are come, as unto the living stone, rejected of men, but with God chosen and precious. And you also, as the living stones, build yourselves into the spiritual house," 1 Petr. 2:4, 5. Whoever recognizes the glory of this spiritual temple.

which is founded on Christ as the cornerstone and, consisting of living stones, arches over the whole earth, considers it a childish dream when the Chiliastes want to erect a visible temple of dead stones on Mount Zion.

d. The Right Israel.

To whom do the glorious promises of the Old Testament to the people of Israel actually apply? Isaiah says 45:25: "In the LORD shall all the seed of Israel be justified, and shall glory in him." "Ye shall be called the priests of the LORD, and ye shall be called the ministers of our God," 61:6. "They shall be called the holy people, the redeemed of the LORD," 62:12. "Ye shall be my own before all nations." "And ye shall be unto me a priestly kingdom and a holy nation," Ex 19:5, 6. "God your Lord hath chosen you to be a people of possession out of all the nations that are upon the earth," Deut 7:6. This by no means refers to the unbelieving Jews who boast that they are bodily descended from Abraham. For Christ took away all the glory of their Jewish blood from the unbelieving Jews who insisted that "Abraham is our father" by declaring to them: "If you were Abraham's children, you would do Abraham's works. "Ye are of the father the devil, and after your father's pleasure will ye do," John 8:39, 44. And John calls the unbelieving Jews of Satan's school, "who say they are Jews, and are not, but lie," Rev. 3:9. Further, Paul says, "Look on the dogs, look on the evil workers, look on the cutting up." With this word he punishes the pride of the unbelieving Jews who boasted that they were God's people for the sake of circumcision alone. At the same time, the Holy Spirit teaches us who actually is the right Israel of the New Covenant. "For we," the apostle continues, "are the circumcision, who serve God in the Spirit, and boast of Christ JEsu, and do not rely on flesh," Phil. 3:2, 3. Further, "Know ye therefore that they which are of faith are the children of Abraham," Gal. 3:7. "For this is not a Jew who is a Jew by heart, nor is it a circumcision made by heart in the flesh; but this is a Jew who is hidden within," Rom. 2:28, 29. Finally Peter writes to the believers from among the Jews and Gentiles: "You are the chosen generation, the royal priesthood, the holy nation, the people of ownership. You were not one people, but now you are God's people", 1 Petr. 2, 9. 10. Cf. Rom. 4, H--24., 9, 24-26. From this we see that the right Israel of the New Testament are the believing Christians, to them belongs all the glory of the people of God.

e. Return of the Jews to their land and gathering of the Gentiles in Jerusalem and on the holy mountain.

"Thus saith the Lord GOD; Behold, I will take the children of Israel out of the nations whither they are gone, and will gather them from every place, and will bring them again into their own land. And I will make a nation of them in the land of the mountains of Israel.... And David my servant shall be their king, and the shepherd of them all," Ezek. 37, 21. 22. 24. "And shall bring all your brethren from all the nations for a meat offering unto the LORD, upon horses, and upon chariots, and upon litters, and upon mules, and upon heifers, unto Jerusalem unto my holy mountain, saith the LORD," Isa. 66, 20. "The LORD shall raise up a host among the nations, and shall gather together the exiles of Israel, and shall bring forth the scattered of Judah from the four corners of the earth," Isa. 11, 12. "In the latter days the mountain where the LORD's house is shall surely be higher than all mountains, and shall be exalted above all hills: and all nations shall come running, and many people shall go, saying, Come, and let us go up to the mountain of the LORD, unto the house of the God of Jacob; that he may teach us his ways, and we may walk in his paths," Isa. 2:2, 3. "So shall many nations and the heathen come in multitudes to seek the LORD of hosts in Jerusalem, to pray before the LORD," Zech. 8:22. "As a shepherd seeketh his sheep, when they are gone astray from his fold; so will I seek my sheep, and will deliver them out of all their places," where they were scattered, "in the time of darkness and gloom," Ezek. 34.12.

Based on this and similar passages, many chiliasts claim that Jews and Gentiles will once again gather in the promised land and worship the Lord together in the millennial kingdom. But the New Testament teaches us that these prophecies were fulfilled when, through the preaching of the Gospel, many of the Jews and Gentiles were converted and entered the Christian Church. The Holy Spirit says to those who have believed in Christ: "You have come to Mount Zion, to the city of the living God, to the heavenly Jerusalem, ... and to the church of the firstborn who are written in heaven, and to the mediator of the New Testament, JEsu," Heb. 12:22-24. So when the holy prophets so often prophesy of the Jews returning to their own land, and also of the Gentiles running to Mount Zion and going to Jerusalem to the

house of God, the Holy One puts it this way.

The Holy Spirit himself expresses this as follows: nothing else is meant than their coming to Jesus and to the church of the firstborn, i.e. their conversion to Jesus and their entrance into the Christian church. Let us take the following passages: "Jesus was to die for the people, and not for the people alone, but that he might gather together the children of God who were scattered", Joh. 11, 51. 52. Furthermore Joh. 10, 16. where the Lord says: "I have other sheep, which are not of this fold. And these I must bring, and they shall hear my voice, and shall become One flock and One Shepherd. Shepherd." Finally Ephes. 3, 3. 6. where St. Paul says: "This mystery is made known to me by revelation ... namely, that the Gentiles are fellow heirs, and incorporated, and fellow members of His promise in Christ through the gospel." These bright, clear sayings give us the right key to understanding all the passages in which the prophets prophesy that Jews and Gentiles will one day come together in Jerusalem. This does not mean a physical visible assembly, but the meaning intended by the Holy Spirit is that through the Gospel the scattered children of God from Jews and Gentiles are to be brought together into one flock, namely the Christian Church, which happened at the time of the New Testament and is still happening today.

f. Israel's dominion over the Gentiles.

The holy prophets often describe the Messianic time in such a way that Israel would then gain dominion over all the Gentiles, enjoy their goods and glory and thereby gain praise and honor. "From here shall go forth the law, and the word of the LORD from Jerusalem," Isa. 2:3. "Yet it shall come to pass that Jacob shall take root, and Israel shall flourish and be green, that they shall fill the ground with fruit," Isa. 27:6. "Thy people shall be righteous indeed, and shall inherit the earth for ever," Isa. 60:21. "And I say unto thee, How will I give thee so many children, and the dear land, the goodly inheritance, even the host of the Gentiles!" Jer. 3:19. "Then shalt thou delight thyself, and shalt break forth; and thine heart shall wonder and be enlarged, when the multitude from the sea shall turn unto thee, and the power of the Gentiles shall come unto thee," Isa. 60:5. "For, behold, darkness covereth the earth, and darkness the nations; but upon thee the LORD riseth up, and his glory shineth upon thee. And the heathen shall walk in thy light, and kings in the brightness that goeth forth upon thee." v. 2, 3. "Strangers shall build thy walls, and their kings shall serve thee." "For whichever nations or kingdoms will not serve thee, they shall perish, and the heathen shall be desolate," v. 10. 12. "Foreigners shall be your husbandmen and your husbandmen: but ye shall eat the goods of the heathen, and be rulers over their lords.

In that day ten men of all the tongues of the Gentiles will take a Jewish man by the tail and say, 'We will go with you, for we hear that God is with you,' Zech. 8:23. I will make you praise and honor among all the nations of the earth," Zeph. 3, 20. "I will make you a splendor forever, and a joy for ever and ever," Isa. 60, 15.

How these prophecies are to be understood correctly is best shown to us by their fulfillment in the history of the Christian church. Indeed, Israel has attained the highest honor and glory before all nations. For the Gospel went forth from the earthly Jerusalem in Palestine. The Son of God was born a man in the midst of Israel, "from Judah our Lord arose," Hebr. 7:14, and in Jerusalem He accomplished the salvation of the world through His suffering, death and resurrection. While the whole Gentile world was still immersed in darkness and gloom, the first Christian congregation of converted Jews flourished in Jerusalem, possessing all the goods of salvation that Christ has purchased for us. The Lord Himself says: "Salvation comes from the Jews", Joh. 4,22.; the Gentiles received it from the Jews. Converted Jews, the holy apostles, have "filled the earth with fruit" by sharing the spiritual goods of Israel with the Gentiles. That is why the apostle says of the converted Gentiles who collected a tax for the "poor saints of Jerusalem": "They did it willingly and are also their debtors. For if the Gentiles have been made partakers of their spiritual goods, it is fitting that they should also show service to them in bodily goods," Rom. 15:27. When the Gentiles were converted through the preaching of the apostles, God gave believing Israel "so many children, the dear land, the beautiful inheritance, namely the army of the Gentiles"; then "Israel saw his delight, and his heart marveled and expanded." For the Acts of the Apostles tells us, "The believers of the circumcision were astonished that the gift of the Holy Ghost was poured out upon the Gentiles also," 10:45. And when Peter told the church in Jerusalem about the conversion of the Gentiles, "they praised God and said, 'God has also given repentance to the Gentiles for life,'" 11:18. Likewise, it is also said of Paul and Barnabas (15:3): "They told the story of the Gentiles and gave great joy to all the brethren," i.e., the converted Israelites. Furthermore, the prophets often prophesy that strangers, foreigners, Gentiles, like kings and kingdoms, would serve Israel, be its husbandmen and husbandmen, and build its walls. This ministry consists of the Gentiles, "among whom the apostles established the obedience of faith under Christ's name," Rom. 1:5, believing in the gospel; then of the teachers and the apostle says in the name of all church servants to the believers: "We are God's co-workers; you are God's field work and God's building", 1 Cor. 3, 9. According to the prophets, every service rendered for the promotion of the gospel is a service rendered to the believing Israel. Thus, many "kings of Israel have become nurses and princesses have become his nurses", Is. 49, 23. According to the teachings of the holy prophets, the Christian church is just one. Root and trunk of it is the converted believing Israel, to which the Gentiles, as originally foreign branches, are implanted by faith. For the apostle says: "But if some of the branches are broken, and you, being a wild olive tree, are grafted in among them, and have become partaker of the root and sap of the olive tree, do not boast against the branches. But if you boast against them, know that you do not bear the root, but the root bears you," Rom. 11:17, 18. Still the converted Jews, namely the holy evangelists and apostles, become praise and honor among all nations on earth, because still they rule over all Christians by their "writings, and already innumerable Gentiles have seized a Paul "by the corner of his garment and said, 'We will go with you, for we hear that God is with you'".

All this, on the other hand, is interpreted by many chiliasts to mean that the Jews would rule over the Gentiles with great visible glory in the millennial kingdom. O vanity!

g. Worship of the Israelites.

The holy prophets often describe the worship of the New Testament 'with expressions taken from the Old Testament worship. "In that day shall the altar of the LORD be in the midst of the land of Egypt," Isa. 19:19. "And all the remnant of all the nations that went against Jerusalem shall come forth yearly to worship the King, the LORD of hosts, to keep the feast of tabernacles," Zech. 14:16. "But from the going forth of the sun even unto the going down of the same, my name shall be magnified among the nations: and in every place incense shall be burned unto my name, and a pure meat offering offered: for my name shall be magnified among the nations, saith the LORD of hosts," Mal. 1:11. Hereby the prophets prophesy that at the time of the New Testament the true Christian worship would be spread throughout the world, which was modeled by the Old Testament worship. For the altar means Christ, Hebr. 13,10., the incense

is the prayers of the saints, Rev. 5,8., the grain offering is the gospel, the sacrifice is the sacrifice of the Lord.

According to the apostle's interpretation, Romans 15:16, "That I should be a minister of Christ among the Gentiles, to offer the gospel of God, that the Gentiles might be an offering acceptable to God, sanctified by the Holy Ghost." The Feast of Tabernacles, that seven-day feast of joy of the Old Testament, whereon the Israelites "rejoiced before the LORD their God," and "remembered the bringing out of the land of Egypt," Deut. 23:40, 43, was, according to Col. 2:16, 17, "a shadow of that which was to come, but the body itself is in Christ," a model of the blessed time of joy of the New Testament. - And yet there are chiliasts who claim that the Jews will "restore" Old Testament worship to its ancient glory in the millennial kingdom. It is not possible to falsify God's word worse than it is done by such Judaizing interpretation.

(Sent in by "Mr." Traveling Preacher Love.)

Trip Report.

(Continued.)

I visited Rolla five more times in the following year; the first services were well attended again, a congregation was founded, and I was appointed as its preacher. But after that, things changed in a rather saddening way. A part of the people, who were formerly pleased about the establishment of the preaching ministry and also let themselves be talked to and apparently accepted instruction, so that I believed that the word of God would prove strong in their hearts and would not find any malicious resistance, turned away completely; a sermon of mine about Luc. 15, 11-24, about the prodigal son had become a source of annoyance and mockery to them. Another part, the better part, left Rolla, and so the really promising beginning was followed by a sad end.

But it is not that there is no prospect for the building of the Kingdom of God in the whole area. There are Lutherans living two to three miles from Rolla who are earnestly seeking the establishment of a congregation; furthermore, there are those living seven miles away who recently wrote to me that they were complaining about the bad course of events in Rolla and wished that I would come to them again soon; they had also asked the people why they had not attended the last service held by Cand. W., but heard the miserable excuse that it had been too cold for them. 19 miles northwest of Rolla one meets Lutherans along the Gasconade River, but they are still quite scattered, so that I cannot yet think of a successful service there. There is still a German settlement, 16 miles north of Rolla, on the beautiful L. Prairie, which I visit often and for the first time with a

I visited Rolla's companion. I found here mostly Germans of the Reformed confession, but of a Christian mind. At first they did not like it when I testified to the Lutheran, i.e., biblical doctrine of the sacraments and exposed the falsehood of the Reformed doctrine, but soon they recognized the truth. My companion, however, said that it was not right to speak to the people in this way, since one could make enemies. He is certainly quite right: if one testifies to the truth, which is often bitter, one gets enmity. But always only from the dishonest and those who believe in reason; whoever is sincere and bends his reason under God's word will recognize the truth and confess it. The people soon decided to become a branch of Rolla. I must mention a story that I experienced there. I baptized a child one Sunday afternoon in the presence of several farmers. The conversation soon turned to baptism after the sacred act had been performed. One of them, who had been brought up Lutheran and still wanted to be Lutheran, brought forward completely Methodist wisdom (he had been among Methodists for a long time), he let the baptism of children be a mere ceremony, which worked nothing less than regeneration, and denied the baptized children all faith, as which only people who had full reason could attain. Then I took a child and put him in the middle and asked him if he thought that this child could believe or not. He answered "no" and said with movement of the whole body, with arms stretched upward, that only he could attain faith who, like Jacob, wrestled with the Lord in prayer. Then I took the Bible, opened the passage from Matt. 18:2, read it aloud, made the necessary remarks that the Lord here expressly said that the little ones believed in Him, and added: "I ask you again before the opened Word of God, before God Almighty, and before all those who are gathered here: Do you hold that the little ones can believe? He answered again "no" and repeated his reasons given earlier. I replied: "You have heard from the Bible that the Lord himself says that the little ones believe in him, but you deny this. On whose side is the truth? Both cannot possibly be truth. One must be truth, the other must be a lie. Who is the truthful one? Who is the liar? You or the Lord Christ? - Oh no, I will not make my Lord Jesus a liar, he is the truth himself! he called out to me. - Well then, I took the floor again, you believe that the Lord Christ speaks the truth, accept it from your heart, may it agree with your reason or may the holiest Methodists be against it. And that you may know the truth better and better, I bill you as a guide a beautiful booklet, "Conversations on Methodism" by Dr. Sihler, which you may study diligently. He accepted it with the words: I will do according to the precept of the apostle Paul: examine everything and keep the best. On the way home, as we were talking about how the Methodists, with their pretended halo and great conscientiousness, so often reject the clear word of God, one of the farmers remarked quite aptly: "The way of conversion, as this Methodist spent it, is actually quite Catholic, since they want to earn the grace of God through their repentance and their struggle, as through good works, and thus do not want to be saved by grace through faith in Christ, but through works.

When I left the people, one of them said to me that they were reformed by nature, but they would be quite happy if they could have Lutheran services; if only no more Methodists would come, by whom they had often been troubled in the past. - I am only heartily sorry that they still have to be without the pure preaching of the gospel; but perhaps this area will soon become better settled, which is most likely, since the prairie is really a beautiful, lovely and above all healthy one, because it is situated high up. It would be good if from time to time, from Gasconade County, from which more and more Germans move south, this area would be visited.

That is what I have to report about Rolla and the surrounding area; God willing, the dear reader will hear about it again later. - I did not get beyond Rolla, because the railroad did not go any further, so I returned to St. Louis after my first visit. My intention was now to set out for the northern part of Missouri. But God had decided otherwise and had planned a fatherly chastisement for me. The fever, which had often seized me before, now broke out with increased violence, so that I soon had to go to the hospital. It lasted almost four weeks, and when it subsided somewhat, dysentery set in. I do not know whether I contracted dysentery through infection from a man who was sick to death with dysentery and to whom I brought the Word of God in his great distress; in any case, it was destined for me by the good Lord. I will keep silent about its course, only remarking that I felt more than ever how necessary it is that one should not save one's repentance until one becomes ill, and should turn to the Lord Christ in the days of health, since it is not only possible to lose one's senses completely in illness, but even in the possession of one's senses one can be so seized by pain that one is not able to think about any object, neither physical nor spiritual, for only a few moments. But I also realized how good it is that we have a Lutheran hospital. Far

from home and parental care, one nevertheless misses parental care.

care. With Christian love and true self-sacrifice, the attendants strive to ease the pain and dry the tears of the poor patient. They read the holy word of God and pray to God, the merciful, thus practicing spiritual care in addition to physical care. And it is certain that many who came here without knowing their Savior received a divine seed in their heart, which subsequently bore glorious fruit.

I cannot but remember the dear students from Concordia College who did not leave my bed for two weeks, day and night, and gave me all possible help. May the Lord bless them for this! To him, as well as to all faithful Christians, may our hospital continue to be dear to our hearts! When the illness left me, I recovered more quickly than expected, and so I was able to leave the hospital again on January 2, 1866. Friendly lodging was provided for me in St. Louis with Mr. Pr. B.. I remained here for a few weeks to pursue necessary studies and to await the passing of the harshest winter cold. On Jan. 26, I resumed my journey and took the Pacific Railroad first to Eureka, a small town 26 miles west of St. Louis. I found the Germans there, with a few exceptions, quite degenerate, but two or three miles from there live a number of farmers who are anxious to establish a Lutheran congregation; for which may God help them with grace. I then went to GraYs Summit, made a detour across the Missouri River, and then drove to Rolla and vicinity, returning to St. Louis on March 7 with a written profession, whereupon I was ordained on March 10 at Immanuel's Church.

On March 14, I left again on the North Missouri Railroad for Mexico, eight miles east of where Lutherans live, to whom I had a recommendation. The weather, however, was very cold and stormy, so that I could not get a ride there. The only German in town, because he could not keep me himself, directed me to an American hotel. In this hotel I was able for the first time to form an opinion about the American beds, namely that they are quite suitable for the summer, but in the winter a really just. In winter, however, they arouse a longing for German beds. I was also dissatisfied with the window, which had broken panes and let the wind whistle through, and did not wait until the warm season, when everyone wants a draft. In the morning I awoke with a severe cold on my throat; the weather was still the same, and so I felt compelled to leave by rail, but before doing so I sent a few lines to the people in the country that they should get ready for my arrival. In the little town of St. I dismounted and was greeted by

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German Catholics, who could also give me information about a German settlement about eight to ten miles away. The next morning I set out on foot. I was warmly received by the first farmer, and soon messengers flew to all sides with the news that a German preacher had arrived who wanted to hold services tomorrow. I preached the following day, which was a Sunday, in the schoolhouse. All the Germans turned out, among them gray-haired men from Hesse, who had come to hear the long-lost Word of God, which now sounded to them like sweet home tones and which brought many a tear to their eyes, indeed, which they had never heard in this country from a German tongue. In the afternoon we met again at a farmer's house, where I had ample opportunity to tell them about the words of God and the history of the Christian church, which was listened to with diligence. Oh it was a beautiful day for me! and a joyful prayer of thanksgiving went up from my heart to God in the evening! - —

I was able to grant their request for a more distant service in August, when I stayed longer than usual, visited the individual families, or rather was called everywhere, took the young people to singing exercises, and then went to the church.

The first one was to gather the people together to practice the beautiful rhythmic melodies, which succeeded quite satisfactorily, and finally to preach to them more often and to administer the means of grace.

These people were, as it is almost everywhere the case, partly Lutherans, partly Unirte; therefore I saw myself compelled to say some things about Unirte and reformed church and to hold the right doctrine of the Lutheran church against them. How one of them, who was Lutheran in Germany but became unchurched in this country, came to the right understanding again, I will tell here. He, still a young man, told me the following: I first came to Illinois, where my relatives live, who belong to the Lutheran church, but there I also got to know many other of my fellow countrymen, who were members of an old Lutheran congregation and often took me with them to their church. For the time being, I liked the beautiful newly built church, but I liked the sermon even more, I listened to the faith of my superintendent, who confirmed me, and of my pious mother, who had always urged me to fear God; only some ceremonies seemed strange to me. When I returned to my relatives, I made known my favorable opinion of this congregation, but they told me that I did not understand it, that the Old Lutherans had very strange things, and that I should only come to their Lutheran church, where I would hear it from their preacher. I went to this church and heard from the preacher at the end of the service that the Old Lutherans (don't be frightened, my dear, by the gruesome!) still had confession, and that they had the

He told me that he had forgiven people for their sins and was therefore half Catholic. I then asked him about his hometown and the superintendent who confirmed him. To the given answer I replied: "That is wonderful! Show me your hymnal. I opened the complete Lutheran catechism in it and asked: "You have been instructed in it, haven't you? Yes, certainly, he said. Also about the main part of the office of the keys? We have learned everything. You also vowed in the Confirmation to stick to it? Oh yes! I still think about it today. Now, I continued, think about it very carefully. Didn't your preacher say at the end of the sermon (here I spoke the words of general confession and absolution)? I remember now that he did so, but I had almost completely forgotten it. Thank God that you remember it again. For listen well, exactly the same and nothing different than what you had in your Lutheran Church in Germany, we also have, and yet these peaceful Protestants call us Old Lutherans, teach people terrible concepts of us and try to keep them away from us wherever they can, while some of them are not afraid to attach the name "Lutheran" to themselves. That is true, he said, I have experienced it myself; I am only angry now that I was so stupid, rather so careless, and did not think better of the matter. But from now on, I will hold firmly to my dear Lutheran church; I only wanted God to grant that my relatives would also join. - This was clear proof to me that true Lutheran Christians, when they come from Germany, also want to belong to their Lutheran church here. - —

At the end of the last service I held there, it was decided to ask Pastor M. from Macon City to hold regular services; he also fulfilled this request. May God now in grace continue the good work there.

(To be continued.)

God's visitation over the Steeden proseminary.

With the second half of the past winter, a time of heavy divine visitation has fallen upon our Steeden proseminary: not unexpectedly, for the Lord has foretold it clearly enough in His Word: "Whom He loves,

He chastens" and "We who want to serve the Lord send ourselves to be challenged," and we want to serve the Lord in Steeden as well. And yet the challenge came almost unexpectedly, for up to now the Lord has poured out such a rich and uninterrupted measure of His blessing on our Steeden proseminary that, speaking humanly, we could almost have been tempted to forget His chastening hand. Before that, the Lord wanted us to

graciously keep us. - We have fallen with David into the hand of the Lord, 2 Sam. 24, 14. He has afflicted us with pestilence. Already in the middle of January, three of our students fell ill, and in two of them the fever took on a nervous character. We did not think much of it, since we had never experienced much illness in our institution; there did not yet seem to be any immediate danger to life, and Christians should not make too much noise and clamor about it if it seems as if things are going to be a bit gloomy. In mid-February, our valley on the Lahn was affected by a great flood, which completely strengthened the harmful influence of the wet weather. Then the fever in our house suddenly took a dangerous turn and became a contagious epidemic. There were few in the whole house who were not soon more or less affected by it. In a short time, and during the first storm, we had ten of our household members who were really ill with fever and in bed, not all of them serious and life-threatening, but there was no lack of them. Our house was turned into a hospital, four rooms were full of sick people. The largest of our rooms was set up to accommodate the terminally ill. It was precisely the most flourishing and strongest of our pupils who had been most violently seized by fever and were soon brought to the brink of death. There the otherwise so fresh and spry pupils lay, soon emaciated to shadows, no longer able to speak or speak. The Lord, however, allowed the temptation that afflicted us to reach its highest peak. Our seriously ill patients were in extreme danger of death; for more than a week they hovered hourly as if in the jaws of death. Those were gloomy days and hours for our house, to have not only one person struggling with death, but so many of them in our midst. All our lessons and usual occupations were suspended, day and night the healthy were at the beds of the sick and our own forces would hardly have sufficed to care for them, had it not been for the loving and self-sacrificing help we received from the deaconesses' house in Darmstadt. The pupils also served their sick brothers with Christian loyalty and spared neither the hardest and most disgusting work, nor the danger of infection, in order to help care for them most carefully. The Lord made us walk as in deep waters, and for a long time our daily motto was: "In the midst of life we are embraced by death. And when at last the Lord seemed to hear our pleas and cries and the immediate danger to the lives of our seriously ill passed, there was still no end to the misery, for the strength of some was so completely broken that it seemed they could no longer recover, and they lay there with miserable whimpering and groaning.

Our Lord had heard our prayer and had not snatched away a single one of our beloved sick. Even the doctor often expressed his amazement at God's visible blessing and help over our house.

But the Lord decided to humble us again and more deeply, so that we would not become proud. Towards the end of March, the disease took a new and second turn, and the sickbeds, which had already been abandoned by some of the mildly ill, were filled with fresh ones. And even among these freshly ill, the fever quickly dragged some of them into mortal danger. Among them was our dear, now departed, Robert Bischofs from Saxony. He was an exceedingly strong nineteen-year-old youth, wonderfully gifted in body and soul and equipped for the service of the Lord, as it seemed, before many others. At the same time he was a faithful, sincere believer and pious soul. He eagerly helped his sick comrades day and night. When he himself fell ill, we hardly wanted to believe that there would be any danger with him, for he was so physically strong and firm that one could hardly think that he would lie down, and in addition he had such excellent equipment for the future service of the Lord, so beautifully and splendidly adorned and equipped for this purpose in front of many, how could the Lord break it and throw it away? Almost no one wanted to think about that. But when the illness increased, I did not neglect my fatherly duty to remind the sick man of his possible end, and he received Holy Communion with visible devotion and great earnestness in our large sickroom with several of the other sick people who had regained their senses. But the illness grew very quickly. The Lord performed a special sign on our beloved bishop as a foreshadowing of the approaching death to which he was to be sent; namely, while all our other seriously ill patients soon lost consciousness, he remained in full lucidity until the last day of his life. Thus we were able to stand by him with Christian encouragement, pointing out his approaching end and comforting and strengthening his soul with the word of reconciliation and forgiveness of his sins. He always took this comfort strongly and well, and the Lord gave his soul undisturbed peace. On the last day he hurriedly called me to his bed to hear God's word from me once again. Then weakness and fever took over. Once again the doctor tried the last means of human science to turn the disease, helping and praying our many were gathered around the sickbed, but in vain. Just as the April storm raged and howled around the windows that terrible night and made almost everything tremble and heave, so the feverish heat raged on in our patient until the flower was killed and blown away from its place.

Now the body rests gently and quietly in our church until its burial in the morning.

We have removed the traces of death from her as far as possible, the white dress adorns her as an image of the beautiful white robe of heaven that the blessed soul now wears, she is wrapped with flowers and wreaths and the head is cheaply adorned with a crown; for we are certain that our dear deceased has conquered and overcome through the blood of the Lamb. For all of us, however, a day of penance, prayer and celebration is announced for tomorrow, for a Christian corpse is nothing other than a seed that is laid in the ground for the future day of the glorious resurrection. In addition to righteous repentance, it behooves us Christians not to lament and lament in disbelief, but to sing psalms and hymns in praise of the Lord, who has given us victory over death and hell.

The days of the visitation in our house are not yet over. Six sick beds are still filled; how many more there will be is in the hands of the Lord. Some of the sick are so physically broken that we have to wait and see whether the Lord will strengthen and restore them to such an extent that they will be fit for His service in America, in such a difficult field of work as there. In the case of one of our 17-year-old pupils, who is now in his third year in our institution, a very faithful, diligent and pious student, the higher powers of reason are so completely gone that we have to release him to his home country, pending, according to the doctor, an uncertain, but in any case protracted recovery.

May the dear readers remember our affliction with intercession and call upon the Lord with us, that He may soon put a merciful end to our distress, but above all that He may grant us that the same may work a righteous fruit of repentance in all of us and that we may humble ourselves under His mighty hand, so He will exalt us in His time.

Brunn.

To the ecclesiastical chronicle.

Papist Easter Joy. Under the heading "Easter Joy", the Louisville "Katholischer Glaubensboten" of April 17 contains the following piece: "In the ancient times of Christianity, it was already a pious (!) custom, after the long quadra-simal fast, to perform amusing games on Easter Day, in order to show the

Christian people" that the Catholic Church has its time for everything, that it is sometimes wrapped in mourning, sometimes rejoicing, as (?) St. Paul says. Apostle Paul says. These exhilarating games are called frequent laughter. Such an Easter service is held on the Holy Easter afternoon in the schoolhouse of St. Peter's Parish, New California. There, the boys of St. Bonifacius Parish perform the comic play: Der Berliner Eckensteher; the boys of St. Martinus Parish perform: Der Wunderdoktor und die feindseligen Brüder; and the boys of St. Peter's Parish perform the play: The Miracle Doctor and the Hostile Brothers. Parish: How funny students lead a miserly landlord, will be performed - so that the laughing muscles will certainly be put into action. The performance is, of course, for the good of St. Peter's Church." - So this is how the papal church teaches its people to celebrate Easter and to compensate for the pain of the hypocritical fasting imposed on it beforehand, how it substitutes for its people the joyful preaching of the fruit of Christ's resurrection, and how it finally extracts money from its people for the building and maintenance of its churches! May God have mercy! W. [Walther]

The **Reformed "Evangelist"** contains in its number of April 30 the following little piece: "The 'Lutheran' closes an essay with the following, very significant verse: 'I will now and never depart from the letter.' Compare 2 Cor. 3:6." - If we now compare this passage, we find there the words: "The letter kills, but the Spirit makes alive." We would indeed have trusted the Lord "Evangelist" with more understanding of the words of the Holy Scriptures than he had with his own words. We would indeed have trusted the "evangelist" with more understanding of the words of Holy Scripture than he reveals with this quotation. This Bible verse from the "Lutheran" fits, as one is wont to say, like a fist on the eye. Does the "evangelist" not yet know that 2 Cor. 3:6 means "letter" law, "spirit" gospel? And has he not yet read that the Lord Himself says: "Till heaven and earth pass away, not the smallest letter, nor the smallest tittle of the law shall pass away, till all be done"? Matth. 5,18. Did Christ speak such a "significant" word that the "evangelist" thinks he has to remind him of 2 Cor. 3, ss? Indeed, to use 2 Cor. 3:6 as proof that one can depart from the "letter" of the Scriptures and follow the so-called "spirit" of Christ is not a good idea. The Reformed should be ashamed of such a dreadful interpretation of Scripture, or rather, of the interchange and distortion of Scripture, and leave it to the blind rationalists. W. [Walther]

The Reformed "Evangelist" once again. In the number already mentioned, the Evangelist reports that on February 18, the Unirt Evangelical Oberkirchenrath in Prussia published a so-called "memorandum" in which he declares that he cannot allow a separate church regime for those who want to remain Lutheran or Reformed in the expanded Prussia. It is indeed gratifying that the "Evangelist" also speaks out against this intended external ecclesiastical union while the doctrinal and religious differences remain; but when the "Evangelist" says that the so-called high churchism of the Lutherans, i.e., their inclination to all kinds of papal things, can be better stopped by the independent existence of the reformed church than by union; indeed, when the "Evangelist" says that the Lutheran church is not to be a part of the reformed church, but rather a part of the reformed church, the "Evangelist" says that the Lutheran church is to be a part of the reformed church.

writes: "In the doctrine of the church, all Reformed fathers claim that the church is invisible, while the Lutherans make the church visible. Even the Oberkirchenrath in this memorandum bases the doctrine of the church on the declaration of the Augsburg Confession, where the church is described as the assembly of the faithful at sermon and sacrament. But an assembly is something visible. But if the church is visible par excellence, then the whole high church essence is correct. The false doctrine of the visibility of the church is the root of high churchism," - thus the "Evangelist" expresses serious errors. When the Augsburg Confession declares the church to be an assembly of believers in which God's word is preached purely, 2c., the church is by no means declared to be "absolutely visible," but on the contrary actually invisible, or has the "evangelist" or any other person ever seen an assembly of pure believers? Certainly not! He would have to be a swarm spirit, who would consider all his so-called church members to be pure believers, saints and born-again believers, with whom no hypocrite is mixed. Furthermore, it is true that there are now Romanizing Lutherans who declare the church to be "absolutely visible," but they have fallen away from the Lutheran church on this very point. The Lutheran Church itself has always taught the opposite and with it all its faithful theologians. But that the Augsburg Confession But the fact that the Augsburg Confession declares pure doctrine to be the hallmark of the true church proves nothing less than that it considers the church in the true sense to be a visible assembly; on the contrary, precisely because the church is invisible, if one wants to find it, one must adhere to this visible and audible hallmark. The conclusion of the "Evangelist" is all the more strange, since several Reformed Confessions, such as the Helvetic Confession (II, 17.), the Gallican (Art. 27.), the Belgic (Art. 27. 29.) and others, define the church in a very similar way and state the characteristics of it in a very similar way as our Augsburg Confession. In addition, not only the Reformed Episcopal Church, but also other Reformed parties have enough high-church and hierarchical leaven in their constitution, which our church has long since swept out; only that the latter parties have a truly superstitious awe of certain innocent ceremonies, of which they think that the bodily pope is in them. Before the "Evangelist" criticizes whole churches and compares them with his own, he should first try to get to know both better. W. [Walther]

Church consecration and introduction.

The branch congregation of Staunton, IUS, which, by God's grace, had remained steadfast and faithful to the true confession of the Word of God through many a challenge, had decided to
The church decided to build a church and then to appoint its own preacher. The good Lord let her succeed in both. She built a beautiful church, 40 feet long, 26 feet wide, 21 feet high, with a tower of 52 feet. The pulpit is in the shape of a large chalice. Above the entrance is a gallery. The church can seat 200 people. The cost of the church construction was 2300 tz. The church has a very suitable location on a county road just where a second county road joins the first one and runs towards the church. This is the widely showing St. John's Church U. A. H. in Montgomery County, Ills, five miles from Litchfield and ten miles from Staunton. On Sunday Judica, April 7 of this year, the solemn dedication of this church and at the same time the installation of the new pastor could be performed. Rev. H. Meier, formerly of Centraltownship, St. Louis Co., Mo. had been called by the congregation and had accepted the call with the consent of his former congregation. This was quite a day of celebration for the congregation. Since the roads had become passable the week before, and the sun shone sweetly on this Sunday, a large crowd of listeners had gathered. Almost the entire congregation from Staunton was present. Unfortunately, the dear Pastor Muckel could not be present, because a child had died the day before. Also present were several members of the congregations in Carlinville and Neugchlenbtck and people from Litchfield and the surrounding area. In the morning at 10 o'clock the celebration began. Teacher Haas of Staunton, with his well-practiced school children, sang a fitting aria before the closed church. Pastor Meier then opened the church with a short address and everyone entered with joy. The church consecration sermon was held by Pastor Heinemann from Neugehlenbeck on Rev. 3, 11. The introductory sermon was held by the undersigned, as well as the confessional sermon, because the pastor appointed for this purpose had not come. The meodeon was played in the gallery for the Gesaim. The Staunton choir also sang several very well performed songs. The service lasted until 2 o'clock. Because so many had come from far away, and the people live scattered, no service was held in the afternoon.

The risen and living Lord JE- sus Christ also build this church more and more inwardly and outwardly and bless the ministry of his servant abundantly.

St. Louis, on Easter Monday, 1867.

Address: kev. 8. nsisr,

J. F. Bünger.

lütebüsick, Ills.

Conference - Display.

The Pastoral - Conference of the Buffalo - District will assemble for its next session, God willing, May 27-31, at the residence of the undersigned.

Ch. August Weisel.

Reserve, Erie Co, N. I.

Litterary display.

Just published and available at M. C. Barthel in St. Louis for 50 Cts.: "The Evangelical Lutheran Church

The True Visible Church of God on Earth," a paper prepared for the proceedings of the General Lutheran Synod of Missouri, Ohio, etc. Submitted to print by C. F. W. Walther by resolution of the Synod. - To each of the 25 theses of the book of 168 pages is appended 1) Proof sayings from the Holy Scriptures. 2) Testimonies from the symbolic books and from the private writings of the orthodox teachers of the church. As an appendix is added: "Luther's proof that the Lutheran Church is the right old church, but the papal church is a new false church, which has fallen away from the old right church. As certainly as the visible Lutheran Church is not the One Holy Christian Church, apart from which there is no salvation, so certainly is it the true visible Church of God on earth. This is the content of the booklet. Therefore, whoever wants to be healed from "papist" as well as "unionist"! leaven and wants to be firmly convinced and certain that the Lutheran Church is really the true visible Church of God on earth* and who wants to thank God with a joyful heart that he is a member of this Church, let him read this book with attention. B.

Receipt and thanks.

For poor students received from the municipality de" Past. Kleppisch at Waterloo 48.W. Don the worthy women's association at Larondlet, Mo., 010. Bon the worthy women's association in the Trinity - District at St. Louis 12 sheets, 15 shirts with bosoms, 2 headkiffen covers and 1 pr. woolen stockings. L. F. W. Walther.

For the seminary hau-hal.tr Ans of the parish of Mr. Past. Stülpnagel r from the "dortige" Mühl-Lompagnie 1050 Psd. flour, from G. Knecht 50 Pfd. do., N. Knecht 50 Pfd. do., M. Sinn 50 Pfd. do., H. Köhler 50 Pfd. do. and 1 ham, G. Eckert 50 Pfd. do., L. Eckert 100 Pfd. do. By Mr. Rev. Koren of his. Gemeinde 100 Dollars. By Mr. Rev. Dorn from his parish in Port Hudson: u. "w. by L. Schröder 01.50, F. Blackmann 43, W. Stockkamp 41.50, Dreinhöfer St. W. Volte 47, Lehrer Müller 43, W. Blister 43, R. Bälster 44, I. H. Schröder 45, W. Holländer 1 ham, W. vruhne 1 ham, F. Pleßner 1 shoulder, F. Brenn 2 duhd. Eggs, H. Schröder 3 pst. butter, R. R. 2 pst. butter and 4 Duhd. Eggs, W. Baumann 1 shoulder, W. Haase 2 hams. From sr. Gem. to d. Boeuf Creek: from L. Hemminghaus 10 doz. Eggs, 1 ham, 1 shoulder, P. Kropper 6 doz. Eggs, Mrnke 5j doz. Eggs and 1 ham, Ahlmeier 5 doz. Eggs, 1 ham, 1 shoulder, L. Meter 5 dozen eggs, 1 shoulder, Hoppmüller 1 shoulder, Frei 1 shaker, Bogt 1 shoulder, Wittwe Obermüller 2 shoulders, Möhlenbrink 1 ham, Ttmmermister 1 ham, F. Kapprlman" 41st L. Schröder 41. By Mr. Past. Frerking Kindtauf- Loll. at A. Schmidt 42.S0. From Past. Llaus' Gern, by Mrs. Waltke 45, 3 gall. Fat and 3 doz. Eggs, from Mrs. Gering 41. from Past. G. A. Müller's Gem.: from F. Nothdurft 1 ham, 1 shoulder, 10 sausages; W. Wille 1 ham, 1 shoulder; H. Ahrens 1 ham; W. Flügge 1 ham; Lh. Bloß 1 ham. By Mr. Past. Lehman" by L. Köhler 4t. From Past. I. M. Hahn's Gem. 2 barrels of eggs, 3 hams, 1 side of bacon, 1 shoulder, 2 pieces of beef.

For poor students: from the Memphis Young Men's Association 420 for Heinr. Wpneken. By Mr." Past. Bernthal Oster-Loll. of his Gem. 45, through Mr. Past. Bünger of W. A. F. in Minden, Ill, 410,

A. Trümer.

Changed address r

8. IV. Rävler, Llooksr k. 0. Ldeldv tzo., Ill.

Conversation about the question: Can a Christian participate in the so-called life insurances?

Conrad: Wilhelm, I only had to come to you once quickly to tell you what I want to do, a wonderful thing!

Wilhelm: Well, what is it? You're really excited.

C.: I tell you, it kept me busy almost the whole day yesterday and hardly let me sleep at night. This is a really good institution, now widows and orphans can be taken care of, now they don't have to be a burden to others, don't have to go begging. Now you can leave them a nice inheritance, even if you don't actually have anything to bequeath. Now one can think with peace of mind that one might die soon without the family having any provision. Now one can face time and fate with peace of mind, having something secure under one's feet. - There are really many beautiful and useful things discovered in our time. In the past we did not know such things. This will still be done in our community.

W.: Well, what's wrong with you? **Come** out with it and don't act so important. What discovery will it be again? I still remember **how you once told me with much fire your joy when you told your wife the** When you bought the patent egg powder, you thought you could feed your family with eggs in the middle of winter. But what was it? Nothing but thrown away money and spoiled food, and on top of that you had to let your wife laugh at you. You should always look at your new discoveries a little more carefully and calmly. You are too hot-tempered a genius.

C.: Please, let your mockery go. Something important is at stake here, the happiness of the family. I at least want to do what I owe as a householder and Christian, that my family is provided for after my death: I have my life insured in the New York Life Insurance Company for \$3000. If I die then, I know that my wife can help herself with the large family, the many children, the sick grandmother, and the lame better.

W.: Oh, now I realize! The life insurance company agent, who kept me from my work for two hours last week with his gossip and his disgusting intrusiveness, has also been with you and has really cajoled you and brought you into the fire. But if he continues to roam around the community for a long time, I will try to have him publicly warned in the community so that this shameful seduction does not spread like a plague. It is truly appalling what dangerous traps, snares and How many weak, inexperienced Christians, ungrounded in the Word of God, are trapped and entangled before they even think about it.

C.: Oh, if you want to start preaching, I can preach too. The agent used to be a pastor, too, and he knows how to set things apart, I assure you. There you would soon be overcome. He told me that because of a chest ailment he could no longer help mankind by fine preaching, so he decided to become a life insurance agent, in order to remedy the sufferings of his brothers and sisters in this way and to make them happy and content.

W.: I can only get angry about such impudent hypocrisy and about such simple-minded people who let themselves be befuddled by such miserable, pious-sounding phrases right away.

C.: You act as if you alone were wise and pious. But the agent left me little books, in which it says, for example, that the Chancellor of England, Lord Lyndhurst - and such people do not find stupid and simple-minded, but probably just as clever as you, remember that! - said, "A life insurance policy is always a sign of wise prudence, and no man of dependent family is free from blame if he has not insured his life." And Benjamin Franklin says, "A life insurance policy is the bil

liest and safest way to provide for the family. It is time our people understood this and practiced it more and more generally." And H. Ward Brecher says, "It was once the question, Can a Christian in good conscience enter into a life insurance society? That time has passed! Now the question is, Can a Christian answer to himself for having neglected such a duty?" And another man says in the booklet published by the "Atlas Life Insurance Company" in St. Louis: "It is the duty of every father of a family or supporter of dependents to insure his life; it is a moral duty to secure the future independence or domestic comfort of the family or dependents; it is also a duty to human society to provide a home, support and education for our loved ones and to prevent them from falling into the pity of the cold world; it is also a religious duty to provide for those who are dear to us. The consciousness of being insured fills the mind with peace and contentment, and this in turn strengthens the body. All this has the effect of prolonging life and making it a blessing." These are the words of such men, and now you want to reject such a useful and good work and make it a sin?

W.: That the world is blind cannot take one by surprise. But when Christians become blind again and think and speculate as the world thinks and speculates; when the spirit of the world drives them again and they are no longer even able to distinguish the activity of this spirit of the world from the activity of the Holy Spirit: then it has come far enough and is very distressing, very bad. And as for those men who are supposed to give you information and certainty about what is sin or not sin, who are supposed to guide you into the truth, you seem to have completely forgotten which is actually the source from which alone a Christian draws the truth that makes his heart and conscience firm, namely God's word: "Your word is truth." Instead of the infallible Word of God, deceptive people find your leaders and counselors. And yet the Word of God says, "All men are liars," and the holy psalmist characterizes all men with the lament, "How they love the title so well, and the lies so gladly!" - Conrad, I tell you, the Word of God is against the life insurance companies, and in spite of all the lords and chancellors of all England and all the beechers and other swarm spirits of all America, he does no virtue, no good work, who becomes a member of such a company, but he does something displeasing to God, he does sin.

C.: I suppose that's what you're saying. O, you can assert many things. But can you also prove it? That's what I would like to hear.

W.: See, I had the opportunity last Sunday evening to talk with our pastor at length and in detail about this matter, and he has three reasons in particular why no Christian can join such an insurance company. Do you have peace and desire and seriousness enough to listen to them and consider them?

C.: Well, why not? Bring them out once!

W.: Life insurances are first of all something unnatural, already contrary to the Christian feeling, therefore not something "which is good", which the Christians should think about (Philipp. 4, 8.), but a thing, which already has an "evil appearance", which a Christian should avoid (1 Thess.5,22). For the essence of any life insurance is that the insurers, the company, undertake to pay a contractually fixed capital upon the death of a certain person, whereas the insured has to pay them certain contributions (so-called premiums) during the duration of the contract. Thus the early death, thus the shortening of the time of grace, is made an earthly source of income, the value of the time of grace is calculated and converted into money, for the life, which God took from man, a monetary compensation is demanded, offered and accepted! The Christian says: Christ is my life, and therefore dying is my profit; the insured: I am insured, therefore dying is my profit. According to the laws of almost all life insurances, one can insure not only his own life, but also the life of other persons, namely his debtors and those for whom he has become guarantor, thus making the death of his neighbor an object of money speculation. It is clear from this that in life insurance companies it is not merely a matter of making provision for the prevention of the lack of one's own in the event of one's own death, but of really valuing the death of a person as a capital and drawing money from it. In any other insurance company, the insured, in addition to his regular contributions, puts something real, belonging to him and at risk, against the capital to be paid out to him in the event of loss, e.g., in the case of fire insurance, a house, in the case of marine insurance, a ship, etc., but in the case of life insurance, something not at all. In the case of life insurance, however, something that does not exist at all, namely life, which the insured no longer has, which God has taken away from him because man should no longer have it; therefore these companies should rather call themselves

death insurance companies, which would, of course, make it obvious to everyone that the insured insures nothing and that through the so-called life insurance companies death, which is the wages of sin, is transformed into a source of money.

to be. All this is something so unnatural that it is contrary not only to the Christian, but even to the natural feelings of a respectable man of the world. Therefore, the agents of such societies have to use all means of persuasion in order to overcome the feelings of even respectable worldly people, which resist life insurance. Other insurance companies present the monetary benefits they grant in the most favorable light possible and try to refute in an eloquent manner those who have reservations about them; the life insurance companies, on the other hand, do not content themselves with that, but also try to eliminate the reservations that are raised from many sides against the morality of their institution. How could a Christian participate in an institution that is suspected of being disreputable and immoral even by many respectable people of the world because of its unnaturalness?

C.: The reason does not convince me yet, but I cannot reject it completely either. It is true that when my wife had listened to the negotiations with the agent for a while, she beckoned me with her eyes to follow her into the kitchen, and when she had me alone, she begged me almost with tears in her eyes not to do it. The good Lord had so far helped us out of all distress, and it would hurt her heart to think that I could be taken from her by death, and that this death should then bring her a profit. It would be shameful to speculate on the death of people. One could just as well speculate on the virtue or rather on the vice of one's own children. She was surprised that the clever Yankees had not already set up vice insurance companies, where, whenever a son stole or a daughter ran away and became a whore, a capital sum was paid out to the grieving parents to ease their pain and to support the fallen children, who could not immediately find a good home again. - I have had my troubles with the woman, that she only became quiet again. And Lisebeth is a good woman, she can keep quiet when she sees that I don't want to hear anything more; but it did worry me a bit and was uncomfortable for me. But the agent showed me that it was only narrow-minded, wrong feelings, since it was something good for the family. But it is true that it is not a good sign when money companies also emphasize the morality of their actions; morality must be in danger somewhere. And the fact that Brecher says that time has advanced so that one can now do something quite freely that one could not do in the past with a clear conscience is also a recommendation of the matter that makes me wonder.

W.: Do you also want to hear my second reason?

C.: Yes, call!

W.: A Christian cannot participate in any life-

The St. Louis Insurance Company, for example, does not insure the sick and infirm, because it is not based on the principle of love, but only on the principle of self-interest, whereas God's word says: "Let all things be done in love," 1 Cor. 16:14. "Let no man seek that which is his, but let every man seek that which is another's," 10:24. It is well known, for example, that life insurance companies do not insure those who are most in need of their alleged benefits, namely the sick and infirm. For example, the St. Louis Company expressly says: "This company insures only vigorous and healthy persons engaged in a healthy occupation." It is also obvious that the poor, who cannot pay their contributions regularly, are also excluded from the benefits of such institutions. It is true that people point out that they insure out of love for their own; but first of all this does not apply to those who, for example, insure the lives of their debtors. On the other hand, the very thought that has now taken hold of many, that one must now try to protect one's own from need and want after one's death by such institutions, is proof that charity has not grown and is shown in such institutions, but, on the contrary, that one must take recourse to such means because of the general extinction of love. It has come to such a point that no one wants to help without asking: What will I get in return? One goes after the principle: Like you me, so I you! By allowing only those to receive from the common fund who contribute to it and pay their dues, each insured person is committing himself to the principle of loving only those who love us, of doing good only to his benefactors, of giving only to those from whom he hopes to receive. According to Christ, this is not the principle of the children of God, of Christians, but of "sinners" or Heikens. "For," says Christ, "sinners also lend to sinners, that they may receive the like again." (Cf. Luc. 6, 32-35.) And such purely pagan being these lying insurance companies now call: "a moral duty . . . that will fill your bosom with peace and pleasure and your mind with joyful rest." - See, with the life insurances it has the following relationship: because no one wanted to do good to the poor neighbor out of pure love without self-interest, one had to be careful to invent such practices by which self-interest could remain self-interest and yet be made a benefactor, the covetous could remain a covetous and yet be made an abundant giver. Therefore, life insurances, unknown to our godly fathers, are an invention only of the time in which faith and with it love began to decline, until they finally disappeared in our days, when the un

The first life insurance bank was established in the fatherland of money speculation in England in 1706. The first life insurance bank was established in the fatherland of money speculation, England, in 1706, but it took a long time before those who wanted to be Christians could bring themselves to participate. In England, therefore, these institutions did not come into existence until 1762, the time of the beginning of the reign of unbelief, from which time these institutes gradually spread throughout Europe and America'. They did not appear in Germany until 1826.

C.: But if life insurance companies are unchristian, then all orderly support institutions that are also found among Christians, such as widows' and orphans' funds 2c., are also to be rejected.

W.: No! Because it has a completely different meaning. When Christians establish a support society among themselves, they do it not because everyone wants to gain by it, but because everyone recognizes his obligation to help the poor brother and sister or their abandoned orphans and not to let them suffer hardship. Since, when need arises, it is often overlooked and forgotten or the necessary means of support are not at hand, the Christians make an order according to which money or other gifts of love are to be collected and the possible need of widows and orphans or other poor people is to be investigated, Acts 6:1. The support societies of the Christians also do not exclude anyone in need of support from the same, as far as the means are sufficient. There are also no dividends. If alleged Christian support societies are not of such a nature, they are certainly no more Christian than the life insurance banks, and therefore also to be rejected and avoided by a Christian. - But now you shall also hear the third reason why life insurance is utterly reprehensible and condemned in God's Word. You will probably not like this reason very much, because I know how unclear you still are in this question. But that is why it would be all the more necessary and useful to reproach you with it.

C.: And what is this third reason?

W.: Life insurance companies are reprehensible because, without exception, they are based on the most shameful usury, i.e. they lend out the paid-in premiums at interest, even at interest! in order to make it possible to pay out a considerable sum to the survivors even of those who have paid in only a little

when they die immediately afterwards and to be able to grant the greatest possible dividends even to the living insured. The St. Louis Insurance Company says: "Life insurance is the most agreeable investment ... it percolates a lifetime accumulation of capital with interest and compound interest at a proportionate rate.

moderately small outlay." The New York Society urges that the "small sum" be paid in as a premium; "for," it asks, "are you sure that the money will come in to you more than at compound interest in a life society?"-But now, according to God's Word, usury, or the lending of money at interest, is a mortal sin. According to Ezek. 18, 10-13, he who gives on usury shall not live, but because he has done all such abominations, he shall die the death; his blood shall be fine on him. According to the 15th Psalm, only he who does not spend his money on usury shall dwell in God's tabernacle and remain on His holy mountain, i.e. be and remain a member of the church of the pardoned. Yes, as already mentioned, whoever lends for this reason, so that he may receive the same again, is to be counted among the "sinners", i.e. among the heathen, according to Luc. 6, 34. (See also Ex 22:25, 3:25, 35, 36, 5:23, 19).

C.: But that is just what I do not yet see and do not yet admit to you, that taking all interest is usury. Yes, taking twenty cents and compound interest is usury, but taking interest allowed by the state is not wrong.

W.: Can the state teach you what is sin or not sin? Do you think you can do anything as a Christian that the state allows? There are states that allow divorces that the Word of God rejects; yes, there are German states that even allow bad houses. Do you think that this is why you are allowed to sin against the sixth commandment as a Christian? Here the state declares boys of 21 years of age to be majorenn, so that they then no longer need to be subject to their parents. Do you think that the good Lord will let a 22-year-old disobedient lout go unpunished for the sake of his 22 years?

C.: But where is it written that all interest is usury?

W.: It is written in the word of God. For every time the word "usury" appears in our German Bible, a Greek or Hebrew word is translated, which means nothing other than to lend at interest. Any person who understands Greek or Hebrew can testify to this. So that Ezek. 18, 13. for example actually reads like this: "He who lends his money on interest.... should he live?" Ask your English neighbor what usury actually means, and he will tell you, if he looks it up in his "Webster," that in former times all taking of interest was called usury, but now only the unauthorized taking of interest is called usury. Luther translated the taking of interest with the word "usury", because until his time in the ecclesiastical and secular law all taking of interest was called "usury". Luther says: "Where one lends money and demands or takes more or better in return, that is usury, condemned in all rights. Therefore

148 All those who take five, six, or more in a hundred from the money they have borrowed are usurers." What do you want to say against that? Do you want to contradict the Scriptures? Do you want to set your head against God?

C.: No, I don't think I do; but one should also care for one's own.

W.: Do you think that is taking care of his own, when children inherit the insurance sum from their father? Such poor children are to be pitied, for no blessing can rest on this money gained through shameful usury. For do you not already see that taking interest from the poor is a sin?

C.: Yes, I think that is a sin.

W.: But now I ask you: Don't insurance companies take interest from everyone who borrows from them? And if it were the poorest one, who was completely ruined by illness and misfortune, he would have to pay the company his interest, or they would deliver him nothing. And such blood money is supposed to bring blessings to the children? The proverb will soon be fulfilled: As gained, so lost, and the saying of Solomon: "He who increases his goods with interest ("usury") and excess, gathers them for the benefit of the poor" (Prov. 28, 8.), that is, neither he nor his descendants will enjoy it; it will not, as they say, come to the third heir, but will be given by God to those who please God, as it is said in Ecclesiastes 2:26: "To the sinner he gives misfortune, that he may gather and heap, and yet be given to him who pleases God." - It is certainly right for a father to take care not to leave his wife and children in distress if he should die prematurely, 2 Cor. 12:14. But he should do this in the right way and not in the way of usury. He who takes back more than he has given is a thief. But everyone who enters into a life insurance company does so because his survivors should get back more than he put in. If he is a righteous Christian, he cannot leave this to his survivors, since what they get back more of is accumulated, and that, as the companies themselves say, not only by interest, but also by compound interest, which is quite frightening, although the whole world is now drowned in it. O unchristian care for one's own, which consists in excluding oneself from a usurious society! Such care does not bequeath blessings, but a curse, which also consumes what has been honestly acquired. Whoever wants to leave something to his own, "works and creates something good with his hands, so that he may have something to give to the needy," as St. Paul instructs the Christians, Ephesians 4:18. 4, 18. If God does not allow him to succeed in this God-ordained way, let him nevertheless lie down on his deathbed without worries and say to his own: "Behold, I am dying, and God is with me. will be with you!" Gen. 48, 21. What is the point? - Shouldn't God's gentle hand be safer than all life insurances?

C.: Yes, dear Wilhelm, you are right. My heart is really scared. But Wilhelm - I just want to confess it to you, I am already a member, I have already deposited 25 dollars. Do you want me to lose the money?

W.: Yes, give up the money and see the loss as the just punishment for having acted without thought, without Christian prudence and caution, without seriousness and right fear of God. Or do you want to pay a second premium next year, remain a member of this society, and make yourself jointly guilty of all the sins of the society committed by the administrators for the purpose of the society? Do you want the shameful principles, which are expressed in the reports of the society, to be added to your account by God? For example, the following God-denying, faith-denying sentences: "Life insurance, this great institution, is the means of protecting oneself against all the troubles and sorrows of life"; further: "Insure your life and go hand in hand with a powerful companion who possesses full power to help you in your earthly walk, and effective means of coming to the aid of the weak, the powerless, the poor, the child who is bulimic, the flourishing youth, and the decrepit old age." God's Word says, "Cursed is he who takes meat for his arm." - The whole thing is nothing other than a lottery, a game of hazard, which is all the more horrible because, so to speak, the time of grace is being played for, and where, by means of a gigantic usury, everyone wins a lot, 40 to 50 percent dividends in a year. - Do you want to remain a member of this clean gambling society? Do you want to chain yourself to the godless world in such a way that even yours, after your death, will not take refuge in your Christian brothers, but in this, the godless world, while the holy apostle wants us to act in such a way that we, where possible, do not need anything from the world, but are independent of it, saying 1 Thess. 4:11, 12: "Strive to be quiet, and to do your own work, working with your own hands, as we commanded you; that ye may walk uprightly toward them which are without, having no need of them."

Oh, may the Lord Jesus Christ Himself, through His Holy Spirit, make the matter clear in the hearts of

all Christians, so that the more death threatens, the more they care for life, the faster the end of all visible things approaches, the more deeply they become entangled in it, so that they do not, in order to be able to die quietly, load a heavy stone onto their deathbed and their conscience, which can press them in death and extinguish faith like a light in a dark night.

(Sent in by Past. Köstering.)

Lazarus Spengeler.

(Conclusion.)

My, Lazarus Spengeler's, confession of faith.

"I, Lazarus Spengeler, wish grace, peace and mercy from God, the Father, through Jesus Christ, our Savior, to every person of Christian standing and name, to whom this written announcement comes to hand. After I have been accused by more than one person, and not only by those who are hateful and repugnant to divine truth, but also by those who want to be Christians, on several occasions, secretly and publicly, and in other foreign places by writing, as if I were related to all kinds of unchristian, godless insanities, and were not right in the articles of right, Christian doctrine, or should not believe and keep according to holy, divine scripture: In good opinion and from the following motives, and certainly for the sake of no temporal honor, glory or other causes, I have added this confession of my faith to my will, in order to give everyone to whom this record may come a guilty account of my faith and of the hope that is in me, as I hereby do most simply, and I want to confess this faith of mine before God and the world by means of divine grace; so that I may give no one cause to blaspheme the divine word in me near my death (as will happen at my life), and to excite other good-hearted people, to whom the reason of my faith is unknown."

"First, I confess and believe with all my heart one true God, who is almighty, and a Creator of all things visible and invisible, of heaven and of the earth, from whom, and in whom, as one mighty God and Father, all creatures have their being and capacity, and also live and are preserved in him. I believe and confess that in this one divine being there are three distinct persons, namely God the Father, God the Son, and God the Holy Spirit, of one being, power and eternity. I believe and confess that I, and all men, were conceived and born in sins by the fall of Adam, and that the same hereditary sin condemns us all, casts us into eternal death, and separates us from God; where Christ, by his merit, suffering, and death, would not have saved us from such and other consequent sins. I believe and confess that Jesus Christ, the Son of God, the eternal Word of the Father, took on human nature, was conceived by the Holy Spirit, was born of the pure Virgin Mary without all sin, and became my brother; that he also was martyred, crucified, and died.

buried and descended to hell, suffered the anguish of death, and felt hell itself; so that I, and all men, being done with sins, death, and hell, may be reconciled to God, and protected in all troubles and temptations, wherein sin, the devil, and our own flesh, for to draw us, may for to be masters also of all our enemies."

"I believe and confess that apart from the suffering and death of the Son of God, Jesus Christ our Lord, no one can become godly and righteous, or obtain God's grace and salvation, or come to the Father or believe in him by any other means, but that the same Jesus Christ, true God and man, is my only satisfaction, holiness and righteousness. For if works or any other means should do this, then (as the Scripture says) Christ would have died in vain. I believe and confess that Christ Jesus, as a mighty God, rose again from death on the third day after his death, and also overcame death and hell and took them captive, so that they could no longer harm us, but that we might be strengthened by them and have this certain, firm comfort: How the Father spared not his beloved Son, but let him alone fall for a time, and raised him up again mightily; that he will also spare ours in the fear and dread of death, and bring us out of death into life. I believe and confess that Jesus Christ ascended into heaven, and at the same time is King and Lord with God over all things, in heaven, on earth and in hell; therefore he can and will also help me and all believers in all our concerns and needs, even against our enemies and adversaries. I believe and confess that this crucified Christ will come again from heaven for judgment, and that all living and dead will be gathered before him; there he will also, as a mighty, righteous judge, condemn all those who have not believed, and make blessed those who have trusted in him, and have provided themselves with love and good to him. I believe and confess that the Holy Spirit is not only a true God with the Father and the Son, but also that he has been sent and given to me and to all believers on earth, so that through his action and power we may and should obtain what is necessary for our salvation; That he also may strengthen the weak in faith, help to bear the same weakness, comfort the troubled conscience, intercede for us; because he is he by whom the Father worketh and maketh alive all things through Christ and in Christ."

"I believe and confess one Christian church or congregation on earth, which is an assembly of all the godly.

believing and holy people, who alone have one baptism, one faith, one Lord, one God and Spirit; who are the body of Christ, born through the word of his holy gospel, who are also governed and sustained by his holy Spirit, and are daily strengthened and fortified in the holy sacraments; which alone hears the voice of its Bridegroom, and takes all its reason captive under the obedience of faith; that also no one can be saved who is not found in this church, and that outside this church there is no forgiveness of sins. I believe and confess that by the same Holy Spirit my body and the bodies of all men will be raised and made alive again, and that in the same body and flesh I will see God, my Savior. I believe and confess that after the general resurrection there will be eternal life for the pious and faithful, and eternal death for sinners. I believe and confess that the Lord Jesus Christ alone is the way, the door, the light, the truth, and the life; also that he is the only mediator between God and us, and the high priest who prays for us to the Father without ceasing, but not the dead saints: for otherwise Christ, as a true God, must be less than the creatures, and in his words a public liar; but this is far from my mind, much less to believe and confess. I believe and confess that the deceased saints, as the friends of God, who have lived godly lives here and have departed from us in a right trust in God, should be an example and model for us, in whom we should reflect ourselves and follow their faith. Likewise, we should praise and glorify God in them, who has worked such great grace in them and preserved them out of mercy, but not call them mediators, helpers and intercessors; for this would be to despise the blood of Christ, to set other gods beside God, and to deprive God of His glory (which He does not want to give to anyone else) and rob Him of it; but this would be the highest blasphemy. I believe and confess that Mary, the Mother of God, was and remained a pure virgin before, during and after the birth of her blessed Son; that she is also full of honor and praiseworthy as a noble creature, whom God has preserved by grace and chosen as the mother of His only begotten Son, our Lord Jesus Christ.

"I believe and confess that in matters concerning the conscience of men, nothing is good, right, or necessary except what God Himself has prescribed, commanded, and ordained for us, which no man on earth can change or forbear; nor is anything evil or unjust except what God has forbidden, which no man

on earth can permit or forbear; as, then, the same divine commandments have been given to us by God. I believe and confess that the things which God has neither commanded nor forbidden through the holy word remain free and are not subject to any human compulsion, law or commandment as a service of God. I believe and confess that the things which God has neither commanded nor forbidden by his holy word remain free, and by no human compulsion, law or commandment, as a service of God and a necessary thing for salvation, should never be made necessary, nor should the consciences be forced into a guilty attitude toward them. I believe and confess that God wants to impart and daily imparts the treasure of his divine graces, namely the knowledge of his Son Jesus Christ, also the forgiveness of sins, which Christ has acquired through his blood, and his Holy Spirit, through a public, external means, namely the oral word and the ministry of preaching, in which he has set such a treasure full of grace; Therefore I contradict the harmful, erroneous spirits, who despise such outward preaching ministry, and even want to expel the handing out of the oral word from the church, of the opinion, as if God wants to act with them through a special light or revelation inwardly in the heart, without the outward preaching and sacraments, and wants to give the Holy Spirit."

"I believe and confess that all works of man, if they be otherwise Christian, good and pleasing to God, are to be done for God's ears only, for the thanksgiving of benefits received, for the killing of the old Adam, for the benefit of the neighbor, out of love, and not at all for the sake of merit or future reward; and which works are done apart from this opinion, and do not proceed from faith, cannot please God, but are rotten fruit of the evil tree. I believe and confess that infant baptism is powerful as a sign of divine grace, by which God joins Himself to us and promises to be gracious to us through Christ, and to forgive our sins; therefore, I also strongly contradict the insanity of the red spirits and anabaptists, who base this salutary covenant sign and sacrament on man's faith, and not on God's promise, which nevertheless remains constant and unchangeable. I believe and confess that just as baptism is God's work, in which sins are forgiven and taken away, and we are born again to righteousness and spiritual life: So also the dispensation of the body and blood of Christ in Holy Communion is the work of God, whereby spiritual life and righteousness, as bodily life by daily food, is preserved, nourished, and strengthened, for the union of Christ with his members, that he may live in us, and we in him, that he may also remain with us unto the end of the world. I believe and confess that in the most holy **Sacrament of the**

The body and blood of Christ are truly eaten and drunk at the Lord's Supper, under bread and wine, because not only the old man dies in us, but also the new man, who is one with Christ, must be planted in us, for which bread and wine could not be of any use; Wherefore I also wholly contradict the manifold opinions and "insanities" of those who in this supper of the Lord take away flesh and blood, and presume to make Christ a liar by an alien and unfounded mind."

"I believe and confess that the use of the secular sword is right and divine, and that the authorities are God's servants, and that the sword should be used by no one but those who are chosen and ordained to do so, and that this should be done in a just and Christian manner; for this reason I also contradict the public insanity of those who conclude against God's word and think that a Christian may not be a ruler or wield the secular sword. I believe and confess that God governs his members to righteousness by his Word and Spirit, and that he also compels the ungodly by worldly authority and the sword, so that they do not harm their neighbor, and so that the innocent are protected and shielded; although the ungodly are not reformed by this, but remain ungodly. And because the pious also remain imperfect in this life, they are governed in part by God's Word and Spirit, but in part - and as much as they are still flesh and blood - they find themselves subject to the worldly authority that is outwardly necessary to them; for although they are not promoted to divine righteousness by such authority, Christians should nevertheless, according to divine rights, render obedience to worldly authority in all things that are not condemnable. I believe and confess that a Christian is not obliged to be obedient to worldly authority, where it gives him ungodly, damnable things; and yet a Christian should by no means resist his authority, whoever it may be, by force or deed, but suffer patiently for God's sake, or, if it can be done without harm to anyone, give way to the force and flee."

"Above all, however, I wish to object to the appalling abomination and abuse of the Mass, as it has long been regarded in the Papacy for the proper Christian use of the Lord's Supper, and has been used as a good work for the living and the dead, so that the pretended Purgatory has been established and confirmed, and, as no one can deny, a noisy merchandising and fair has been made."

"This is the reason for my faith, which I confess before God, my Lord, and the whole world through this manuscript of mine.

faithful God, who has graciously called me to the light of this same faith, and has miraculously delivered me from the darkness of many great insanities, in which I have lain deepest before others, I intend to remain steadfast until my death and into the pit, I also want to die in such faith, and to appear before the righteous judge, my one and only Savior JESUS CHRIST, in his final future, I also know that I am certain of my faith from God's Word. And if, during my life or in the anguish and distress of my death, I should hold, say and confess something else that is contrary to my confession (which God, as a faithful Father, will never again impose upon me and allow, I ask from my heart), I will contradict it as a public insanity and admission of Satan, now as then, and then as now, and will never again consent to it, which I hereby testify before God and all men. And although some articles of this confession of mine might be considered unnecessary, I have not refrained from reporting and confessing them out of necessity, so that my adversaries might not justly accuse me of knowingly erring in any Christian article. Call upon God, my Lord, who is faithful and true, from the bottom of my heart, to mercifully impart His divine grace to me, that I may steadfastly persevere in this faith and depart, that I may await the future of my Savior JESU CHRIST with a cheerful, unafraid conscience. Amen."

Spengeler's end of life and farewell from this world.

The time was now approaching when our dear Spengeler was also to go the way of all flesh; the harbingers of death, namely all kinds of illnesses, already announced themselves some years before his passing. The many jobs he had weakened his health very much. "I have now," he writes, "served the common city and my Lord for forty years, and have had such inordinate work that I myself wonder how it was possible." Moreover, from the very beginning of the Reformation, he had been constantly active in the kingdom of God, had taken the most intimate part in the weal and woe of the Protestant, i.e. Lutheran, church, had written many important letters to honored persons, to great lords and princes concerning the kingdom of God, had written many witty writings, etc.; and thus, over his many physical and spiritual labors, he had become ripe for death at an early age. As his weakness increased, the city council of

Nuremberg provided him with his own carriage so that he could ride in it to the city hall, a boon he had more than earned for his hometown. In the last years of his life, severe stone complaints caused him to become fatally ill.

heites. With Christian patience and surrender to God's will, however, he suffered these painful illnesses and looked forward to his end with longing. Once, when he had recovered a little from a fatal illness, he wrote to his dearest friend, the preacher at the Sebaldus Church, Veit Ditrich, to whom he always opened his whole heart: "I have been in the Lord's disciplinary school and have learned there how sweet, how kind and full of mercy the Lord is toward all who call upon him in confidence, and what great comfort, joy and refreshment it is where God sustains a Christian in his word until this hour. To the Father of all comfort and mercy be glory and praise forever and ever. As God wills it with me, so be it, only that it behooves me to submit as a clay harbor to my faithful God. If he wants me to be of use and service to others longer, I am willing; but if he wants this old jar of broken pieces to fall into ruins, let his favor be done. I ask you most fraternally to entrust me to my lord and faithful patron, Doctori Martins, in his prayers, and you yourselves to pray God for me. For what power and effect *communio sanctorum* has, I have well felt in this fatal illness of mine. I also want to tell Mr. Philippo Melanchthon and Provost Jonas of my willing service, and faithfully command myself to them.... With this I entrust all of us to the protection of the one who said: Fear not; the hairs of thy head are numbered." When at last the last sickness came upon him and he felt the approach of his death, he found the greatest comfort in the words: "The Lord will deliver me from all evil and help me to the heavenly kingdom. He passed away after many endured sufferings in his hometown of Nuremberg on September 7, 1534, at the age of 55 years, 5 months and 25 days - deeply mourned not only by his hometown and many personal Christian friends, but by the entire Evangelical Lutheran Church.

(Submitted.)

The Canada - Synod

is really serious. With what, then, with the pure confession? Nothing less than that, but with the false practice that comes from their false doctrine. - False doctrine? what incorrigible people the Missourians are! condemnatory, in the highest degree! How can the Canada Synod be accused of false doctrine, since it professes "without reserve" the entire symbolic books of the Lutheran Church; it also makes it its duty to "maintain the pure confession of our church. - This it does, of course; but "paper is patient," and it has become fashionable today to lose reputation among

Lutherans that one confesses the symbols "without reserve"; and simple-minded people let this paint a blue haze before their eyes. - Now that the Canada Synod, in spite of its confession of the symbols, 2c. practices falsely, based on its false doctrine, can be clearly proved from its own synodal writings. As can be seen from p. 29 of their last synodal report, it was: "Resolved that this matter - namely, a dogmatic or doctrinal one - be set aside here, because it does not belong before Synod, but before the Ministry."

So, dear reader! The teaching subjects do not belong in the synods, but in the cabinet of the ordained preachers! Even the "licensed candidates" have nothing to do with it, much less the deputies sent from the congregations. - This is not merely a hostile assertion of a Missourian, but the own of the Canada Synod. For in its Synodal Constitution, p. 13, it says in scanty, clear and unambiguous words that "the decision on orthodoxy and false doctrine has been assigned by the Lord of the Vineyard exclusively to the ordained ministers of the Word." - One can hardly believe one's eyes whether it is possible that a Lutheran synod could so frankly and freely adopt such a genuinely papal - even Grabauian - doctrine, which is so obviously against Scripture and symbols and Luther's private writings; and yet still claim that it professes "without reserve" the symbols and wants to preserve the pure confession. If we are still to be trusted with a little love, then let us judge by love that such a terribly papal leaven stems only from traditional error. But it is certainly up to the Canada Synod to sweep out this papal, soul-obscuring leaven as quickly as possible, if it wants to lay claim to wanting to be a faithful Lutheran Synod. How much disaster for the Church of God has resulted precisely from this false teaching that the bishops alone have the right and power to judge doctrine cannot be said. For this reason, and because this teaching is flatly contrary to God's Word, every righteous Lutheran abhors it and flees it like the devil himself. - —

Finally, we would like to ask: how the Canada Synod wants to prove that "licensing and ordination also belong to the work and business which the Lord of the vineyard has exclusively assigned to the ordained servants of the church. For, as is well known, ordination in the orthodox Lutheran Church has always been held and used only as an adiaphoron and not as a command of Christ; and where anything of "licensure" has been commanded by the Lord of the Vineyard is completely unknown to us. - These lines are written out of love for the truth, and with the heartfelt wish that the Lord of the Vineyard may bestow upon this His truth one victory after another. X.

To the ecclesiastical chronicle.

"An English Lutheran church has recently been established in our city. The members of the congregation are for the most part confessors, drawn here from the New England and other eastern states, of this creed, which is perfectly equal to that of the German Evangelical-United Church." - So we read in the "New Gazette of the West" of May 24. Thus our dear city of St. Louis has finally been blessed with a church calling itself Lutheran, but in fact unchurched, arising from the likewise calling itself Lutheran, but in fact unchurched General Synod. Hopefully, the newly established church will be honest enough to renounce the untrue name under which it came into being, in addition to the truly Lutheran congregations of this city. W. [Walther]

America. The "Evangelist" reports that in 1866 nearly seven hundred murders were committed in the United States of North America! And this is only the number of the revealed ones. Verily, it stands here now as at the time before the flood, after which immediately the law was given: "Whosoever sheddeth man's blood, his blood also shall be shed by man." Gen.9, 6. Luk. 17, 26. 27. W. [Walther]

One request.

The Lutheran pastor G. von Kienbusch in Halberstadt in Prussia, a faithful confessor of the truth who is warmly united in doctrine and practice with our dear synod, has presented to me in a letter received in these days the hardship again, by which he is pressed with his fine little congregation, and has asked me whether he and his congregation could not be given a helping hand from America. Now it is true that just now, even among us, while the sources of income begin to flow ever more sparsely, our own needs increase with each passing day. However, the Church is One Body, permeated by One Spirit, the Spirit of Jesus Christ. Therefore, wherever one member suffers, all the members suffer and feel with it. Whether we go on pilgrimage and fight on this side and on the other side of a sea, this does not cancel our common membership in the body of Jesus Christ, yes, all the same we are one member of the other. So I dare in God's name to address those who already give abundantly here, but still have a mite for lacking

brethren in the distance, and to ask them to remember the need of the poor little congregation in Halberstadt. I will refrain from describing this need in detail in order to touch the hearts of my readers, and only assure them that it is indeed a crying one. The most celebrated German poet of the world writes: "emotion is only based on on a dark consciousness of similar danger." The emotion and compassion that moves the children of the world to give is therefore based on selfishness. Such emotion is therefore not necessary for the Christian to be moved to open his hand of charity. He is moved to do so by the love of Christ and the brethren, so that it is said of those first Christians in Macedonia: "Though they were very poor, yet they gave abundantly in all simplicity. For according to all ability, and above ability, they themselves were willing." 2 Cor. 8:1-3.

Whoever has a gift for the aforementioned, is hereby requested to send it to one of the Synodal Treasurers, if he does not prefer to send it directly to Germany under the address: "G. v. Kienbusch, Lutheran Pastor, Halberstadt, Prussia". C. F. W. Walther.

This year's Western District meetings of our Synod.

Having just returned from the same, we hasten to inform the readers of *I. Lutheran*. Lutheran readers, until the publication of the highly important and readable synodal report. In accordance with the announcement, the Synod was opened on May 15, in the morning at 10 o'clock, with a solemn service in the Immanuel Church of the congregation of the Rev. P. Beyer in Chicago. Since the powerful sermon which our dear general president, Prof. Walther, preached at this celebration will, by unanimous decision of the Synod, appear in the "*Lutheran*" in the near future, it is sufficient here to have called attention to the same and to have recommended it for reading and faithful heeding. When the synod was organized in the first afternoon session, 151 synod members were present, namely 53 voting, 36 consulting pastors and professors, as well as 27 teachers and 35 deputies. The synod also had the pleasure to see 18 dear guests in its midst, namely 10 from the northern district, 5 from the middle district and 3 Norwegian brothers. Voting pastors were missing 15, consulting 16. Significantly larger was the number of missing teachers and deputies. Newly admitted were 6 congregations, 7 pastors and 7 teachers. After the synodal speech and the annual report of the honorable Mr. President Bünger had been read out, the synod arranged the time and duration of its meetings, each of which lasted three hours, and made the decision that in the mornings they should always discuss teaching and in the afternoons practical and business matters. Thus, in the five morning sessions and, much to the liking of the many guests who had to return to their congregations on Saturday, also on Friday afternoon, the discussion of the theses on the Lutheran Church as the true visible church of God on earth was continued, which theses had already been discussed at the previous year's

The first two theses were to be discussed in the general synod, but at that time only the first two could be dealt with due to the large amount of business and other matters that could not be postponed. This time the Lord, the faithful God, gave leisure to discuss in detail the third, fourth and fifth theses together with the relevant scriptural proofs and testimonies from the symbols and fathers, and the sixth thesis together with its scriptural proof, and it was indeed a delight to the heart to see how in this way the relevant doctrines were illuminated on all sides and what great unity of spirit was displayed among all the members of the synod. In the remaining three afternoon sessions, the first items discussed were those which the honorable Praeses had recommended for discussion in his synodal address, namely, the invitation of the Reading Convention to send delegates to its next session in spite of our non-participation in the General Church Council, in order to occasionally debate the doctrinal differences which are still pending, and then the celebration of the four and a half hundredth anniversary of the Reformation, which will take place this year. Furthermore, a question about the missionary work of resident preachers, who have the opportunity to do so, was settled, and a written report by our traveling preacher about his effectiveness in the latter period was read out and it was decided to include it in our synodal report. After the sending of a letter of thanks and petition to Pastor Harms in Hermannsburg had been discussed and decided upon, the need for the establishment of higher citizen schools, which is felt more and more generally, was also discussed, and the time and place of next year's synodal meeting was determined, the synod closed Tuesday, May 21, in the late afternoon hour with a heartfelt prayer by the Honorable President. Mightily strengthened by the many spiritual nourishments and refreshments that had been offered to them by this synod, the synod members returned to their homes. The rich blessing that the Lord has bestowed upon these meetings will flow over to all who read it carefully and take it to heart through the detailed minutes that the synodal report contains. Glory be to the Lord alone, and thanks be to his kind grace!

Missouri Synod 2c. northern districts.

Holds its meetings this year, g. e. G., June 20, and the days following, at Adrian, Mich.

The synod members, as well as guests who intend to attend the synod, want to give Mr. Past. I. Trautmann (Adrian P.-O., Mich.) at least fourteen days in advance of their coming.

Conferenz displays.

The Southwest Indiana Pastoral Conference will meet, g. e. G., on June 18 of this year at Bincennes, Ind.

P's euel.

The Fort Wayne Pastoral Conference will hold its next meeting in Fort Wayne from June 12 morning to June 13 evening inclusive.

L. Dulitz.

Quitt and thanks.

For poor students received, especially for the Brnnn'schen collected at the wedding Mr. Christian Touhsaent's in Philadelphia >4. By Past. Wunderlich collected from the wedding of Mr. I. Schallr in Town Bremen, Look To., Ill", >3. by Past. Lehnigk >5 in Bold. From the werthen Frauerverein im Zion" - District zu St. Louis 3 shirts with bosoms, 6 pairs of undergarments and 9 pieces of handkerchiefs. Bon of the widowed Mrs. Helmsch in Past. Hahn's parish at Benton Lo., Mo. 6 pairs of woolen stockings. E. F. W. Walther.

One hundred dollars" for the purchase of clothing and linen for poor college students from dear sisters in the Fort Wayne community and from Piqua Road from January 1, 1866 to May 1, 1867. 1867, hereby certifies Fort Wayne, May 1, 1867.

Susann" Sihler.

To have received >100 from Dr. Sihler for the purchase of a "mission horse", certified with heartfelt thanks Benton, 6th time 1867. Fischer.

Received for the building fund de" s ch u l s e m i n a r s Don Past. Lothmann's congregation in Liverpool, O., >7.75. By Mr." E. Roschke >61.10. Bon Past. Meyer's congregation in Kankakee, Ill, >>2 75. by Jak. Kopp. Peoria, Ill, >5. Bon Past. P. Rupprecht's gem. in, Rorth Dover, O-, >6. From Past. Wyneken's Gem. in Cleveland, >130. of Past. Trautmann's Gem. in Adrian >25. from Past. Königs Gem. in Liminnati >lt>0. From Past. Aunz's Gem. m Eumberland, Ind, >15. summa >365.60.

Addison, Ill, May 4, 1867, H. Bartling.

To the seminar house in Addison: From Past. Schmidt" Gem. in Elk Grove: Don W- Kirchhofs 6 s. grain, 1 hog and 2 piglets. Wittwe Drews 1 p. wheat, 1 p. oats, 3 p. grain, 3 lbs. butter, 2 shoulder pieces. H. Rresen 1j bush. Bean,". 1 piece of bacon, 1 p. cabbage. Bro. Miller 2 bush. Wheat, 1 piece bacon, 1 roll butter, 1 D. Grain. E. Mödlin 1 bush. Potato," 1 p. vegetables. L. Schwagr 1 pc. bacon, 1 p. vegetables, 12 p. flour. Fr. Hinz 2 p. oats, 2 p. cor", 1 p. cabbage. Hei". Fedowitz 1 p. potatoes, 1 p. cabbage. F. H. Busse 1 p. vegetables, 2 p. meat. H. Möhling 1 p. potatoes, 1 s. vegetables, 1 s. cor". H. Bremer j Bush. Beans, 2 p. grain, 2 p. cabbage, 1 p. potato", 1 p. oats, 1 p. wheat, 1 Wall. Molassrs. E. H. Engelking 4 bush. Turnips. T. Koehler 1 S. oats, 1 Lsh. Wheat, 9 lbs. meat, 2 S. grain. Lh. Wilke 1 side piece, 2 p. potatoes, 2 p. grain. Bro. Meier 1 p. wheat, 1 p. potato'. 2 p. cabbage, 60 lbs. meat. Bro. Wickenkam some beans and cabbage. T. Segers 3 bush. Potatoes. Bro. HenningSmeier 1 p. potatoes, 1 p. grain. Br. Trute 8 lbs. bacon. H. Riechert 1 p. potatoes, 1 p. cabbage. H. Hutopp 1 pc. Meat. W. Bul- brand 4 lbs. meat, 111 lbs. flour. H. Hasselmavn 4 pbd. coffee, 6 pbd. baked apples, 6 pbd. sugar. H. Oehler- king >1. F. T. Senne 2s. Grain, 25 lbs. meat, 1 gal. Syrup. T. Nieder">1. N. N. 2 p. grain. Eh. Nacke 1 bush. Potatoes. Fr. Schmidt 4 p. turnips, 4 lbs. meat. W. Brand 1 p. potatoes, 2 lbs. meat, 6 lbs. flour. C. Senne 1 p. grain, 4 lbs. meat. H. Oehlerking 20 p. flour, 1 p. oats, 1 p. grain. H. Senne 20 p. bacon, 1 p. vegetables, 15 p. flour. Mr. Garbisch >2.45. Br. Busse 1 p. grain, 3 bush. Oats, 1 p. cabbage, 1 gal. Molasses, 1 side piece. 40 lbs. flour, 1 p. turnips. H. Busse 1 p. grain, 7 p. butter, iz gall. Molasses, 40 lbs. mebl, 8 sausages. W. Deeke 1 p. grain, 1 p. oats, 1 pc. Meat, 15 lbs. flour, Bro. Tbies 1 p. cor", 1 p. oats, 1 shoulder, 1 gal. Molasses, 20 lbs. of flour. Th.

Henjes 1 p. grain, 1 p. oats. C. Stumme 1 bush. Oats, 15 lbs. meat. L. Rehling 1 p. grain. Eh. Grupe 1 p. grain, 1 p. oats, 1 pc. bacon. R. Wiebr 1s. Kor". Fr. Brauns 25 Pf. Sp-ck. 1 pc. Meat. L. miller 1 p. cor", 1 bofh. H". fer, 15 lbs. flour, 7 lbs. meat. W. Blume 4 book. Beans, 1 p. grain. M. Bar l S. potato", 1 S. vegetables, 20 lbs. flour, 5 lbs. meat, 1 book. Oats. H. Thake 3 bush. Potatoes, 25 lbs. of flour, z Bush. Turnip," 1 peck twine. Wittwe Wille 4 book. Flour, 10 lbs. meat. H. Brinkmana 2 p. cor". Fr. Nebel 5 psd. meat, 2t) psd. flour. Fr. Lvhring 1 p. kvhl, 1 p. grain, 2 gall. Molasses. Eh. Busse 2 S. grain, 2 E. Oats, 1 p. vegetables, 42 lbs. flour. L. Busse se". and jui. 2 p. grain, 2 p. vegetables, 1 p. potato". Fr. Jltten 1 hog, 1 gall. Molassrs, 2S. Oats, 2S. Cor". Au" of Dunton ward of H. Sirburg 1 p. mrhl, 1 p. turnips, 1 pc. Meat, 1 p. oats. L. Katz 3 book. Kartofffrin, 1 p. vegetables, 12 pch. Flour, 1 g. Oats, 1 p. grain. E. Gerten >l. 1 Load Lebensnittel and >9.50 cash by Fr. Nrber. From Past. Bkses Gem. in RuffelSgrove 2 S. oats, 2j S. cor", 1 S. M.hl, s Bush. Beans, 4 pch. dried aepfri, 7 pc. fletsch, 2 pc. soap, 2 rolls butter, 2 gall. Molasses, 12 cabbages, and 12 LtS. From Fr. Graue in Addiso" 200 pch. Fletsch, 2 Ferkrl and >10 baar. Bon Pak. Bryer" Ge", in Ehieago >10. bom Jünglingsverein der Immanuel"-gemeinde there >20.H. Vehrke.

Received in the Raffé of the Western District:

To the synodal treasury "vestl. Dißrict-r Bon Past. M. Meyers Grm. in Leaveuworth, Aass. lost. >11.03, from Past. M. himself >1st Bom Loneordia-District in St. Louis >15.73. Bon Past. Markworth's Ge", in Danville, Ill, >7.40. Bon Past. Hoppes ZionSgem. tu New Orleans >50. don Past. Dörmann- St. Petrigem. in Nandvph Eo., Ill, >11.05, St. Pauligem. >11.91. By Past. Miracle in Ehieago of Mrs. N. N. >1, vou Joh. Bahnhofs >1, by Joh. Fehd >1. Past. FröderkingS Gem. in Palmyra, Mo., Easter - Toll. >7.88. Past. Allwardts Ge", in Shields, WiSc., >5.20. Whose Gem. at Princeton, WiSc., >3.80. Past. Wagnrrs Gem. tu Pleasant Ridge, Ill, >17.25. Past. Heinemauss Grm. at New Gehlenbeck, Ill, >28.16. Past. Schwensens Gen. ja New Bielefeld, Mo., öfter-Eoll. >18.75. drßgi. of Past. Roesch's Gem. in Swetts Prairie, Madison E", Ill., >18.55. Past. Biltz's Gem. at Lafayrtte Lv, Mo, >12.30. Its branch Gem. there >2.85. Past. Sapper's congreg. in Earondelet >12.13. By himself >5. Past. Joh "s Gem. in Diffen, Mo., >6.35. By himself >1. Past. Duprmrl "s Gem. in Wallace, E. W., >6. Don teacher Jung in EollinSville >1.

ToLollegeMaintenanceS Fund in St. LouiS: Bon Past. Ficks Gem. in EollinSville >13.90. Bom ImmanuelS Distirt in St. Louis >11 . Past. LoderS Gem. in Thornto" Station, Ill, >19.

For inner mission, Do" Past. Ficks Gem. in EollinSville >7.90. Past. Stephan-Gem. in Ehester, Ill, >8.40. Bon an unnamed" by Past. Schwen- sen i" New Bielefeld, M", >1. Past. Biltz's Ge", in La- fayette Lo., Mo., >10. Past. F. Schaller's Gem. in Red Bud.Ill., >16.15.

To the Lollege household i" St. Louis, Bon Fr. Rasche through Past. Wagner at Pleasant Ridge, Ill, >5. Don H. Thumau through Past. Roesch, Madison Lo. Ill, >5.

For Past. Brunn's Anstalt: "eburt-sest- Loll. of Joh. Weudler at EollinSville >4.15. Bon Rik. Oellrich, Akron, Summit Lo., O., >2.

To the Lolle Building tn FortWayne: Bon Past. Ficks Gem. tn EollinSville (first broadcast) >49. Past. Ways Gem., Augusto, Mo., >5.15.

To seminary building in Addison, Rev. Schwensens Gem., New Bielefeld, Mo., >50. Rev. Hoppe" ZionSgem. tn New Orleans >50. Rev. SapperS Gem. in Laroudelet >42. Past. Biltz'Gem. in Lafayrtte Lo., Mo., >50.75. Drssrn Filialgem. there >27. Past. Ficks Gem. tn EollinSville (first mission) >49.

For poor students: Wedding--Collecte at l. Martin in EollinSville >5.40.

On church construction in Philadelphia: By Past. Kleist tn Washington, Mo., by Bettkötter, Weh- müller and W. Frieke each >1. Bon Past. Biltz's Filialgem. in Lafayrtte Eo., Mo., >5.70.

For Past. Birkmann's Frau Wittwe: Kindtauf.Eoll. at W. Hesterberg t" Neu Gehlrnbrck, Ill, >4 55.E. Roschke.

Durck vo " . Wiebusch ". Soh". St. Louis, M".

The latest defense of the Iowa Synod by one of its professors.

"Will you defend God with unrighteousness, and use guile before him?" Thus Job calls out to his dishonest opponents Cap. 13, 7. According to this, it is already reprehensible to use dishonest means in defense of God and his truth; it will therefore be doubly reprehensible if one uses such means to defend himself and his error; but it is triply reprehensible if one does this in the fight against others. Whoever undertakes to defend what he has recognized to be true and right, or to refute and fight what he has recognized to be untrue and wrong, has the sacred obligation to observe the strictest truthfulness and justice in doing so; if he does not do this, he not only makes himself a reprehensible instrument in God's eyes, but also makes the best cause, which he defends instead of recommending it, suspect, and his attacks on the opponent a justification of the latter. But anyone who tries to cover up error and injustice with a conscience that bears witness against him by stealth before the eyes of men and to get them to acknowledge it commits a very terrible sin. The most frightening example of this in history is that of the notorious in the whole world and often even by their own co-religionists for this reason.

expelled Jesuits. As in many other circumstances, they pay homage in their defenses as well as in their attacks to the principle: "The end justifies the means," so that it has become proverbial throughout Christendom to call this principle the "Jesuit" principle.

Unfortunately, however, it cannot be denied that the Jesuits, even if they are the real masters in the application of this abominable principle, also have more or less obedient disciples outside the papacy. There is no need to say how often truth and justice are violated and deceitful cunning is used even in polemical articles dealing with matters of religion and church. In order to assert oneself against experienced irrefutable attacks, one changes one's erroneous opinion, but presents oneself as if one had never harbored it. In order to mislead the reader in his decision as to who is in the right, one conceals or misrepresents the actual point at issue. In order to bring at least the ignorant or those who lack the ability to think sharply and to see through fallacies to one's side, one makes use of all kinds of easily confusing sophistries, uses ambiguous words, opposes what does not form a contradiction, places next to each other what is subordinate to each other, compares with each other what has a similarity, but not in the very point that is to be proved 2c. In order to make the opponent appear as the conquered one, one fights against him what he neither denies nor has ever denied. In order to be taken for the victor, at least by the short-sighted, after having been defeated, one adopts the boldest language of the victor and speaks of the victory supposedly won over one's opponent as if it were so obvious and so shameful and humiliating for the opponent that one is moved by pity and therefore wishes oneself not to have to pillory the opponent before all the world. In order to be considered just and fair-minded in spite of all one's own vituperations of the opponent, one intersperses a well-limited praise and a certain recognition among the accusations of the worst immorality. Yes, in order to save oneself from a particularly great embarrassment in which one finds oneself placed, one returns the opponent's accusation or even helps oneself by falsifying decisive documents. - —

These thoughts, we do not deny, forced themselves upon us when we read through an essay by Prof. S. Fritschel in the April, March, and May numbers of the "Kirchenblatt der ev.-luth. Synode von Iowa," which bears the heading: "Prof. Walther und die Iowa Synode." We do not exactly want to say that we have found all the enumerated sins of dishonest polemicists in this essay,

as in Jesuit products; but the same reminded us of it, and how many of them are also to be found in it, will become apparent by itself in the following.

As much as we would have liked to remain silent on the essay referred to and to avoid all further public disputes with the Iowa Synod in our papers, the essay is written in such a challenging and confusing way for unsuspecting readers that a reply is virtually forced from us, if we do not want to leave truth and justice in the lurch and become jointly responsible for the damage that such a voice can cause within our dear church, if precisely those against whom it was directed remain silent.

Prof. Fritschel's essay seeks to defend three things about his synod, the Synod of Iowa, 1. its position on symbols, 2. its chiliasm, and 3. its doctrine of the Antichrist, and does so in such a way that he uses each piece of the defense at the same time to attack our synod.

In our response, we will begin with what our Lord the Opponent concluded with, and from there we will return with him to his conclusion.

The first point we have to discuss with him is the doctrine of the Antichrist.)

The first thing that fills us up here is that the gentlemen of Iowa earlier, among other things in their synodal report of 1865 and subsequent statements in their church bulletin, rejected our attacks on their unsymbolic doctrine of the Antichrist by saying that this doctrine does not belong to the fundamental articles of the Christian faith; Indeed, in the past they themselves went so far as to assert that the principle that all doctrines occurring in the symbols belong to the confession seemed to have been invented by us "for the sake of the doctrine of the Antichrist" (f. "Lutherans," Vol. XXI, No. 15) - and now? - Now they put themselves on the high horse and declare that not they, but we Missourians departed from the symbols in the doctrine of the Antichrist, and we, "who in this question should add to the confession as well as take away from it," nevertheless wanted to accuse them, "who neither take away nor add, but take the confessional statements as they read, of confessional unfaithfulness! Truly, this is a polemic from which even a Dr. Eck could still learn something, if he were still alive. It is an excellent side piece to the fact that, when one is referred, one quietly changes one's opinion and then presents oneself as if one had never harbored it. But, as I said, it is only a side piece to this; for our opponent now presents himself as if he had never attacked the symbolic doctrine of the Antichrist, and as if he had never bothered with the distinction between the two.

between fundamental and non-fundamental

*) How much we would prefer to present here the doctrine of the Antichrist from the Scriptures themselves, but the Iowans require us to show first only what our symbols and our church teaches about it. We reserve a thorough proof of Scripture for another time.

In fact, as if he had suddenly thrown an impenetrable armor of steel and iron over his previous so light garment, he now calls out to us like a hero of the faith, armed on all sides and well guarded against every stroke: "It is quite certain that the pope is the Antichrist, and this is not merely stated in passing, but ex professo and in detail in the Schmalkaldic Articles" - but at the same time he presents a doctrine of the actual so-called Antichrist as his own and that of his synod, which is in the most direct contradiction with that of the symbols and all the orthodox teachers of our church, but which harmonizes in the best possible way with the teaching of the Roman church on this point!

The following is the confession made by Prof. S. Fritschel in the May issue of the "Kirchenblatt" as his teaching and that of his synod: "That the relevant passages of Scripture are not satisfied by the conception of the Antichrist as a collective term, but as a personality. Further: "The Antichrist in the strictest sense is an individual and will appear at the end." The sentence of the Schmalkaldic Articles: "The pope is the right Antichrist", the Iowa Synod therefore accepts in the sense that the same is, "more precisely" expressed, "a piece of the right Antichrist, thus quite Antichrist"!

The doctrine of our opponents of the Antichrist is thus this: one must distinguish between antichrist and the actual antichrist, between antichrist in a broader sense and antichrist in the narrower or strictest sense; antichrist and, indeed, quite antichrist *feil* the pope, but not the actual antichrist; an antichrist in general or a piece of it he is, to be sure, but not the antichrist in the strictest sense of the word; the real Antichrist is not a collective term, i.e. the whole series of popes and what belongs to them, taken together, but a personality or an individual; this Antichrist in the strictest sense is therefore not yet present and has never been present, but is still to be expected, and will only appear at the end.

That this is not the teaching of our symbolic books, but is in the most direct contradiction with it, is so clear that it seems almost foolish to want to prove it. This is known to every reasonably well-trained Lutheran confirmand, and anyone who only glances at the passages dealing with the Antichrist in our Symbole does, sees this at the moment.

It is true that not only Luther and all orthodox theologians of our church confess on the basis of the Holy Scriptures. 1 John 2:18 that all heretics and spiritual tyrants and especially the Turk are antichristian or antichrists in a broader, general sense and thus belong to the realm of antichrist; our symbols also confess this. But this is precisely the peculiarity of the teaching of our symbols about the Antichrist, that the pope, as a collective term, is not only in a broader, general sense, but also "in the strictest sense" the Antichrist, i.e. that Antichrist, of whom Daniel Cap. 11. and Paul 2 Thess. 2. prophesied. Let us let our symbols speak about this themselves.

In the 15th article of the Apology "On the human statutes in the church" we first read the following: "The kingdom of Antichrist is actually such a new worship, devised by men, by which Christ is rejected, as Mahomet's kingdom has its own chosen worship, its own works, by which they pretend to become holy and pious for God, and do not believe that one becomes righteous by faith in Christ alone. Thus the papacy also becomes a part of the kingdom of Antichrist, if it teaches to obtain forgiveness of sins and to reconcile God through the commandment of men." Furthermore, after the 4th article of the 3. Furthermore, after it was said in the fourth article of the third part of the Schmalkaldic Articles written by Luther under the heading: "On the Pabstacy": "until the Pabst raised his head over all", it continues thus: "This piece shows tremendously that he is the true end-Christ or anti-Christ (*papam esse ipsum verum antichristum*, that is, that the pope is the true anti-Christ himself), who has set and exalted himself above and against Christ, because he does not want to let the Christians be blessed without his power, which is nothing, not ordered or commanded by God. This actually means to set oneself above God and against God, as St. Paul says in 2 Thess. 2, 4. Nevertheless, neither the Turk nor the Tartar do this, as they are great enemies of the Christians, but let whoever wants to believe in Christ, and take bodily interest and obedience from the Christians. But the pope will not let them believe, but says: one should be obedient to him, then one will be saved. We do not want to do that, or die over it in God's name. This all comes from the fact that he should have been called *jure divino* (according to divine right) the supreme over the Christian church. Therefore he had to make himself equal to Christ and above Christ, to make himself the head, then a lord of the church, and finally also of the whole world, and badly to boast of an earthly God, until he was also able to command the angels in the kingdom of heaven. Therefore as little as we can worship the devil himself for a Lord and God, so little can we suffer his apostle, the pope or" ("seu", that is, or what is equivalent to) "end-Christ, in his regiment to be the head or Lord." *) Because lies and murder,

*) This passage is repeated in the Concordia formula of the repetition of the 10th article.

His papal regiment is actually to spoil body and soul, as I have proved in many books.

Furthermore, in the first appendix to the Schmalkaldic Articles, written by Melanchthon, it says: "Of the power and supremacy of the pope", i.e.: "Thus all the vices, which are prophesied in the Holy Scriptures of the Antichrist, rhyme with the pope's kingdom and his members. Thus all the vices prophesied in the Holy Scriptures about the Antichrist rhyme with the kingdom of the pope and his members. For Paul, when he describes the Antichrist in 2 Thess. 2, 4, calls him an adversary of Christ, who exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god, and pretends to be a god 2c. Here Paul speaks of one who reigns in the church, and not of worldly kings, and calls him an abomination of Christ, because he will devise another doctrine, and that he will arrogate to himself all these things, as if he were acting from divine rights." These four characteristics of the Antichrist are demonstrated in the following about the pope and then concluded: "Since this is the case, all Christians should take great care not to participate in such ungodly teachings, blasphemy and unrighteous rage, but should depart from the pope and his members or followers, as from the kingdom of the Antichrist, and curse it, as Christ commanded: Beware for the false prophet." *) Thereupon the antichristic heresies and abominations of the pope are enumerated and finally declared: "Therefore, although the pope would have the primacy or supremacy by divine rights, nevertheless no obedience is to be rendered to him, because he wants to maintain false worship and another doctrine contrary to the gospel; yes, one is to sit down against him, as the right antichrist, out of necessity." Also the Apology, after giving a definition of the papal church in the article on the church, concludes with the words: "This definition, which does not rhyme with the right church at all, but with the Roman pope's nature, is not only found in the Canonists' (papal canon lawyers) books, but Daniel the Prophet paints the Antichrist in this way." Finally, in the 24th article of the Apology, it says of the abuse of the Mass: "But such idolatry remains in the world as long as the Antichrist reigns and remains, for as in Israel a false service was established with Baal, even unrighteous services were under the appearance of the service which God has ordained, so the Antichrist has also made a false service in the Church out of the supper of Christ, and yet, as God has nevertheless kept His Church, i.e., some saints, among Israel and Judah, so has God kept His Church, i.e., some saints, among Israel and Judah, God has nevertheless preserved his church, that is, some saints, under the papacy, so that the Christian church has not completely perished. Although now the Antichrist with

*) Cited there.

will remain a subject of false worship until Christ the Lord comes publicly to judge, let all Christians be warned to beware of such idolatry."

From the above quotations from our symbolic books, anyone who can read can see that the kingdom of the Antichrist is spoken of and taught in a twofold sense, namely in a broader and in a narrower sense. In a broader sense, according to the first quoted passage of the Apology, the antichristian kingdom includes everything that teaches "new services invented by men", "by which Christ is rejected", by which one "supposes to become holy and pious" and denies justification by faith in Christ. In this broad, general sense, therefore, according to the Apology, "Mahomet's kingdom" and all heretics and sects fighting against Christ and against the righteousness in him also belong to the antichristian kingdom, and in this broader, general sense, therefore, also according to the Apology, the papacy is not the whole, but only "a piece of the kingdom of Antichrist!". But to the question, who is the Antichrist "in the strictest sense", of which Daniel Cap. II. and Paul 2 Thess. 2. prophesied, our symbols declare, according to the quoted passages, that this is none other than the pope. For, the Schmalkaldic Articles and their appendix repeatedly say, the pope is "the right end-Christ or anti-Christ", Latin: "*ipsum verum antichristum*", that is, the true anti-Christ himself, who according to "2 Thess. 2. that even the "Turk does not do", that "all the vices prophesied in Scripture (and especially in 2 Thess. 2.) also rhyme" with the kingdom of the pope, whose "nature Daniel also painted", therefore the Antichrist is not to be expected first, but "will remain until Christ the Lord will come publicly and judge." *)

This doctrine has always been known as the doctrine of our church by all unsuspecting, pure teachers and has been thoroughly and extensively expounded from God's Word.

Thus Luther writes to 1 John 4:3: "All other heretics are only anti-Christians in certain aspects; but this one (the Pope) is the only and true anti-Christ, who is against the whole of Christ. IX, 1014. The same: "I do not consider Mahomet to be the" (right) "end-Christ; he does it too roughly and has a knowable black devil, who can deceive neither faith nor reason, and is like a pagan who persecutes Christianity from the

outside, as the Romans and other pagans have done. For how can he deceive a Christian who has not read the Scriptures, nor the Romans, nor other pagans? Scripture,

Compare the magnificent speech which Gerhard gave at his doctoral graduation, in which he shows, among other things, that the Schmalkaldic Articles and the Apology do not contradict each other in the doctrine of the Antichrist, as the Jesuits say. Innocence. Nachrichten. 1725. S. 743.

Rejects both the Old and New Testaments, baptism, the sacrament, the key or forgiveness of sins, the Lord's Prayer, faith, the ten commandments, and even the marriage state, and teaches vain murder and fornication? But the pope with us is the real end-Christ; he has the high, subtle, beautiful, glittering devil, who sits inside the Christianity, lets the holy scripture, baptism, sacrament, and the holy prayer be forgotten. He leaves the Holy Scripture, baptism, sacrament, key, catechism, matrimony. As St. Paul says: He sits (that is, reigns) in the temple of God*, 2 Thess. 2, 4, that is, in the church or Christianity, namely in such a people that has been baptized, the sacrament, the keys, the holy scripture and God's word; and yet he sits inwardly in the temple of God. He has baptized, the sacrament, the keys, the holy scripture, and God's word; and yet rules so masterfully that he exalts his filthy valley, his alchemy, and his doctrine of men above God's word, so that baptism, sacrament, keys, prayer, gospel, and Christ Himself are no longer of any use to Christians, but they must believe by their own works to become blessed." XX, 2841.

Johann Gerhard writes: "After the apostasy, the Roman Pontifer is the great Antichrist of whom Daniel, Paul and John prophesied. .. The name Antichrist is taken in Scripture either in a general or in a specific sense. In a general sense, this name is given to anyone who fights against Christ: "Children, it is the last hour; and as you have heard that the Antichrist is coming, and now many have become Antichrists; therefore we know that it is the last hour." 1 John 2:18: 'Many deceivers have come into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist.* 2 Joh. 7. In a more specific and proper sense it is used of a certain antichrist, who is called the antichrist in a special way, Joh. 2, 18: 'You have heard that the antichrist is coming.'" (Confess. cath. fol. 581.) The objection of the papists, that the apostle 2 Thess. 2, 3. calls the Antichrist in the singular with the definite article "the man of sin and the child of perdition", that therefore the Antichrist must not be a collective name, but a single person, Gerhard counters among other things with the following words: "'Man' with the article is also used by many Match. 12, 35. Marc. 2, 27. 2 Tim. 3, 17. and 3 Mos. 4. the word 'the priest*' occurs thirteen times, 'the high priest*' three times, and yet not a single person, but every high priest is meant." (A. a. 0.604.) Glassius also refers to Ebr. 9, 7. where also "the high priest" with the article designates all the high priests following each other in office at the time of the Old Testament, (klilol. s. p. 701.) The objection of the papists that the Antichrist will come only in the last times, Gerhard beats.

that great and outstanding adversary of Christ, of whom Paul writes 2 Thess. 2; 2. of all the adversaries of Christ and arch-heretics, as the forerunners of that great con-

leader. .. We conclude thus: Whoever has not some, but all and every of the real characteristics and signs that the Holy Scriptures ascribe to that great and outstanding Antichrist, is the cataclysmic so-called Antichrist. He is the *kat' exochen* so-called Antichrist. Now, not only some, but all of those and every characteristics, which the holy scripture ascribes to the Roman pope, come to him. Scripture

that great and outstanding Antichrist

ascribes. So the Roman Pontifer

the *kat' exochen* so-called Antichrist. *)

Again, it should be noted that by Roman Pontiff we do not mean a single person, but the whole series of Roman pontiffs, especially those who sat in Rome from the time of Gregory the Great onward. The first sentence of this conclusion

the papists admit. The other sentence is

our doctrine, for it is mentioned not only in the Schmalkaldic Articles a few times, but also in the Apology in the articles

"of the invocation of the saints, of both forms of the sacrament, of the mass," and elsewhere asserts that the characteristics of the Antichrist are definitely those of the Pabbacy and Romanism.

Theological didactic and political theology. (Theol. did.-pol.

IV, 16. col. 1688. sq.)

Now, just to let one of the latest orthodox dogmatists of our Church speak, Hollaz at last writes, as follows: "The name Antichrist is taken in Scripture in a twofold sense: 1. In a general one, for every kind of heretic who spreads false doctrines contrary to the teaching of Christ, and obstinately advocates the same. Of these John says: "And now there are many unbelievers," 1 John 2:18, who are commonly called heretics.

2. in a special sense and *kat' exochen* for that outstanding adversary of Christ, who is described in 2 Thess. 2, who is called the great Antichrist for distinction. Some authors distinguish between the Oriental and Occidental Antichrist. For the latter they consider Mahomet, for the latter the Roman Pontifer.

*) When one says of a thing or person that it is there-,

If the name of a person is "*kat' exochen*", this means that it is what its name expresses, not because of an analogy or similarity it has with the thing or person of that name, but in the proper sense of the word, whereas all other persons or things are called the same only because of a certain analogy or similarity. Scripture the believers

Children and sons of God called only because of a resemblance which their relation to God has to that of a child to its father; but Christ is the Son of God.

not for the sake of such an analogy, but *kat' exochen*, that is, he alone is the own (Rom. 8, 32.) or actual, the right or true Son of God (1 Joh. 5,10.) himself. Therefore, when Quenstedt in the above passage calls the pope the antichrist *kat' exochen*, he means to say that the pope is the antichrist in the proper sense of the word, while all the

others, who are also called antichrists, namely the heretics and the Turk, these are only because of an analogy or similarity they have with the pope, as the right, true antichrist himself.

with his own weapons, writing: "From the fact that it is said of the Antichrist that he will come in the last days, it cannot be concluded that he will only come in the last days.

A few years before the end of the world, because it is said in 1 Tim. 4, 1-3, that in the last times some will come who will forbid to be married and to avoid the food that God has created, this is what the papists themselves refer to the Carpocratians and Encratites, who lived several centuries ago. (Op. cit. 613.)

Quenstedt writes: "The term Antichrist is used in Scripture either in a general and broader sense, or in a more specific and strict sense. Taken in a general and broader sense, it denotes one who, as the blessed Hülsemann says in his Breviarium, deliberately shakes the character of the person and doctrine of Christ, or who, especially in doctrine, sets himself against Christ and denies him either according to his person or according to his office. Of this kind was Ebion and Cerinth, wiver St. John was forced to write 1 John 2:18 and 22, where the word is used in this sense, as well as 4:3 and 2 John 7. In the specific and strict sense, however, it is taken for that audible and outstanding deceiver or great Antichrist, whom Daniel describes as "doing what he wills and raising himself up against all that is God", Dau. 11, 36. that he will "honor his God Mousim" 2c., v. 37-39. which Paul describes 2 Thess. 2, 3. 4. ff. in um- the "man of sin, the child of perdition" and the "repugnant", St. John in a precise way the Antichrist or

Anti-Christ.

and of whom he predicts that he will come 1 John 2:18, 22, 28. The same is described in Rev 13:17 and 18.... After the apostasy the Roman Pontifer is the great Antichrist, of whom the prophet Daniel, the apostle Paul and John the Theologian prophesied;

since everything that those holy men of God attribute to the Antichrist is most accurately attributed to the Roman Pontiff. . . We are not talking here about the generally so called "antichrist".

called Antichrist. For commonly or generally Antichrist is called anyone who opposes with obstinacy the doctrine of Christ, as the follower of which he professes to be, with regard to the foundation, in which sense this title is common to all heretics with the Roman Pontiff; but the question here is of the Antichrist specifically so called, that is, of a certain excellent and, among all Antichrists, especially peculiar Antichrist, who is called the Antichrist in a precisely delimited manner.

1 John 2:18... St. John takes the word Antichrist in a twofold way: 1. from

We admit that Mahomet has some characteristics of the Antichrist, but not all of them. For the great Antichrist sits in the temple of God 2 Thess. 2, 4, that is, he rules in the midst of the church, and he does not want it to be completely overthrown, like Mahomet, but to be preserved and ruled by him through monarchical power.... The Antichrist is not understood in the Scriptures as a certain individual human person. The Antichrist is not understood in the Holy Scriptures as a certain single human person or a single man who is without successor and fulfills all his wickedness within a few years.... This is proven by the following: 1. The Antichrist was supposed to come, as Paul teaches in 2 Thess. 2, 6. 7. when that which held up the establishment of his kingdom, the Roman empire, namely the occidental one, would be overthrown, and he was supposed to last until the glorious future of Christ, according to v. 8. But a single human person cannot remain alive during so many centuries, which lie between the overthrow of the occidental Roman empire and Christ's glorious future. Thus, the Antichrist is not understood to be a specific human individual. During the lifetime of a single human being, the kingdom of the Antichrist could not be planted, nor the things predicted in the Scriptures to be established. So the Antichrist is not a single human person. That the conclusion is correct is obvious. But the antecedent is proved thus: a. because

The kingdom of the Antichrist was not to be planted by obvious force of arms, but by false teachings, which, however, had to be covered up with multiple cunning under great pretense and at the same time confirmed by lying signs and wonders according to the effect of Satan, 2 Thess.'2, 9. 10:

b. because the deception of the Antichrist was to spread far and wide through the whole world, so that peoples and nations everywhere would be deceived into apostasy from the truth, Rev. 17:1; all of which cannot happen during the lifetime of one man. *) The great Antichrist is the Roman Pontifer." (Lxnm. IV, 1. cj. 54.55. p. 1327. s.)

This is how our church teaches about the Antichrist according to its symbols and according to the testimony of its orthodox scholars of God. Now compare this with what our opponents in Iowa teach about this. They admit, as we have already stated: "The Pabstacy is

Others, like the Leipzig theologian Scherz, give the following reasons that the Antichrist is not a single person, but a collective concept: "That preparation and that secret stirring of the mystery of wickedness, which to a certain extent already began in Paul's time, 2 Thess. 2, 7, the delay of the execution under the still pagan rule, the removal of that opposing obstacle by the transfer of the rule to the Christians, the initial time point of the revelation of the Antichrist, the final time point of the overthrow of the Antichrist on the great day of Christ's future. The beginning of the revelation of the Antichrist, the end of the overthrow of the Antichrist on the great day of the future of Christ. . this cannot be included (as the papists say) in four and a half years before the last day. Then also the time of the last day could be known with certainty, which Christ denies." (8M. th. p. 845.)

Antichrist and a piece of the kingdom of Antichrist!", but at the same time they claim: "But the Antichrist in the strictest sense is an individual and will appear at the end." So, from what our church teaches about the Antichrist according to its symbols, they teach the very opposite. Our church teaches, the pope is the right, the true antichrist himself, which is just nothing else than, as also our theologians explicitly say, the antichrist in the strictest, in the narrower, in the proper sense of the word, or *cat' exochen*; the lowans, on the other hand, teach, the pope is only a piece of the kingdom of antichrist or antichrist in a general sense. Our Church combats the idea of the Papists that the Antichrist is a single person *fei*, and teaches that the right, true, or great Antichrist is a collective term, that is, the whole series of Roman Popes since the great apostasy which occurred in the Roman Church; the lowans, on the other hand, deny that the Antichrist is a collective term, and maintain that he is a single person. Our church teaches that the right, true Antichrist in the strict sense, the real, great Antichrist, has already come and been revealed to Christendom through the Reformation; the lowans teach that the Antichrist in the strictest sense will appear and be revealed only at the end. *)

How is it possible that the lowans claim that they agree with our symbols? This is what they try to accomplish: they write: "Because p. 209 of the Apology calls the papacy also a part of the kingdom of Antichrist, and the Apology is just as much a confession of our church as the Schmalkaldic Articles, we combine both passages, explain the more general by the more specific, and say: the pope or the papacy is the right Antichrist, more precisely a part of the right Antichrist, thus quite antichristian." A clumsier sophistry has hardly ever been made. First of all, the Apology does not say in the passage quoted what Pabstism is in general according to its doctrine, but it speaks hypothetically, conditionally; it says, after having shown what Antichristism is in general: "Thus Pabstism also becomes a piece of the kingdom of Antichrist, if it teaches to obtain forgiveness of sins and to reconcile God through the commandment of men." The Apology does not say what it considers the papacy to be, but in order to convince even the papists how frightening it is to obtain forgiveness of sins through the commandments of men, it gives them to consider that the papacy (not the pope, as the lowans falsify the sentence) is then a part of the kingdom of Antichrist.

That the Antichrist has not yet come, but will appear only shortly before the millennial kingdom, all Chiliastes hold as firmly as their expected new kingdom. Chilianism is the real reason why all decided chiliasts reject the doctrine that the pope is the real Antichrist and that he has already come.

Christ, if they taught that. Only a man who does not know how to think clearly or who is blinded by his prejudice will, if a writer says what a thing or person is in a certain case and under a certain condition, draw the conclusion that the writer necessarily considers this thing or person to be nothing else and wants to explain it. If, however, the writer were to speak about the same thing or person in a different place, no longer hypothetically but directly, and were to attribute more to it there than in his previous hypothetical judgment, only a thoroughly illogical head or a knowing sophist could interpret the direct judgment by the hypothetical one and want to subtract from the former what is said more in the direct judgment for the sake of the hypothetical one, under the deceptive pretense of "explaining the more general place by the more specific one. An example may make this clear. Christ says to the Jews: "If he (God) calls them gods, to whom the word of God came; and yet the Scripture cannot be broken: do you then say to him whom the Father sanctified and sent into the world, 'Thou blasphemest God, because I say, I am the Son of God?'" John 10:35, 36: The rationalists use this statement to invalidate all the many passages in which Christ declares Himself to be the Son of God in the strictest sense; for, they say, Christ declares here that it is not blasphemy when He says, "I am the Son of God," because even men, namely the authorities, are called gods by God Himself through David. That Christ did not want to deny in that passage that he was the Son of God in a much higher, in the actual sense, that he only makes a so-called conclusion *a majori*, and wants to say: if even the authorities, to whom God's word happened, can be called gods without committing a blasphemy, how much less will it be a blasphemy if I, whom the Father has sanctified, call myself the Son of God? - the rationalists do not care. This is precisely how the lowans deal with symbols. The Apology says: if you papists want to be saved by the commandments of men, then the papacy is a piece of the kingdom of Antichrist. In this way, the Apology does not want to deny that the pope is the actual Antichrist; indeed, at the same time, it indicates that if the papacy bears all the marks of Antichrist, then the pope is of course not merely a piece, but the true, real, bodily Antichrist. But also the Apology, like Christ's true divinity in that passage, not only concludes this, but also explicitly states it in other passages. But our lowa opponents do not care about that either.

But as illogical as it is to deduce from the hypothetical proposition of the Apology that the papacy will become a piece of the kingdom of Antichrist if

If the Apology teaches us to reconcile God through the commandments of men, it is impossible to conclude that the Apology declares the papacy to be only a part of the kingdom of Antichrist, *) it is impossible for a reasonable person to really believe that because the Apology calls the papacy "a part of the kingdom of Antichrist," the confession of the Schmalkaldic Articles that the pope is "the right, true Antichrist himself" means nothing more than: "the pope is only a part of the kingdom of Antichrist." Therefore, the confession of the Schmalkaldic Articles that the pope is "the right, the true antichrist himself" means nothing more than: "the pope is a piece of the right antichrist, thus quite antichristian"! Whoever can produce this conclusion must either not be able to connect or separate the simplest concepts, or only want to fool certain readers with a blue haze, or take all his readers for chickens and geese. Whoever has even a small degree of understanding and is able to understand a simple human speech, knows that with the addition "the right, the true itself" it is indicated that something is what it is called in the actual, narrowest, strictest sense of the word, while everything else, which is also called so, is called so only in an "inauthentic", subordinate, derived, general sense. For example, Christ says: "I am the right, true vine" (H 2/tire^vr H Joh. 15,1.; furthermore John writes of Christ: "This one is the true God" (ö Se<r?) 1 Joh. 5, 20. According to Iowa exegesis this could therefore also be interpreted like this: "Christ is a piece of the right vine and of the true God, thus quite vine-like and quite divine"! Truly, a clean exegesis, which leaves us nothing of Christ but the rationalistic "sage of Nazareth", a quite divine man! **)

But, say the Iowans, is the matter not quite different here? Does not the Apology really say explicitly that the papacy is "a part of the kingdom of Antichrist"? We answer: First, it is not true that the Apology, as the Iowans try to present it, says this directly; rather, as has been repeatedly reminded, it says this only hypothetically: "If it teaches by the commandment of men" 2c. On the other hand, she does not pronounce an error, but an irrefutable truth, since the hypothesis is correct; but what is the truth that she pronounces? - She had previously said what the kingdom of Antichrist is in general, in the following words: "The kingdom of Antichrist is actually such a new worship, invented by men, by which Christ is rejected, as Mahomet's kingdom has worship of its own choosing, its own works, by which they pretend before God to be the kingdom of God.

*) According to the well-known logical axiom: *Conditio nil ponit in esse*. We ascribe to Prof. F. in any case so much astuteness to realize that his alleged unification of the Apology and the Schmalkaldic Articles is nothing but a sleight of hand; but if he could not accept the doctrine of the Schmalkaldic Articles, why was he not so honest as to confess this and to declare that he could only "accept" at best what the Apology says hypothetically?

to become holy and pious, and do not believe that one becomes righteous by faith in Christ alone. After the Apology has thus described the antichristian kingdom in general, to which Mahomet's kingdom also belongs, it continues: "Thus the papacy is also a part of the kingdom of Antichrist, if it teaches to obtain forgiveness of sin through human commandment and to reconcile God. Hereby the simple truth is known, that of the kingdom of Antichrist in general the ministry is only a piece. But who in all the world will deny this but a Papist? Who will claim that, for example, in Muhamedanism, in the Socinian and Unitarian sects, yes, in all sects, there is nothing that belongs to the kingdom of Antichrist? Who will claim that there is nothing antichristian apart from Pabstism, that in this sense Pabstism is not a part of the kingdom of Antichrist, but the whole? No one who knows God's word and believes in it. But from this it does not follow that the pope is not only the real, true, true Antichrist himself, but only a part of it, just as it does not follow that the believing Christians are only a part of Christianity in general, that the believing Christians are not only the right Christians, but only a part of the right Christians: Just as the believing Christians are only a part of Christianity in general, and yet alone the right Christians and the right Christianity, so also the Pabst is only a part of antichristianity in general, and yet the Pabst is the right, true, only antichrist in the narrower, strictest sense. Therefore, in that passage of the Apology where the kingdom of Antichrist is spoken of in general, Mahomet's kingdom is included in the kingdom of Antichrist, but in the Schmalkaldic Articles, where the kingdom of Antichrist is spoken of in a narrower sense, of the right, true Antichrist himself, he is expressly excluded from it. Therefore, when Prof. Fritschel writes that the symbols teach that the pope is "a piece of the right Antichrist," this is an irresponsible perversion and falsification of our confession. If, of course, Melancthon had not been a better logician and such a confusionarius as the gentlemen of Iowa, one might well assume that in the Apology he called the pope a piece of the kingdom of Antichrist, but in the Schmalkaldic Articles the right, true Antichrist himself. But, as we know, the "Teacher of Germany" was a good logician, and the Iowans should therefore be ashamed to ascribe to him such a self-contradiction as they do.

What is it, then, if Prof. F., after answering our charge that Iowa teaches unsymbolically of the Antichrist, the unsymbolic omissions of his synod on this point writes: "Truly, it is a distressing business to have to pillory Prof. Walther by this confrontation and to convict him of the grossest violation of truth. Can one assume any other intention of such slanderous slander than that of making the large circle of readers of the Lutheran believe what Prof. Walther knows is not true, in order to fill the people with abhorrence of the u. s. w. Iowans?" - What is it? - Wind, wind, and quite a poisonous wind at that!

What is it furthermore, when Prof. F. writes: "We, who take the confessional statements as they read (I), confess with the Schmalkaldic Articles: the Pope is the Antichrist, and not only in the figurative, but in the actual sense, as the Holy Scriptures understand it. Scripture understands the expression, he is the right end-Christ. But because p. 209 of the Apology also calls the papacy a part of the kingdom of Antichrist, and the Apology is just as much a confession of our church as the Schmalkaldic Articles, we combine both passages, explain the more general by the more specific *) and say: the pope or (?) the papacy is the right Antichrist, more precisely (!!) a part of the right Antichrist, thus" (probably this should be even more precise) "quite antichristian. Our Missourian opponents, however, confess also according to the wording of the symbol doctrine that the pope is the antichrist, but they deny the more exact symbolic determination that he is a piece of it, and while they thus do away with the more exact (!) indication, which stands in the symbols, they add their more exact determination, which does not (!) stand in the symbols, namely that the pope alone and exclusively is the antichrist, and in this way spoil the whole sense of the symbol statement." We ask: what is this? - Again wind, wind, and quite a sophistical wind. **)

What is it, finally, when Prof. F., suddenly playing the role of the pacifist, writes at the end: "Wouldn't it be better if our opponents would agree to cooperate with us?"

They do the exact opposite by explaining the more specific place of the Schmalk. They do just the opposite by explaining the more specific place of the Schmalk. articles by the more general one or rather by misusing it for its distortion.

We have seen that only the one who recognizes the Pabst with our symbols for "the right, true Antichrist himself", recognizes that the Pabst alone and exclusively is the Antichrist in the real, strict sense. Whoever, on the other hand, thinks that the Pabstium, according to the symbols, is only a piece, not of the kingdom of Antichrist in general (for that is what it is), but of the kingdom of the Antichrist in the narrower sense, is either a born confusionist, or he does not speak his better conviction, and if, in addition, he expects the Antichrist only in the future before the dawn of a new glorious dream kingdom, then he is a dreamer to boot. - We have already mentioned that in 1561 a

"conception" or memorandum signed by 51 of the best theologians of that time declares: "that the suspicious Lutherans no longer want to consider the pope as the Antichrist". (Fortges. Sammlung von theol. Sachen von Löscher. 1742. p. 402.)

to convene in conferences.... In any case, such an attempt at unification would be more Christian and beneficial than a legion of articles of controversy which, as a rule, make no impression on those against whom they are directed, but only worry and frighten the minds of the simple-minded to whom they come in sight"? What is this? - Does Prof. F. really believe what he has written here, why did he not suppress his own controversial article full of the most sneering outbursts and rather apply to a "conference"? - Wind! Wind! and what a wind! You can guess for yourself, dear reader.

Incidentally, the way the Iowa interpretation of the symbolic passages dealing with the Antichrist is a characteristic proof of what our opponents understand by "historical understanding", namely, such an understanding according to which the words are not to be understood historically, i.e. not as they were understood by the authors and the whole Lutheran church in its best days, but by all kinds of sophistical arts according to newer views. For that we despised and reviled Missourians take the symbolic passages dealing with the Antichrist in the true, good, historical sense, there is no doubt even among our opponents, despite all the bravado with which they proclaim their victory over us Missourians. (To be continued.)

Postscript.

After the foregoing had already been handed over to the press, we received (as it seems, through the kindness of Prof. G. Fritschel) the "Opinion of the Dorpat Theological Faculty", which the Iowa Synod requested and received. Although the vote turned out as we had to assume, since we already know the most influential Dorpater professor, Dr. Kurtz, according to his peculiar theological direction from his writings, nevertheless, the report was very interesting to us. As our readers know, the Iowans used to try to justify their departure from the Antichrist in the doctrine of the symbols by declaring that one must distinguish between the fundamental and the non-fundamental in the symbols. But the Dorpat professors do not want to know anything about this; they write: "It is true that these articles, depending on their relationship to the material principle of our church, take a different position . . . in the whole of the confession. But from this we can by no means derive any justification for distinguishing between any fundamental and non-fundamental articles of the Confession with regard to their significance for the faith and fellowship of the church. . . The scope of the ecclesiastically valid confession, essential to the faith of the church, cannot be determined by any other measure than the confession itself." Certainly excellent! Would that the gentlemen of Iowa would take it to heart! Strange is

Furthermore, the Faculty writes: "As far as the doctrine of the Antichrist is concerned, as is known (!) our Symbols do not contain any special doctrinal article about it. To be sure, they frequently commemorate the relevant prophecies of Daniel and Pauline, but not in order to make a confessional statement about them." In this respect we must concede to our Iowa opponents that they explain themselves more correctly, in that they most decisively concede that the doctrine that the pope is the Antichrist "is not merely incidental, but *ex professo*" (that is, with the intention of symbolically establishing this doctrine) "in the Schmalkaldic Articles. We have here, therefore, a glaring proof of what would become of it if the church wanted to leave it to those who sign the symbols to exclude in thought what they, the signers, think is in the symbols but is not "confessionally" expressed therein. As the lowans find the doctrine of the Antichrist confessedly expressed in the symbols, the Dorpatians do not, so also in regard to innumerable other doctrinal subjects one would count this out, the other that in. This is enough for this time, concerning the Dorpat expert opinion. Hopefully, we will find time to demonstrate in another place, on the basis of the new Dorpat theology, how the theory of the "expert opinion" is put into practice.

To the ecclesiastical chronicle.

A new "saint". The "Christian Messenger" in Cleveland, the paper of the so-called "Evangelicals," in fine number of May 24, under the heading, "The Albrecht Church," writes: "It will be known to some of our older readers that years ago a church was built in honor and memory of our blessed Albrecht, founder of the Evangelical Fellowship, at his grave on the Mill Brook, Lebanon Co, Pa. It is a decent, good and durable church, yet perfectly suited to the character of the man of God." - So also the sects imitate the papists in that they build churches in honor of their saints. This is indeed something new for us, that so-called Protestants do this. What would happen to us "Old Lutherans" of the sects if we built a church in honor of our Luther! Of course, this would be a bad popery on our part; but is it something else with the sects? W. [Walther]

Saxony. On the history of customs. A landowner in O. had expressed the wish in an appendix to his will that after his death his body should not be buried in the usual way, but should be cremated and after being turned into ashes the latter should be put into an urn, but this should be sunk in a certain place, for which final purpose immediately after his death a retort of iron plates should be made and such should be covered with fine

The Ministry of Cultus and the like, to which, after the death of the said landowner, an inquiry was addressed, however. The Ministry of Cultus u. ö. U., to which therefore after the death of the said landowner an inquiry was directed, has however. The Ministry of Cultus and Other Affairs, to which an inquiry was addressed after the death of the landowner in question, had misgivings about approving such a procedure, which deviated completely from the Christian customs prescribed for burial of corpses, and accordingly forbade consideration of the deceased's wish. (Sächs. Wöchenbl.) So happened Anno 1865 in Christian Saxony.

(Pilgrim a. S.)

Winkelschänkereien. The Chemnitz court office (court official Friedrich is a man known in wide circles for his zealous efforts for the true welfare of the people, especially for the care of the poor) has issued an appeal to the local poor associations in its district to counteract with all their might the rampancy of corner taverns and gambling in grocery stores that has broken out since the new trade legislation came into effect. It says in the appeal: "They secretly and unnoticed undermine family life, they trample on the duties to wife and child, as well as to state and community, instead of peace they bring discord, strife and quarrels into the house, ruin health and working capacity and lead inexorably to physical and moral ruin. They are a real curse in a community. People complain about reduced earnings and about the inadequacy of their income to meet family needs, house rents and taxes; but they often forget that many an hour's work is not only wasted, but also many a penny is wasted unnecessarily and taken away from the family. Here is an enemy against whom the whole community must stand out as one man; here is a place where self-government is in place. Preferably, however, the associations for the poor are called upon to do this; they are composed of the most respected persons of the community and are as much obliged as entitled to seek out the source of moral and material impoverishment and to block it up to the best of their ability 2c. They will gain the recognition of all those who are better off, but they will also earn the gratitude of numerous families. Therefore with God to the work! The success cannot be lacking."

(Pilgrim a. S.)

Church consecration and introduction.

After Rev. Edo Leemhuis, formerly preacher at Wolcottsville, Niagara Co., N. Y., and member of the Buffalo Synod, had shown his complete unity of faith and doctrine with our Synod by heartily agreeing to the result of the "Buffalo Colloquium," he subsequently followed an ordinary call to the pastorate there made to him by the two Lutheran congregations at Town Ellicottville and Ashfort, Cattaraugus Co., N. I., at the same time accepting his peacefully dismissed him from the orthodox Buffalo Synodal Union and applied for admission to our Synod. On the Sunday of Cantate, Pastor Leemhuis was then installed in his new office by the undersigned on behalf of the presidium of the Eastern District and under solemn obligation to the confessional writings of our church. At the same time, the two new churches of these congregations were also solemnly consecrated to the service of the Triune God. Unfortunately, Pastor Bernreuther, who had been visiting the aforementioned congregations from Eden, did not arrive for the beautiful double celebration.

Our dear Lord Jesus Christ, who is highly praised for all the miracles of His goodness and faithfulness that He does for us every day, now give His word to our dear brother Leemhuis with all joy to speak His word, and through his ministry build up the dear churches to the praise of His glorious name. Amen.

Buffalo, N.Y.. F. C. Th. Ruhland. Address: Rsv. L. leemkuig,
^skkort Llollov V. O., 6s.tt "r "uZus 6o., R.?

On Rogate Sunday, Pastor G. Speckhardt was solemnly installed by me at his Lutheran Immanuel congregation at Sebewaing, Huron Co, Mich. on behalf of the High Presidency of the Northern District.

Bay City, Mich. on May 31, 1867.

John C. Himmler.

The address of the I. brother is:

Rev. 6. lpeokdLrät,

Ledsvainx, 8uron Oo." Niok.

Conference - Displays.

It has been decided that a general teachers' conference will be held in Addison on August 7 and 8 in the seminary building, and the brethren in office who intend to take part in it are hereby kindly requested to inform teacher H. Bartling in Addison in good time.

H. Leeser, Secretair.

The Teachers - Conference of St. Louis and Vicinity will meet, God willing, July 10-12 in Collinsville, Ill. Anyone planning to attend is asked to notify Teacher L. Jung, Collinsville, Madison Co, Ill, in advance. St. Louis, May 27, 1867.

A. C. Burgdorf.

Christian F. Junii's ^{brief} history of the Reformation, compiled from Seckendorf's *Historia Lutheranismi*.

Finally, the 13th issue of this magnificent work has appeared in a beautiful layout, with which the first volume of the same is now completed. There is now no doubt that Mr. A. Schlitt will carry out the project of completing this great work. May more and more people use the opportunity offered to them to take possession of the best history of the Reformation that has been produced in our church. The editor now intends to complete the second volume in a shorter period of time, about 6-7 months.

Receipt and thanks.

With thanks, I hereby certify that Dr. Sihler, from the Fund for Inner Mission

5150 for the purchase of a horse and for 'made Autlagen on MissionSreisen erhalten zuhabm.

Larver Eo, Minn. H. Sprengeler, Rev.

To Lollge-H aush alt inFortWayne: From Past. Bode's community: bon core 2 bush. Turnips, 17 cabbages. From the branch: Don H. Busse 2 gall. Sy- rup. From Past. Dulitz's Gem. 1 hog. From Rev. Zagel's Gem.; Bon H. Frofch 1 calf. From Past. Fleischmann's Gem. r Bon H. Griebel 100 lbs. pork, 1 sack oats, 1 p. grain, \$3 cash. Bon S. Adam 1 pc. of pork. Bon W. Adam 1 pc. of pork. Bon L. Scheerer 1 pc. do. Bon Ph. Dudenhofer 1 pc do., 1 p. oats. Bon W. Müller 1 pc. pork. Bon F. Sost 2 pc do. Bon H. Volker 1 pc do. Bon B. Dokter 1 pc. do. Bon Wittwe Gchlaudreff 1 pc. do. Bon H. Steiner 1 st. do., 4 peck beans. From Pastor Stock's parish from H. Schaper 6 sack of grain, 1 piece of pork. From Past. Stecher's parish 3 barrels flour, 2 barrels peas. From Past. Müller's parish in Pittsburg; Kindtauf-Loll. b. Rittmüller *7.50. WeddingS- Collecte at A. Simon 55.65. Deßgl. at D. Kosten 55. Bon H. Stahlmann in New York 1 barrel of lentils. From Past. Bernreuter's parish from H. Bauer 53, from L. Bauer 51. from Past. Reichardt's Gem. from H. Brueggemann 2 S. wheat, 2 S. grain, 1 S. potatoes, 2 sides of bacon, 1 ham. From Past. Schumann's parish 56.50 for students Göhringer and Fricke. From Past. Köhler's parish 514.50. From E. G. Frilwock, Kinmundy, Ill, 1 cask of syrup. Through Past. Stubnatzy weddingS-Toll, at Heeper 53.28, deßgl. at F. Trgtmeier 56.20. Bon Eh. Diehm 52.-From Past. Michaels parish 2boxes of meat, vs. 500 lbs, some clothing. Don Mrs. Reiz 5 shirts. From P-st. Schäfers Gem., Lanesvillr, Ind. 55.

B eri ch ti g u n g to No. 14 of the "Lüiheraner": Instead of "vom Frauzyysrein in Fort Wayne" read "Frauen - Verein, in Past. Stock's congregation. W. Reinke.

For poor sophomores: Hurch PaH. Wryel 520 Easter eollecte. Dom Fraueneverein der ImmanuclSgem. in Rock JSland, Ill, 515. For A. Pohle through Past. Geyer HochzeitS-Eoll. at I. Junghans 55.50. For G. Kröning Loll. by Past. H. Hanser 510.80. For A. Gräbner by Past. Lemke by G. Streeb 53rd Don W. Schröder 51.50. Bon H. Hafer, Eh. Shaak, F. Engel, Eh. Place each 51st by I. Schröder 52nd Bon Lh. Görlach 50 LtS. For G. Ernst by H. Busche 55th For D. Walter by Past. Niethammer 55th For K. Groß by Past. Stubnatzy by Lh. Rose 55 as a thank offering for happy delivery. Mr. A. Sieving Kindtanf.Eoll. by C. Dettmer in Seor, Ill., 56. For H. Stürken by an unnamed 55. For E. Dulitz Wedding - Loll. by Scharpenberg 52.50. Bon Herr.Treichler 52.

For the budget; In No. 16 at the end of the receipt, corrigir instead of "indicated"; "sent in" and add 51 more. G. Alex. Saxer.

Received

for the building fund of the s ch u l s e m i" a r S: From dm congregations of the following Herrm pastors; Schaller, RckBud, Ill, 519.40, Koehler, Leon, Kansas, 521.50, Muller, Lake Ridge, Mich., 55.50, Mennicke, Rock JSland, Ill, 518, Werfelmann, Ledarburg, WiS., 57.66, Sauk- ville 55.44, Grafton 516.67, Bartling, Springfield, Ill., 550, Böse, St. Louis, Mo., 5100, Holls, Lentreville, Ill., 511, Löber, Thornt. Station, Ill, 535, Schuricht, Petersburg, Ill, 522, Reisinger, Pekin, Ill, 523, Seidel, Quin- ey, Ill, 530.75, Schlechte, Shelbyville, Ill, 59.55, Th. Mirßler, Eole Camp, Mo, 512.25, Tebo 58, Richter, Egg Harbor Eity, N. I., 54, Schürmann, Homestead, Iowa, 510, Keyl, Philadelphia, Pa., 520, Hügli, Detroit, Mich., 540, Sievers, Amelith, Mich, 55 (M. Dollhopf, M. Lutz, G. Lichinger, Ad. Lutz 51 each, L. Hip, H. Lauglaß 50 EtS. each), Frankenlust 510 (B. Koch 55, W. Heitzig 51.50, Ehr. Boß, M. Arnold Sr., Joh. Neumeyer 51 each, P. Pound 50 EtS.). From Mr. Past. Reisinger in Pekin, Ill, 51j). By Mr. Kassirer Eißfeldt in Milwaukee, WiSc., 549.60. Summa 5544.32.

Addison, Ill, May 25, 1867, H. Bartling.

The undersigned hereby certifies that he is grateful for the receipt of contributions from

ToTil t u n s e r G e m r i n d e s c h u l d by dm congregations of the following gentlemen pastors: Müller, Lake Ridge, 54.15, Hahn, Lake Creek, 515, Stephan, Ehester, 510.50, Hoppe, New Orleans, 518.15, Ottmann, Plymouth, 55°. 14, Sheboygan Fall-, 54.86, Rohrlack- Oshkosh, 514, Reisinger, Pekin, 511, by himself 54, Heitmüller, Rodenberg, 56.60, Weisel, Williamburg, 520, Gross, Richmond, 5.50, SchwankovSki, Lumberland, 510, Saupert, EvanSville, 521.45, Mirßler, Tebo, 56.35, Weyrl, Darmstadt, 513.50, Ebendick, Strattenport, 510-50, Kunze, Lumberland, 56, Fricke, Indianapolis, 535.10, King, Lincinnati, 525, Traub, Trete, 520.89. By Rev. Oestermeier of Morhart 51. By Rev. Brügemann of Heidbränder 51, collected by same at Ohrrinicke wedding \$2.

Philadelphia May 27, 1867.

S. Keyl, Pastor.

Received:

for the Lutheran hospital and asylum in St. LouiS; By Past. Lehman" from Mrs. Friedr. Aschen- brmver thank-offering for happy delivery 51. From Past. Schäfers Gem. 52.50. From Past. Besel's congregation Loll. 56.35. More often - Loll. in the Gem. Bethalto 53.30. Deßgl. in Past. Nützels Gem. 52.75. Don Herr" W. A. F. in Minden 510.

Furthermore, it is acknowledged with heartfelt thanks for the following gifts: Bon Mr. W. Barth in St. Louis coffee and sugar worth 52. Don Mr. Heinrcke L Estel 1 set of knives and forks, 1 dozen soup spoons, 4 dozen coffee mugs and 2 large soup bowls. Kaffermugs, 4 doz. small bowls and 2 large soup bowlsS. From Mr. Steinmeier L Lo. 13 lbs. coffee, 12 lbs. sugar, 8 lbs. pearl barley, 7 lbs. porridge. AuS the comm. in Altenburg, Mo., 1 bush, dried fruit, 1 ham and sausages. From Mrs. G. G. Berg in St. Louis, 4 doz. Pillow cases, 4 pc. sheets.

For the orphanage: Kindtauf-Lollecte at Mr. Ehr. Gade in LoganSville, WiSc., 52. from Herm Pastor Winter 51. bon Past. Schäfer's congregation 52.50. Palm Sunday loll. in Past. Beflts Trm. 512.60. From Mrs. Bergmann, Perryville, Mo., 53. Easter loll. in Bethalto parish 52. Deßgl. in Past. Nützels Gem. 53. from Herm W- A. F. in Minden, Ill., 510.

L. E. Ed. Bertram.

Received in the lasse of the Eastern District:

For inner mission: Don of the congregation in Philadelphia 524. John William in Iohannisburg 55.

For heathen mission; From the parish of Philadelphia 54. Bon the school children there 65 LtS.

To the synodal treasury: From teacher Fecht- man" 52. from the congregation at Washington 512.50. congregation at Strattonport 55.87. pastor. Sommer 51.

For Past. Brunn's Anstalt: Kindtauf-Toll. at Mr. P. Ebendick 513. Bon P. Ebendick 52.35. Bon I. Trapp 55.

For poor students: Kindtauf-Loll. at Jak. Ehms 53. Don I. Trapp 52.50 (for St.LouiS). Kindtauf-Loll. at F. Schneider 56.50. (for Fort Wayne). Wedding - Loll. at F. Schmidt 511.65 (for A. Booth). By Past. T. Körner by some members of the New York Gem. ges. 533 (for L. Hiller).

To build church in Acridentr Don to Strattonport congregation 55.85.

On "college" construction in Fort Wayne: Bon I. Trapp 52.50.

To SynodalschuldenttlgungSkasse: Kindtauf-Loll. bei Herrn Amrein 52.

On church building in Philadelphia; congreg. in KingSville 55. past. Summer 52.

To the seminar building in Addison: Gem. in KingSville 55.

To church building inYorkville: comm. in Frankenlust 510.70, in Amelith 54.58, tn Sand- Creek 510.

For Past. F. Rufs; Bon Past. Bermeuther 52.

To the Hospital in St. LouiS: Don N. N. 52. Don Wittwe Fielm 52.

To the College maintenance fund in St. Louis: Gem. New York for March 58.90, for April 5A>85.1. Birkner.
New Zfork, May 1, 1867. no. 92 WMam St.

Received in the lase of the Western District"-.

To the synodal treasury wrstl. District: Bon-er Gem. of the Past. Rauschert. Dalton, IIS., 55th Bon Past. R. Rirdels ZionSgem. of Jefferson Lo., Mo., 59th Bon Past. Baumgarts Gem., Venedy, IIS., 531.03. Bon Pastor Gräbner's Gem., St. Charles, M", 524. Bon Past. HollS Gem., Lentreville, III-, 55. Bon Past. Meunikes Ge", Rock JSland, III-, 510. of Past. Richmanus Gem., Schaumburg, IIS., 525. by Past. Heids Gem., Peoria, III-, 517. Bon Past. Eirich's Gem., Minden, III-, 530.15. Bon Past. Seidels Gem., Quincy, III-, 522. Bon Past. Schürmann's Gem., Homestead, Iowa, 54.55. Boa Past. Muckel's Gem., Staünton, IIS., 513.53. Von Paft. Th. MirßlerSGem. of, Eole Eamp, Benton Eo., Mo., 55.W. Don Past. HeitmüllerGem. of, Rodenberg, III., 56.95. rude bell bag of Paft. L. Lochners Gem. of, Rich, III-, 57.50. Easter coll. of same, 512.50. Of Past. Klocke- meyers Gem. of, Eisleben, Scott Co. of, Mo. of, 55. Lo" Pastor Pvlack's Gem. of, Trete, IIS. of, 524.50. Thanksgiving offering of Lath. Tatje by same, 55th Bon Past. Köstering, Frohna, Perry To. by the same, Mo., 57. by Past. Metz Ge", New Orleans, La., 513. by women's club in Rev. PwpS Gem., Wasaw, IIS., 52. don Mr. Seitze there, 52. by Mr. Andre" there, 53.75. collected at wedding of Herm Gerhart Görk in Looper Lo., Mo., 54.30. Bon the Gem. in Central Township, St. Louis Co., Mo., 55.10. Dom ImmanuelS District in St. Louis, Mo., 517.75. Don the Revs: Hoppe, Heid, Streckfuß, Mertens, Fick, Mennicke, Geyer, Wagner, Schliepfiek, H. Löber & Wunderlich G 51st; Gräbner, Köstering, E. Nickel, Schürmann, Johannes, Döderlein, Reisinger, M. Eirich, G 52, Früchtenicht 52.50, c. 533.50. V. d. teachers': F. Winter, M. Bryer, Krumsieg, Th. Bünger, Ph. Müller, F. Müller, Lhr. Linke, Fathauer, G. Karau, Haase, L. Stein- bach each 51. Köhnke "nd Härtel each 52, together 515.

To the College maintenance fund: Bon Pastor Hahn's Kreuzgem., Bmton To., Mo., 515. From the Gnn. of Past. Streckfuß, Grand Prairie, Washington Lo., III., 518.55. of Daniel Stork by dmselbm 53. of Past. Way Ge", Augufta, Mo., 55.15.

To the S-nodal - M issionskasse r of Past. Gräbners Ge", St. Lharies, Mo., 59.15. Of dm schoolchildren of Teacher Bünger, Chicago, III-, 54.35. Of the schoolchildren" of TeacherS-Lücke in Chicago 52.75. Of Past. Metz' congregation in New Orleans, collections from December 1866 to May 1867 543.65.

For inner mission: from Rev. Gräbner s congreg. in St. Charles 510th Boa Jak. Kopp through Rev. Heid, Peoria, III-, 55th Bon dm school children of teacher- Bartling, Addison, IIS., 54.78th Collected on Aug. Gravelmann s child baptism, Marshal Co., Iowa, 53.10.

For Paft. Brunn's institution: Bon N. N. by Paft. Gräbner, St. Lharies, Mo., 52. collected ans Wilh- Bote's wedding, Rich, III-, 56.

To" seminary building in Addison; Don Paft. Metz' Gem, New Orleans, La., 558.

To the College household treasury at Fort Wayne: Bon G. Topper, Mobile, Ata., 51.45. Bon Past. Heitmüller's Ge", Rodenberg, IIS., 57.36. Boa Past. Metz' Ge", New Orleans, La. debit, from deck. 1866 to May 1867, 519.95. Vo" W. A. F. in Minden, III-, 510.

For poor students inAddison: From the same, 510.

For poor students: Bon Mrs. Joh. Meyer, Looper Lo., Mon., 51st Ges. on Karl Harte"-Wedding, New Well-, Mon., 55.10.

On church building in Philadelphia: Bon Pastor Metz' Gem., New Orleans, La., 531.25. From Past. Baumgart's Gem., venedy, III-, 527^1.

For Rev. Lange's Gem. inHumboldt: Don Past. Heiarmann's Gem., New Gehlrnbeck, IIS., 57.10. Sd. Roschke.

Changed address r

«S. 1«. Limmlsr,

Iravkeiüusd, Laßivnw Oo., Nioü.

Dmckby A. Wiebusch & Son. St. Louis, Mo.

(Submitted by Dr. W. Sihler.)

Which congregations should be supported in their church building?

Now more often than usual, requests come from younger and smaller congregations to older and larger ones to help them with their church buildings. Now these latter, according to love, should always be willing to grant the requested support; but, as wisdom is the eye of love, it is no more than right that the circumstances of the requesting sister congregation be carefully considered beforehand.

These circumstances are not seldom of such a nature that it would be unwise, even contrary to true love, to grant the requested help. For example, it is sometimes the case that the congregation seeking support knows no other reason for its request than that it is still small and poor. If this is the case, then do as the older, more numerous and comparatively wealthier communities did when they were still small and poor. They first built log houses in the countryside, perhaps making do with thick boards resting on trestles instead of benches with backrests. Instead of a pulpit and an altar, they were content with a raised platform and a simple table covered with a blanket. The pure

Word and Sacrament also sanctified these places, and petition, prayer, intercession and thanksgiving of the faithful also found and struck the heart of God from here; for his eyes look after faith; and he does not look at the building, but at the heart. Yes, some of the older ministers have certainly also experienced that those times of poverty and hard work, when their church children gathered in the poor little log church on Sundays, were rich for them through the spiritual blessing in heavenly goods, and that they were much more joyful, receptive and grateful for God's word then, than later, when they became more numerous and wealthier and built themselves beautiful churches.

But if the narrow log church could no longer hold the number of listeners, they built a larger one, depending on their circumstances, and made it somewhat better, depending on their good or bad ecclesiastical taste. But it did not occur to them to call on the help of other older and wealthier sister congregations. After all, if a single farmer could build a larger barn, stables and a better house for his own needs after he had won more arable land from the jungle, how could forty to fifty or more not be able to build a new, more spacious and better church?

So the people who have now escaped from the
The smaller and poorer congregations, especially in the north and west, are to be followed in a simple manner; and they will fare better than if they were to try to obtain beautiful brick churches for themselves, mostly through outside help. For it is a matter of faith and honor that each congregation, on average, builds its own church according to its circumstances, and that each individual member of the congregation does his best to do so. It would not be in keeping with pastoral love and wisdom if the pastor were to direct the attention of his parishioners to outside help. Rather, it is his duty to encourage individuals in an evangelical way to take this work of faith into their own hands; and it does not behoove him to become sensitive or despondent if, in doing so, he encounters fearful, petty-minded, worldly-wary, even rude and disruptive people from time to time; These are usually rather brittle when the congregation has decided to build the new church larger than the present population of the congregation requires, because of the increasing immigration into its area or because of its visible increase from within.

In such a case, it would be very bad if the pastor were to turn away from those who were brittle at first, or if he were to act angrily against the rough ones, or if he were to leave in badly concealed sensitivity and hurt self-love. There-

It is in accordance with the love of Christ and the evangelical nature that he should neither be angered nor despondent by such a demonstration, but should seek to put them to a salutary shame by his suffering over the naughtiness of their flesh. Many a one, as experience shows, is won over in this way and turned from an unwilling into a willing one. And if the pastor knows how to paint the love of Christ for their souls and the glory of the gospel and their Christian vocation before their eyes and hearts during later visits, some people will be won over even more than the contribution they are willing to make.

If, without urgent and compelling need, a smaller and poorer congregation too hastily takes refuge in larger and more well-off sister congregations for its intended church building, in order to support them in it, this is not salutary, neither for itself, nor for the congregations approached for help. For as far as the former is concerned, the faith and love of the congregation in question are deprived of the opportunity to be more vigorous and to attack the lazy, timid, stingy flesh more sharply. And this is especially the case if the congregation from the outset, in the expectation of outside support, intends to build its church more expensively than necessary. Then these and those members of the congregation, according to the traditional virtue of the old Adam, for whom taking is more blessed than giving, immediately turn their eyes to the expected contribution from outside, instead of acting in faith in the procurement of their own contribution, trusting in the living God and, contrary to the arithmetic of the old Adam, offering something more than what they can comfortably spare or just have in their pockets. Thus, they are not strengthened in faith and love, but weakened.

As far as the addressed congregations are concerned, the petitioners often do not consider that these larger and wealthier congregations also have larger current expenses; for partly they have to "maintain" several ministers in the preaching and school office, to prepare new buildings and to keep the old ones in good condition, and partly it is primarily incumbent upon them to take care of the salaries of the teachers at the church educational institutions of our synod.

However, there are cases where it is in accordance with the spirit of Christ and love that especially the larger and more well-off congregations are required to give strong support to the distressed sister congregation for the building of a church.

One case is where, in so-called unirate or evangelical congregations, the originally Lutheran but smaller part, by God's gracious providence, comes to recognize the pure Lutheran doctrine and the Scriptural unconstitutionality of the Union, and the former

The parish council thus spends its money, but thereby also loses its right to the church building, and no less to the school and parsonage, if these are available. This happens mostly in cities and often in larger ones. There it is usually impossible for those who have returned to their orthodox mother church to build their own church from their own resources, after they have purchased the usually already expensive building site. Since these Lutherans have voluntarily given up their share of the former church property only for the sake of the confession, it is in accordance with faith and love for the Lutheran sister congregations to assist them in obtaining their own church; on the one hand, in order to strengthen the faith of these needy brethren through such a labor of love, and on the other hand, in order to help them gain possession of their own church as soon as possible. Here it is important for the addressed congregations to be cheerful, quick and abundant givers and not only to suffer with the suffering member, but also to lift the suffering through active love and transform it into well-being and joy.

Another case is as follows: It can happen that, for example, in a larger seaside town in the East, where many immigrants land, a small Lutheran congregation owns an awkwardly located little church, which is barely sufficient for its own needs and is not suitable, on the one hand, to attract Lutherans living nearby and, on the other hand, to offer Lutheran immigrants, who do not travel on immediately, the opportunity to hear the pure Lutheran doctrine. In such a case, it is also in accordance with love to help such a small sister congregation to gain possession of a larger and better located church.

Similarly, a smaller and poorer orthodox Lutheran congregation in a larger city in the midst of larger and richer so-called Lutheran congregations, which are not particularly strict about doctrine and discipline and have a good portion of lodge brothers among them, could be pressed by an indebted debt burden, which it cannot completely throw off by its own strength. In such a case, too, it is in keeping with love to willingly and cheerfully help the suffering sister congregation, according to the words of St. Paul: "Bear one another's burdens, and you will fulfill the law of Christ." Gal. 6, 2.

But where no such or similar case takes place, it is not sinned against love, as already proven above, not to provide the help requested.

(Sent in by Mr. Pastor K. Eirich.)

Testimony against secret societies on the crabwalk within the Ohio Synod.

The reader will probably be surprised that we should dare to take the above matter any further. after we have been taken away in such a devastating way by the leaders of the Ohio-Sy "ode. Our little pamphlet published a few years ago was followed by the annihilation sentence from the pen of the Columbus theological Goliath: "We deny everything that has reference to us in the sense in which the writer apparently wants it understood." Our last historical advertisement in the "Lutheran" set the whole Columbian scholarly world in motion, and in such a way that from two fiery mouths, the "Kirchenzeitung" and the "*Standard*", death and destruction strolled against us. Prof. Lehmann made me a "thanmaturge", a miracle worker, in order to probably cover himself with all the more fame by my destruction. With their own erudition, both professors ignored the facts and treated only my motives in order to get to the root of the matter as deep thinkers and to destroy me from the bottom up. In the process, Prof. Lehmann made fun of my lack of erudition, so that whoever had the damage also got the mockery. After I had been chopped up, stabbed, smashed and torn to pieces, another knight of sad shape came from Indiana and gave loud testimony that I had been taken away and began to kill the slain man again. Moreover, like a second Shakespeare, he had put the matter, as well as the affairs of my community, into dramatic form, with which he carried away everything, although he strongly slandered my community.

As for what is to be communicated now, it is certainly difficult not to write a satire. And old Horatius, if he were still alive, could certainly not refrain from doing so on this occasion. But we leave it to another, a scholar; since Prof. Lehman", because he can write competent theological treatises, as the "Kirchenzeitung" shows, likes to measure himself only with such. So, whoever wants and has to write the satyr, let him write it anyway, but it must be a scholar, so that a scholar can also answer.

The matter against the secret societies had gone so far some time ago in the Ohio Synod, as the reader will well remember, that the English District felt its rights infringed because it should not admit preachers belonging to secret societies into its Synodal Union, which made it somewhat intractable. In order to bring matters back into line, a delegation consisting of Professors Lehmann and Loy was sent to the same by the General Synod. This delegation now made the following report to the General Synod at its last meetings, as contained in the "*Lutheran Standard*" of May 15, 1867:

. . . "The District as such received us with brotherly kindness. What happened ... can be seen from the attached resolutions,

which are taken from the negotiations. We would have been pleased if the resolutions had been clearer and more direct, but we are of the opinion that, if they are well understood according to their letter and the personal assurances we have been given, they say what we want them to say, and although they are not decisive, they lead to the right result," and so on.

These resolutions, however, thus read:

"Since the connection with secret societies on the part of a few members of our district is a cause of annoyance to many brethren of the General Synod, among whom are to be reckoned some of our own Synod, and also of dispute between us and that body; and

Since we desire that peace and unity and brotherly love may prevail among us, and since we believe that said brethren of our district are willing to refrain from the exercise of any such right as they claim under the law of liberty, if they are persuaded that it will trouble the conscience of the brethren or annoy them; therefore

Resolved: That by divine grace and in the spirit of the Gospel (this is learned and genuine Lehmanian) we will do all we can to induce them to withdraw from those societies. And further, with all fidelity, we will arrange our conduct in all relations according to the principles contained in this debate."

After these documents were read and discussed before the General Synod, the following resolution was passed:

"Resolved, That we heartily rejoice that the English District has now taken a decided step in the cause of secret societies, that we entreat and exhort its members to persevere in this good course with Christian earnestness; and to assist them therein, we do the following debate.

"Resolved, That we, as a General Synod, do hereby publicly confess that the secret societies are in opposition to the Holy Scriptures and our Confessions, and those who belong to them are guilty of a great sin, in which we will have no part."

These resolutions make a different, but on the whole very sad impression. Admittedly, it is written in the learned introduction that if they are understood correctly according to their letter and the personal assurances given to the professors, then they say what is desired, and this makes us think that a secret key belongs to them, and that we probably do not understand them correctly. The warning certainly wants to say something. But as far as we can grasp it with our thick minds, the resolutions of the English district say what the professors wanted, although they say afterwards again that they were not decisively. This is again the Janus idol with a double face, which has many admirers in the Ohio Synod. To the lukewarm, the face is that the resolutions say what is desired, but to the more serious, the opposite, that they are not decisive. So everyone can find in it what he wants.

Now, however, read the resolutions of the English District again and see whether they do not declare the secret societies to be an intermediate thing. Not a single syllable is used to imply that they are in themselves sinful and reprehensible, but only because the connection with them causes trouble, so the love and the spirit of the gospel are to be set in motion to make the members of the secret societies leave, just as Paul, for example, does not want to eat meat if it annoys his brother. Thus, to declare a sinful thing, rejected and condemned by God's Word, to be a middle thing, says the desired thing to the Columbus professors, to whom the instruction of youth is entrusted and who are to educate servants of the Church. If, therefore, someone considers murder and adultery to be a middle thing, which, however, he wants to leave out in order to avoid trouble and for the sake of peace, these scholars would be satisfied with it. And if, furthermore, the connection with secret societies in a congregation does not cause any trouble, then it is not a sin, and one can let the matter rest nicely. It is hard to believe that Prof. Loy in particular would have fallen back into such grave error again, if the divine judgment had not been executed on him, because he had so often, where it applied, no courage as a witness. That these gentlemen are not at all concerned that the truth should not be bound, but should be freely and openly proclaimed and preached from the housetops! That it does not fall on their hearts at all that they "confess" the truth freely and cheerfully, plainly and clearly in this piece, too, for the glory of God and for the benefit and piety of their neighbor, even if what does not want to stand were to break, and the Ohio Synod were to go to pieces! But there is again the sad traditional, much-vaunted church policy and human "fixers" who must give counsel and do. For the upholding of the Ohio Synod is there once the pope, before whom the truth must bow and be trodden in the dust. Just as many always excuse all uncalled intrusion into our congregations by the fact that the congregation used to be served by an Ohio preacher, that the

congregation used to belong to the Ohio Synod 2c. The human institution of the Ohio Synod is much higher to such people than the divine right of the congregation.

But what crowns the whole thing is the fact that the General Synod considers the wretched machination of the English District's resolutions, despite better knowledge, as is evident from the well-kept second resolution, a "decisive step" against the secret

Societies explained. One must think, in fact, words have no meaning in the Ohio Synod, and mau speaks merely to have said something.

(Submitted.)

The first German Lutheran Trinity congregation of unamended Augsb. Confession at Buffalo, N. Y.

This is the name that the now united congregation of Pastors Chr. Hochstetter and Fr. Ruhland adopted on the evening of Easter Sunday, April 21 of this year. The congregations on both sides, both that of Mr. Past. Ruhland's congregation, which up to now had its church property on Williams Street here, as well as the Buffalo congregation, which had been expelled from its old church a year ago, had gone through many turbulent times and meetings until they reached this result of a Christian union. - As soon as the minutes of the proceedings of the Colloquium appeared in print, they were presented point by point by Rev. Hochstetter to his congregation, proven from God's Word and the symbols and explained with examples. On the first Sunday after Epiphany, after three hours of discussion, the final question was put to the assembled congregation, at which all the members (including the women and virgins) stood up in agreement and confessed the teachings presented by the 11 colloquium members with regard to the questions of church and ministry. When the counter-question was put to the assembly that there should be those who did not agree or who should bear misgivings, no one rose. The blessing that the spiritual fellowship with the Missourian brethren and the whole orthodox church must bring was emphasized, but further steps were indicated by the fact that it was opened to the assembly that everyone would agree if the church boards of both sides now held meetings. Mr. Past. Ruhland proved here, as well as later in the congregational meetings, that under the present circumstances it would be impractical if these congregations, now united in faith, did not also aim at a real union into one congregation. The spirit of partisanship, which had taken deep roots on both sides as a result of more than twenty years of strife, was still felt frequently. On the other hand, the synod, which met at the end of February at the local Martin Luther College under the chairmanship of Rev. Zeumer. The cordial unity and the conciliatory spirit with which the ministerial brothers from the two synods of Missouri and Buffalo met here did not fail to inspire new confidence. Consideration had been given to whether a geographical pa

The two congregations, however, live so close to each other and so much in confusion that no peaceful separation could be hoped for in this way. If one wanted to avoid becoming Cephic and Apollo, a real merging was the only way out. In addition, each of these two congregations was thinking about building a new church. If one did not want to work to the detriment of the other, the conviction that the united force would accomplish something better than the isolated one, became more and more urgent. The most beautiful fruit of the now concluded reconciliation would be the joint construction of a spacious church! Thus one heard some say, and since such an undertaking had to be preceded by the local unification into one congregation, each congregation now elected a larger committee, which was to consult with the members of the other congregation and present the result again to the congregational assembly. On the part of the congregation, Rev. Ruhland's congregation, when, after many previous conferences and negotiations, the first vote on everything concerning the unification took place in its entirety on Palm Sunday evening. There was a majority of two thirds in favor, even those in the minority presented their concerns in a Christian manner, so that we dared to hold a joint meeting of both congregations in the French church as a result of the resolutions passed. In the same local in which the colloquium between the representatives of the until then hostile synods of Buffalo and Missouri had been opened on Nov. 20 of last year, the two local congregations now met for a union. They sang: "Come holy. Spirit, fill the hearts of your faithful, and were soon able to experience that the Easter peace, which the Lord Christ brought forth from the grave, was also active and powerful at this meeting. After each congregation had first testified to the other's fairness, and a note of disapproval, which was raised in regard to a subordinate question, was raised by Mr. Rev. Ruhland and the entire overwhelming majority of his congregation, about 130 members entitled to vote rose to the joint declaration that from now on they wanted to form one congregation, hold a joint service in the French church, mutually recognize and appoint the two pastors, and also proceed as soon as possible to a joint church building. We closed the meeting with the hymn: Now give thanks to God! - Since the small church in Williamsstraße is now to be used exclusively as a school locale, a solemn farewell service was held in that church, at which Rev. Zentner participated at the altar in addition to the local pastors. For the opening

The confirmation of the children was the most suitable entrance to the common service in the other so-called upper church. We began by publicly examining the confirmands in the church on Misericordias Domini, but on the following Sunday we took these 38 children in public procession to the French church, where they were blessed together by both pastors after a preceding confirmation speech. It was a blessed Sunday, on which the happily united children, leading each other arm in arm to the shame of many an adult, made their entrance and exit, for they had grown fond of each other as children of the church. The fact that on the day of the confirmation the space in the church was used up in an extraordinary way, led to the plan to buy a larger church together, if possible, and to move into it in a short time. By God's providence, a prospect for this has opened up to us. - Up to this point, the faithful Lord and Savior has helped his congregation here. There are still difficulties of many kinds to be overcome; there are displeasures to be regained, suspicions to be calmed, many hearts to be strengthened in the right unity of faith, which is active through love. Therefore, let us finally entrust this matter, which is certainly not ours but Christ's, to the faithful intercession of all our brethren in the faith; and may He Himself, the faithful Archpastor of His faithful, resist all cunning and violence of Satan, and graciously hear us!

(Sent in by Past. P. B.) **Also a fruit of the preaching of the Holy Passion. Passion.**

The farmer Johann Isebund promised his wife with hand and mouth on the Thursday before Easter r Listen, woman, I see now for myself, It can't and mustn't go on like this; I'll have the children baptized and won't drink any longer.

Early was Mr. Johann on the dam, Even before the servant came from the ground, On quiet Friday morning.

The brown horses standing in the stable are amazed to see the master, and neigh with pleasure, as once in better days.

Lord of my life, he murmurs, Where that would have gone, And looks around the room. The most beautiful hay lies high and dirty, It now serves the horses as litter, And under the manger and the trough There is a green pile of oats.

Here behind the broken door Lies colorfully confused horse harness, On it sits slyly the tomcat. There the rooster crows with the beat of his wings His whole household awake

And swings with proud looks from the horse's back.

That is a sin and a disgrace! Johann thinks, and runs his hand over his eyes and cheeks.

O God, forgive me my sin, And do not punish me as I deserve; You "fill my heart with mercy; I will already advise the stable.

Then he rises up sprightly, lays pure hay before the horses and each his oats;

Fetches brush and currycomb from the bench and cleans the two browns; before a man has seen it, he thinks, it's already done.

But already, when the day dawned, his pale wife watched him back there through the crevice.

Then, with thanksgiving and courage in her eyes, she crept back to her little children, And wept once for joy after many heavy sufferings.

A girl and a pair of brothers, the eldest will soon be six years old, awakening from sleep.

With them, little mother prays: O dear Savior, thank you very much;

Protect ourselves and all people even today.

Then she wanders back and forth in the little house with a lively mind, a woman in the most beautiful sense.

She washes the children, dresses them, There lies the festive state for'n man, Also she has not forgotten the breakfast in the meantime.

Now the father comes out of the stable;

The little ones always ask as soon as they see him: Will you take us to church today? Yes, he says, if you are good. Then he already has the little ones on his arm and on his legs.

There the carriage drives out of the gate. Shaking his head, the servant stands in front of it. He is to close it again.

But he almost forgets his duty, he does not understand the Lord's deeds;

He cannot see any benefit from going to church Gar.

But Johann travels with his wife and children through the meadows to the distant house of God.

He sighs, is completely turned in on himself. Because remorse grows in his heart;

He hasn't driven that way for years.

At the crossroads comes the way to the jug And greets with a crude curse An old brandy brother.

Come, he says, let the fluff be, And don't get involved with priests;

We meet today to the celebration Certainly sidele guests.

And Johann thinks of schnapps and beer,- But he says: Lift yourself away from me;

And weather rolls the wagon.

The church welcomes him hospitably. There he opens the hymnal and sings - he has it healthy: "O head full of blood and wounds".

Oh how it burns in his soul, When he confesses in the fourth verse, He weeps and cannot let it go: "And what you, Lord, have endured. Is all, all my burden." He becomes so anxious, so tight; But the crowd continues to sing.

And now the singing stopped, but from the holy place the sermon came to his heart, how Jesus Christ, the Lamb of God, took the sins of the whole world upon himself, how he died on the cross and earned our salvation.

In particular, the pastor immediately emphasized in the first part - he means me, Johann thought -, How we tortured the Lamb of God with sins uncounted on the cross. His blood, which flowed there, that we have shed.

But further followed, oh how already! Let it be a consolation to the sinners. That's me, thought Johann.
God, out of mercy, has thus delivered us from eternal death;
What God's Son bore, Can no longer sue us.

Now, sinner, take heart, your ransom is Christ's blood.
Gilt to me again, said Johann.
If you have long indulged in sin, mocked God with word and deed, you need not despair: the sin of the world is borne.

If he had known, the preacher, Who would be in church today, He could not do better. There was Johann Isebund, a sinner, sore in conscience, Who dared in JESU's name
And from his heart said Amen. - —

Two years find since then past And again colors the Easter egg The rabbit in the bushes.
If you come to our prairie, I advise you to never fail to get off at Johann's, if you can only reach him.

There you find a new house, It almost looks like an estate, Amid rich fields.
Beer horses stand in the warm stable, And there before the crack of the whip The horned cattle go to pasture With abandoned joy.

And when you enter the house, everything is nice and clean, you feel quite comfortable.
The housewife, stately, round and red, fetches butter, home-baked bread and milk in blank cups;
You can probably let it go.
Then just ask Johann: Dear man!

How do you attack your economy, that everything is going so well?

So he says: Praise be to God, I will tell you as I know: I have heard the word of God, and it has converted me.

I was a drunkard, lived rough And my economy went like this, Like horses without reins. Then God took my first child from me. In my heart I said: You deserve it; You won't have one baptized; You won't run away from God.

It burned like fire inside me, No brandy or beer helped, It was like hell for me.
Then my ungodly rigid mind broke. Fortunately I went to the church; Now I have found peace And diligence and happy hours.

The old servant is also still there and is, he does not know how it happened, after his master. He is faithful in the house, stable and field, loves God's word much more than money, and can see no benefit at all from going to the inn.

To the ecclesiastical chronicle.

Archbishop Spalding on Education of the Negroes. On the eve of his departure for Rome, Archbishop Spalding of Baltimore issued a pastoral letter to the clergy and laity of an archdiocese, in which he speaks, among other things, about Negro education in the following manner: "The education of our colored brethren". - There is no respect of the person before God. Faithful to the spirit of this principle, the holy Catholic Church has never known any distinction of color or sex in the exercise of her heavenly office for the salvation of all those who have been redeemed by Christ, her divine Founder. Jew and Gentile, Greek and Barbarian, slave and free, have all equally experienced her tender motherly care. She alone understood the art of combining the liberation of the slave with his elevation in the social ladder. In her churches and around her altars the masters and the servants are gathered and all take equal part in the heavenly gifts and privileges. As long as slavery still existed, the master and mistress were presented with the high duty incumbent upon them as Catholics, to instruct their servants in their religion, and in so doing to keep the customs from danger. The Liberation changed this relation to a great extent, and deprived the colored population of the services which had thus been rendered to them by their nearest natural teachers. Now that this is the case, a much greater responsibility rests upon the pastors, since they must see to it that this portion of their flock is not alone not forgotten, but to care for it even more tenderly. Therefore, in the name of the Prince of Shepherds, We exhort them to develop and apply all the powers of an enlightened zeal in the Christian instruction of the colored population under their direction, especially for the instruction of the youth. And then We exhort them, as soon as possible, in their various parishes or districts, to establish schools for We would be very pleased if the number of churches for the colored population could be increased.

Experience teaches us how difficult it is to give religious instruction to those who cannot read. It would also give Us great pleasure to increase the number of churches for the colored population, especially in the cities where they are most needed. We must confess, to the great honor of our colored children, that, in proportion to their means, they have acted very liberally and magnificently in erecting schools and churches for their benefit. This has been amply proved in the case of a church in Washington, and in the erection of six or seven colored schools in the Archdiocese lately. The pastors who decide to work zealously for them will always find willing and zealous co-workers. We will also endeavor, as soon as possible, to organize a regulated system of missions for the special benefit of this poorest part of our host, and we have no doubt that the execution of all these measures will receive the cordial cooperation of our beloved clergy, of the religious orders and congregations, of our dear Daughters in Christ, who belong to the various religious cooperatives of the Archdiocese. All of them will help Us, of that we are quite sure, as much as their powers allow them. We are convinced that if we do not begin to work immediately and vigorously in this important matter, we will lose a large part of the colored population for the church; we can see this in the forces that are now so actively engaged in the work. Moreover, the attention of the prelates gathered in the last Plenary Council was also drawn by the Holy See itself. For this reason, each one of them, according to his particular needs and circumstances, has begun to work in this matter in his diocese. In order to achieve greater unity and more emphasis in the execution of these important improvements, We hereby invite the Most Reverend Angelo Paresce, S.J. Provincial of the Society of Jesus, in whose well-considered zeal and prudence We have the greatest confidence, to take upon himself the whole object in the Archdiocese, and we exhort all pastors, both secular and religious, to consult with him and to report to him, as circumstances seem to demand, in this matter.

Since Mr. J. H. Baden, second preacher at St. Matthew's Church, 79 Walker Street, in New York City, told me on May 11, 1867. May 1867, he told me that the General German Evangelical Lutheran Synod of Missouri, Ohio and other states is a sect; that it has this in common with all sects, and that it shows itself to be a sect precisely because it always wants to be right alone and all others are to be wrong; it has this in common with the Baptist sect, that it alone considers itself to be the right church, and with the Methodist sect, that just as the latter talks incessantly of repentance, it talks incessantly of pure doctrine. Matthew congregation and its preachers, he said, called themselves with full right ev. Lutheran and were in the Evangelical Lutheran Church; - since I know from a safe source that Mr. C. F. E. Stohlmann, Dksol. Dr., pastor of St. Matthew's congregation, has represented that synod to members of his congregation as a sect, and indeed as a sect in which a "Christian spirit prevails; since the same has said in my presence that he hopes and desires that the spirit of the Missourians will never penetrate into the St. Matthew's congregation; - since a sect is such a community, which, while still essentially retaining God's Word, stubbornly errs in fundamental doctrines of God's Word, thus, in so far as it does so, is heretical: I hereby, in the name of JESUS and in the face of the whole Christian Church, solemnly call upon the aforementioned two gentlemen, pastors at St. Matthew's congregation in New York City, to publicly prove where the general German Lutheran Synod of Missouri is located. Lutheran Synod of Missouri, Ohio and other states contradicts the Holy Scriptures by its doctrine and its application. I publicly request this because Pastor J. H. Baden, in response to my verbal request, was unable to provide me with any scriptural passage with which that synod contradicts the Holy Scriptures by its doctrine and its application, and yet he did not retract his assertion as stated above, but repeated it. If he will also publicly give no scripture, he will, I hope, retract the accusation made against that synod, because he must then recognize it as a false accusation. G. A. Witte.

Church consecrations in and around Milwaukee, Wisc.

(At the same time as a mission-historical contribution.)

"You come late - but you come!" will probably be thought by many of the brothers who have searched in vain for this one among the Kirchweihanzeigen appearing in every issue of this newspaper. Well, even if it is no longer the joy of the Kirchweih day that dictates these lines, it is nevertheless the joy of the Kirchweih success - and that is so good in the end.

To the north and south of the city of Milwaukee now stand two beautiful large, im Gothic style built of the local yellow brick and in the interior, as in the exterior" look similar to each other like two sisters - the Immanuel Church and St. Stephen's Church.

Both are anck sisters; for the congregations that worship in them have emerged from the Trinity congregation located in the middle of the city, and the latter, as the older daughter, to which members of Pastor Dulitz, who was active there at the time, belonged from the beginning, runs its own household, i.e., it is a congregation that has existed on its own since the beginning and is now headed by Pastor Steinbach. It is a congregation that has existed on its own from the beginning, which was first served by Pastor Fleischmann and which has now been presided over by Pastor Steinbach since the spring of 1858, while the younger daughter is still in the pile at the Mntter, i.e. is currently and as long as it is most conducive to the kingdom of God, supplied with Word and Sacrament by Pastor Reinsch as the second district of the Trinity congregation. By the Lord's providence, both sisters began their construction under the direction of one and the same local architect, both held the ceremonial laying of the cornerstone on one and the same Sunday afternoon in summer, and both consecrated the new churches on two successive Sundays in winter.

On the 3rd Sunday of Advent last year, Immanuel's church was consecrated. The sender gave the introductory consecration speech and the consecration prayer and Pastor Link of Town Lebanon the consecration sermon; in the afternoon, however, Pastor Engelbert of Racine preached and on Monday evening Pastor Moll of Mequonriver; in addition, the pastors Steinbach of here and Präger of Granville also acted with the pastor at the new church, Pastor Reinsch. The night before, one of the heaviest snowstorms of this winter had made even the city streets difficult to pass; nevertheless, the church was filled with festive guests. And since then it has not become any emptier. Including the sanctuary, it is 103 feet long, 44 feet wide and 25 feet high, and cost about tzll.000 for the unfinished tower and interim pulpit (a parishioner gave a baptismal font made entirely of marble for Christmas). Some thought that the church would be much too large in the long run; but, lo and behold, the seats are already full every Sunday, despite the fact that not a rifle shot away, in the same front, stands a church of the Wisconsin Synod, which was erected soon after the beginning of our missionary work in this part of town. When the sender considers that where this church now towers over the houses around it, 16 years ago there was

almost no bush; how especially since a year ago this northern starting point has been growing and the German immigration has been growing around our Immanuel Church; When he sees the monthly growth of the district through the admission of new members and looks at the prosperity of the school, which still needs a teacher since the consecration of the church, and each of the two classes under the teachers Dreyer and Hoppe already counts about 80 pupils-: his heart certainly smiles with joy. But "serve the Lord with fear and rejoice with trembling!"

And the same is the case with the church of St. Stephen's parish, which is located in the southern part of the city and is separated from the Trinity parish by the Menomene River. With the already older, but in the last two years amazingly growing part of the city, the church organized in 1854 also grew in the same proportion.

The little church built in 1855 had long since become too small for the congregation, until it finally came to the present respectable church. It is 105 feet long, 45 feet wide and 32 feet high, including the altar. High, airy classrooms, in which three teachers teach a class of 70-100 children each, and a special room for the confirmand instruction form the lower room of the church. As with the Immanuel Church, the tower is still awaiting completion. On the other hand, the pulpit and the altar have been completed; the pulpit is on the right, the baptismal font on the left, and the altar in the middle, with beautiful gothic carvings. The construction costs amount to over \$18 000. That here, as in the Immanuel district, the costs were and are raised from own funds, hardly needs mentioning. This church, too, is already filled every Sunday. Not far from it stands a church of the Wisconsin Synod.

Since the dedication of the Immanuel Church took place on the 3rd Sunday of Advent, that of the Stephanus Church had to be moved to the 4th Sunday of Advent. As a result of the more beautiful weather that had returned, the throng of festive guests was all the greater; however, since the WeihnachtSwocke was in front of the door, it was not possible to obtain the desired participation of other neighboring ministers. At the invitation received, Prof. Selle of the school teachers' seminary at Addison, Ills. preached the festive sermon and, in the absence of an external sender, the afternoon sermon, but Pastor Steinbach, as pastor loci, preached a consecration speech taking into account the history of the congregation and the consecration prayer. In addition, the pastors Reinsch and Präger, as well as the pastor of the local Norwegian congregation, Mr. Huistendahl, took part in the celebration and the communion connected with it.

In 1847, the small group of Pomeranian and Silesian Lutherans, who had been excluded from the Buffalo Synod, received the first pastor of the Missouri Synod in the person of Pastor Keyl. When he was called to Baltimore after three years of fundamental and organizational work, the successor found a congregation that had already grown to some 60 voting members. As the reader can see, despite all hostility and counteraction, by God's grace the growth of the orthodox church has not lagged behind the growth of the Metropolis Wiscousins. And now we may even experience the joy that the local St. Paul's congregation of the Buffalo Synod, as a result of the blessed Colloquium, is beginning to see in us their fellow believers, and through the appointment of one of the co-signers of the Unification Declaration, the corresponding brotherly intercourse of the Buffalo congregation with the local Missouri congregations is in prospect. If, as a consequence of what has become historical, unevenness in the parochial demarcation between the congregations of both sides may still be found - in comparison to the miracle of the heart-directing power of God through unification in doctrine, they are a trifle, which the empress of all laws and orders, love, can easily bear. Yes, the Lord has done great things for us, of which we are glad. To him alone be the glory. He only makes us more faithful, more zealous and more humble through all these teachings!

However, not only in but also at Mil

milwaukee a few church consecrations took place around this time.

On Wednesday, between the dedication of the local Emmanuel and Stephanus Church, the pastors Steinbach, Moll and the undersigned consecrated the church of the congregation in Granville, 7 miles from Milwaukee, together with the local pastor Prager. The Missourian congregation there celebrated church consecration as early as Advent of the year 1858; however, a party in the same congregation, which abused Christian freedom and Dr. Luther's sayings to that effect with regard to the dance question, seized sole possession and use of the church after only a few years and forced the then Pastor Ruff and those who wanted the use of such freedom to be restricted by love, to hold their services in a private house again. For the fact that they endured the robbery of their church property, the Lord has amply compensated them with a more beautiful and beautiful house of worship. It is a nice little church, 40 feet long and 26 feet wide, surrounded with brick and provided with a little tower. Before entering the church, we gathered on the morning of the consecration day in the private house, which was quite a distance away and had been used for church services until then, where the pastor held a confession and said goodbye, and then we went in procession to the church - not on foot, but on sledges, because the snow was deep and the roads were still unpaved. The dedication took place in the usual manner, with Einsender preaching in the morning and Past. Moll preached in the afternoon. The congregation, which weaves in harmony and peace in its new little church, has grown since then. It now counts 25 members who are able to vote. May the Lord let it continue to experience the blessing of unity!

From Granville, the pastor there serves a branch on Washington Road that has only been gathered for 1¹ years and already consists of 32 families, as many senders know, mostly Mecklenburgers, and in which God's work seems to be flourishing delightfully. Even women could not resist helping with the ban of the 38 foot long and 28 foot wide log church. Unfortunately, we pastors from the city could not participate in the dedication of the church, since it was scheduled for January 6 and we received word too late to cancel the orders made for our churches. Therefore, the pastor loei felt compelled to perform the consecration alone in the morning; in the afternoon, however, pastor preached. - —

Following these notes, the sender finally allows himself a hint at the increase of the work of the inner mission in Wisconsin in general. At the time of his inauguration and for a few months after, he, like his predecessor, was the only pastor of the Missouri Synod in Wisconsin. But already in the fall, Pastor Geyer, who had been appointed to Watertown and the surrounding area since 1844 and who belonged to the Saxon immigration, came to a complete agreement with the synod, and in the spring of 1851, the congregations of Freistatt and Kirchhayn, which had been served from Milwaukee and had gone out from the Buffalo synod, received a new pastor in the person of the president of the northern district of the synod, Pastor Fürbringer-,

a pastor of his own, but the church in Wisconsin was given in him the blessed instrument by which the fractures then still existing were gradually healed, new divisions were controlled, Missourian doctrine and practice permeated acidly, and remained a blessing to the Wisconsin Preaching Conference even after his appointment to Michigan in 1858. The journeys made from Milwaukee in the course of time resulted in the planting and staffing of congregations in Grafton and Cedarburg, in Town Hermann and Sheboygan, in Oshkosh and Winchester to the north, as well as in Racine to the south and Whitewater and Janesville to the west, from which places missionary work continued and congregations were gathered and staffed with preachers and more and more with school teachers. And so, by God's undeserved grace, in the short period of 17 years in Wisconsin, 29 pastors with 19 school teachers from our synod are now building God's kingdom, and when the 4 congregations that became vacant due to call-away are filled again, we count 33 pastors.

"Show thy servants thy works, and thy glory to their children, and the LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote." Amen.

F. Lochner.

Church News.

On the second holy day of Pentecost, June 10. On the second day of Pentecost, June 10 of this year, Pastor F. R. Tramm, who until then had been working in Laporte, Ind. in blessing, and who because of physical ailments had to desire a smaller sphere of activity, was introduced by the undersigned to the congregation in Holland, Dubois Co.

May the faithful Archpastor of his Church make the dear brother there a blessing for many, and give him back his health.

F. W. Scholz, Pastor.

The address of the Past. Tramm is:

kov. U. R. 1¹rumm,

Dollunck, B. O. Dubois Oo, Inck.

Mr. George Endres, hitherto pastor at Fort Dodge, Jmva, having received and accepted a regular call from my Fmal congregation at Wilderten, Fayette County, Illinois, the same was installed in his office by

order of the Reverend President Western District on Sunday Trinity by the undersigned.

May our dear Lord Jesus Christ bless this dear brother to many.

Ge o r g Streckfuß, Past.

*The address of the dear brother is:
Bov. O. Lockres,

Vuncksli," Illinois.

Conferenz display.

The Springfield "Pastoral" and Teachers' Con- ference will meet, God willing, July 23, at Jacksonville, Ills. at the home of the undersigned.

F. Lehman", Secr.

Announcement.

The Lutheran Synod of Missouri, Ohio and other St. Middle Districts will assemble, God willing, in the congregation of the Rev. Fricke in Indianapolis, August 7 of this year.

All who intend to attend the Synod must immediately notify Mr. Past. Fricke immediately, so that quarters can be provided for them.

The subject of the discussion will be the further theses of the paper that the Lutheran Church is the true visible Church of God on earth.

Th. Wichmann, Secr.

The Order of the Odd Fellows

Strange ^{or} Brothers.

Examined in the light of the Holy Scriptures and reason. Scripture and Reason by

Jos. T. Cooper.

Translated from the English by I. A. DarmstLuer, Lutheran preacher at Columbia, Lancaster Co., Pa.

Mr. Schlitt has just informed us that this booklet has been out of print for a long time and that he is in the process of getting a second edition of it, which should be ready at the beginning of July. As we recommended the first edition to the readers of the "Lutheran", so we now recommend this second edition to those who do not yet have it. The anti-Christian so-called lodge system or secret societies are now gaining such an upper hand in America that few Lutherans remain unchallenged by them. Everyone should therefore be prepared against this dangerous enemy of the Church and Christianity. An excellent aid is Cooper's writing. The fact that even a non-Lutheran can prove the unchristianity and harmfulness of the secret societies from God's Word makes the book especially valuable. The price of a copy, nicely bound, including postage, is 80 cents, per dozen -7.50.; the book can be obtained at the address: blr. Ledlitt, Baltimore, Nck.

Subscriptions - Invitation

Dr. Martin Luther's Church Postil.

Krue Avils-e.

Erlanger Ausgabe in 9 Volumes (A -1.00.

Published by Heyder and Zimmer. Volume I. has already been published.

Siemon L Co.

* * Fort Wayne, Ind.

Display.

Just published by L. Volkening, St. Louis, Mo:

The spiritual folk song. Collection of sacred songs for non-godly circles in four-part settings, at the same time as an accompaniment to the "Kleine Missionsharfe". 60 Cts.

Receipt and thanks.

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To the seminary building hold received from crane Wittwe Nagel from the municipality of Red Bud I Scdinkrn. 1 Sebnlter, I side piece. From Past. M. E richs Gem. in Minden, Ill, 3^{****} Barrel of flour. From Mr. Haas of the ImmanuelS District in St. Louis, 2 boxes of srifr. From Mr. Emmerich, teacher, in Lcwell, 81.

For poor students: By Past. I. M. Hahn Palm Sunday - Loll. from fine congregation 812, from R. N. 85. By Past. Povv vo" Krtting 81, Sertz 81, Aatz 81, by himself 82. From God's box of Elkgrove congregation 813 85 for Ähnlich. By Past. Engelbert 816 forThurow and Engeldrecht. Through Past. Rohrlack Kindtauf-Collerte at F. Wille for Henkel and ASbrand 84. By Teacher Gotsch in St. Louis from his school children 85 for Tdrdbald Walter. By Past. I. M. Sauer by H. Buse 81. by Past. Stürken of the Frauen- u Jungst anenverein of his parish 815 for Hannarrald. By Past. Svndhaus HochzeitS-Loll. b. H. Müblendrnc 82.75. By Past. Sievrss Lollerte in grankenlust and Amelith 84.50. A. Crämer.

Received at the Northern District Treasurer's Office:

To synodal casser harvest festival - Loll. of congreg. to Lalrdonia and Winchester, WiSc., 89. to Bloom- fird 87.91. By Past. I. F. Mueller in Lake idgr 82. by Pak. F. SieverS: Bon Fr. Kcith in Frankenlust for the Allg. pres. 82; Wed- - Loll. bri P. Sturm das. 87, by A. Deneke 53 LtS., I. Weiß 82, A. Götz 81, Fr. Keith 81.12, Kindtauf- Eoll. bri Ehr. Reutrr A2 W, Hoch zritS-Loll. bri Tob. Engrrrr 88 iis. Lollrctr on i. Advrnt 814.14, in Amrlith 814 83, Kindtanf-Loll. bri W. Hrrtzig in Frankenlust 81 80, at A. Koch dasrlbst 81 67, Wrihn.. Loll. 817.57, in Amrlith 82 66. wedding- - Loll. bri G. Gerhauser in Frankrnlust 82 91. childtanf- Eoll. bri L. Huchtel 8t.50, bri I. G. Fischer 75 LtS., bri I. I. Eschen- dacher 82.60, by Past. F-S>rvers 88th Hvch;eitS-Loll. at I. Schwab 87.66. Lollrctr at Sibiwaing, Mich. collected, 814.76. At Frankenmuth by Past. Fürbringer collected: von Lotrr82, John Bernthal 82, Gottfr. Oertner 85, Strigmann81, W. Schulz and Brriter 50 Its each, Wolfg. Rauh 81, Geger 82, Frisch and Held each 81, John Mütterlein Sr. 82, Simon 85, John Birlein 81, John Rüffelt 82. Kindtauf - Loll. bri H-Böhhnr in Saginaw Lity 84. Past. Hrrzers Grm. in Strtle Lo.. Minn, Christmas - Loll. 84. ludw. meyer's that. 81. pastor Markworth's comm. in WaufaU, WiS., 83.50. drririnig- ceitSgem. in Dtrroit 826.15. comm. in Sbrbovgan Falls, WiS., New Year's. Loll. 84, Easter Monday Loll. 84.25, Gem. in Plymouth, WiS., Lbristfest loll. 86.5.0, Ostrr- frst-Lvll. 86. don Gottl. Buettner, Mequon Rirrr, WiS., 85th Collecte of.Gemrinde dasrlbst 85.M.

For Mrs. Past. Röbbelen: By Rev. Sievrss of L. Lange in St. Louis 83.19. Bon Rev. Steegr's comm. in Ida, Mich. 82.60.

To the synod school redemptionSkasse: Bon Mrs. Stelling in Grand Havrn, Mich, 25 LtS.

Past. Daib 81st comm. to Watertown, 822nd Past. Sterges Gem. to Ida, Mich. 83.

For inner mission: Collecte in Frankenlust 813.76, in Amelith 84.75. From I. G. Fischer 75 LtS. Gem. in Frankrnblif, Loll. 84.05. Past. Hüglis Drei- einigkeitSgem. in Detroit 87.35.

For heathen mission: Bon Mrs. Wipplinger in Saginaw Lity for Missionary Liöter 85. Epiphany feast coll. in Saginaw City 814.25. Mrs. Wolf from Immanuel congregation in Detroit 82. I. Nevermann from Wyandotte, Mich. congregation, 81. I. Lolln there 82. Don the children of Sunday school 83.

For Rev. v. Kienbusch, Bon I. Deeg Lake Ridge, Mich. at 81.

To lollrge household in St. LouiS: Bon Frau olf from d. JmmgnE*Jgemrinde in Detroit 81. Past. Himmler's Gem. in BaWWy, Mich. collecte 86.

To LollrgrhaushaltinFt. Wayne: By Past. Sievers from an unnamed in .Franken- muth 81.50. Bon Mich. Beyerlein there 82. bon Kaiser 81. don Joh. Rüffelt 81. bon several Lutherans in Town Ealrkonia & Town Lowell, Mich. 86.50.

For poor students in Fort Wayne: Don of St. John's congregation in Grand Haven, Mich., 85.61. from a little daughter of his. Gem., contents of her piggy bank 56 LtS. From Past. Daib there, 8 I.33.

To the seminary household in Addison: from Mr. Phil. Dvibel in Saginaw Lity 88.

For teacher salaries: By Pastcr SieverS Eolk in Frankenlust 817.40, in Amelith 87.15. Pastor Lifts Gcm. in Town Sberman, Often Eoll. 811.50.

To the orphanage in St. LouiS: Don Fr. Stelling in Gr-'nd Haven 25 LtS. Pak. Daib 81 Kindtauf - Lollrctr at Gottt. Scholz in Town Sberman 82.25, deßgl. bri Jul. Scholz 83.2". By Past. List 85.

For poor students inAddisvn: From Pb. Deibel in Saginaw City 82. Don Fr. Roehrig in Sheboygan, thank offering for recovery of his son 85.

To the parish widows' and orphans' fund: Bon Mrs. M. M. Müller, thank offering for happy delivery 83.65. Don Past. Markworth in Wausau 81.50. Past. List in Town Sberman 82.

To the HoSpital in St. LouiS: By the Grm. Lakr Ridge, Mich. to be New Year's 82 35. by Past. F. Sievrss Toll, in Frankenlust 86 W, in Amrlith 82 59th Don Fr. Burk in Amrlith 8l. By Mrs. Cars line Junk in Oshkosh by Past. Rohrlack 85.

To.build.a.seminar.in.Fort.Wayne:collected.in.the.Trilnigkrits.Distr. in.Milwaukee.85.

On church building in Philadelphia: Eoll. of ImmanuelS Distr. in Milwaukee 817. Eoll. of congreg. at Mrquon R'ver. WiSc., 83.06.

For Past. Keyl's Baltimore congregation: From I. Deeg in Lake Ridge, Mich. at 81.

For Mrs. Prof Biewrmd: By Past. F. Suvers Eoll. in Frankenlust 83 18, in Amelith 81.29. By A- Götz there 81. Bon Past. Sievers 83.

To the seminary building in Addisou: ÖfterEoll. of the Dreieinigkritis - Distr. in Milwaukee 835. by Joach. Dumstrey, Mrquon River. Wis , 82nd William Oumstrey81. Comm. Eascadr. Ms, Easter Toll 84.90. Bon mehrerrn limbs in Past. Lifts Gem. 86.70.

For W. u. I. Hattstädt: From the congregation at Monroe, Mich., n. zw.: Kindtauf.Loll. bri Mich. Gottfried 81.15, drßgl. bri Kroll 50 LtS., from Leherr Simon 81 52, from lungfraurnverrin there 85.55, from Frauenverein 823.82, from K. Ferner 82, from L. Rummel 81.

Milwaut" May 3, 1867, L. Eißfeldt.

Get

on college construction in Fort Wayne:

From Past. Zagel's congregation, 815th Past. Groß's Grm. in Richmond, Da., 830. past. Körner's Gem. 810. past. Ricbmann's Gem. 87.05. By Past. Ruhland by Mrs. Wittwe August 81. by Past. Dnlitz by Hartmann 85, Jung 83, Strcdrl 82. Endres 82, Duhr 81.50, Milan 81, DLnssngtzi, Dick" 81, Schlöffrrmann 81, Salge8l. Stbäckrl 81, by arm Unnamed "1, Ehr. Schäper25 Lts, Meyer 82, H. Sondermann 81, Lh. Maas 81, Mrs. Reichhardt 81. past. Micharl's parishes 858. paft. Trautmanns Grm. 835.' Past.'Aübsn Grm. 844. Past Senrls Gern. 828.03, by himself 82. Paft. DeyrlS "em., first consignment 850 Past. List-Grm. 82th Past Mirßlrss Gem. 815th Past. Schürmanns Gem. 810 1.0 Past. Arendts Grm 810. past. Löbrss Gem. 835. past. Bartling's Grm 850. past. Sprenglrss Grm, 817. By Past. Hahn by Mrs. Lollmrirr 81, Oestrrlrir 81. Bernlvchr81, Mrs. Weisel 51" LtS., Past. Hahn 81.50. Past. EverS' Grm. 823. by Past. Jor von Schlächter 85, I. Grunrberg 81/"^Past. Sauer-Gem., rrste Sen düng 836. past. Marmortbs Gem., e>str Srntnng 85<". Past. Schumann- Grm. 818. Past. Fick- Grm. 849. past. Wrgs Gem. 85.15. Past. Zaget- Gem., zwrite consignment 873. past. Stocks Grm. 817.50. Past. Wüste- manns Grm. 819, by him srlbst 81.50. Past. Schöne- brrgs parish 816. by Past. Hörnicke by L. Preacher 85.

Further find signed for the same ZweA:

Bon Past. Gross's Gem. 862.75. ^)ak. Steger's Gem. 833.50. Past. Hansrrs Grm. 875. past. Jung- GP" 890.25. Past. HuSmanns Grm. 8tt>9. Past. Michaels Grmrindr 8125. past. Jüngels Ge". 84Ä). Rev. Kühns Grm. 8120. past. Trammss Grmrinde in Laport 8218. Past. Fritze- Gem. 82>"0. PaU WüstemannS Gem. 860. Past. Keyl- Gem. in Philadelphia 840. parish > i meroy 815. parish in St. Charles 8100. past. Sallmann's Gem. 834. past. Wagner- parish 8300. past. Dörmanns Grm. 8100. past. RuhlandS Grm. 8150. past. Flirschmanns Grm. 862. past. Eben- dick- Grmrinde 850. past. King's parish 8700. past. Schumms Gem. 880. past. Strphane's

Grm. 8150. paft. Saurrs Grm. 83*8. past. Reisingrrs parish 82>*t". Past. A Riede!- Gem. 8100. past. Hcinemaans Gem. 82IV. Past. Hritmüllrrs Grm. 840.50. Past. WkerS

Grm. 870. past. Schuster-Gem. 81M. Past. Strrckfuß's Grm. 8230. Past. Viltz's Grm. 820. past. J-r'S Filial in Pern 8150. pastor Bngts Grm. 8100. pastor Friedrich- Grm. 840 Past. Wvnrkei s Grm 8A">. Pak. Multanowekos Grm 875. paft Hartro parish 822. past. M. Sirichs Grm. 8510. past Weyrls Gem. 8150. past. Engeldrrs Grm. 850. past. W. Lange- Gem. 826. past. Markworths Grm. 8100. p st. Schumann- Gem. 880. past. Stock- Gem. 892. Pak. Lrdnrrs Ge". 84V. Past. läbkrrs Gem. 8300. Past. Stegers Gemeiade 3400 ft. Lumber. Past. Flirschmanns Grm. 5500 feet Lumber. Paft. Bvdes Grm. 8167 Werth in Lumber. Past. EverS'S Gem. 8170 thrills in money, theil- in Lumbr. Past. Sallmann's Grm. 834. past. Hahn's Grm. 825.

* » *

Untrrzrichnetrr lets hirmit again to all Gemeinde", wrliche their Subscription-listen so far "och not eingesandt haben, the request rrrgrhrn. Such a request should be made as soon as possible, so that the building authority is able to start the construction. Space must be created, because the large number of students makes it necessary. If we do not have enough funds - and, of course, enough resources - to enable us to build this year, the result will be that no new students will be admitted to our institution in Fort Wayne for the coming year, and this would certainly be a great disadvantage to the church. May the Lord give all the congregations and their members a willing heart for this untrrnchmen pleasing to God!

H. R. Schwegmann, Kafsirer.

The preacher's and teacher's widow's and orphan's funds have received

I. Regular contributions <l 81.50 for 1867 from the pastors and teachers: H. Bartling, W. **Lartling**, P. Beyer (81.00), Böse, Brackhage, K. Brauer, Prof. (82.00), Brohm, Burgderf, Conzelmann (82.00), Dorn, Döderliu. M. Eirich (83.00). Fick (50 cts.). Fa "baurr, Fricke, Früch enicht, G. Grüber, Hahn, Härtel, Heid, Hermann, Jüngel, Jung, König (82.00), Käpprl. Küchle (82.00), Karau sen. (82.00). Köhnkr, Prof. Lindemann (84.00), H. Löber, Lücke, Metz (85.00). Th. Mießler, Pd. Müller (82.11"), F. Nützet (83 ">""), I. G. Nützet, Rauschert Reißinger (85.0"), E Riedel, R. Rietet, Riepling. Rolf. Roschke(82.11"). G. Schallrr, Schliepsick, Schneiror (82.1>0). Schumm (82.00), Schörmann, Selle, Dr. Sihler (-2.00), L. Steudach, Stephan, Siegert, Sandvoß, Ulrich, Aa "er, We-U, Wichman" (82.00), Wunder, Zitzlaff (82.0"").

H. Reste: Barthel (83.00), Brohm (81.50), P. Beyer (81.50), Böse(81.50), Prof. K. Brauer (83.00), Tb. Bünger (81.50), Baumgart(8l 50). Prof. Baumstark (81.50), Detzer (82.""') röteilein (82.00), Fa- tbauer (8150), Fick (84.50), Fischer (81.5">). Th. Grüber (81.00), M. Große (83.00), Hesse (81.5""), Hermas" (81.5>')> Härtel (81.50), Jung (81.50), Klinkenberg (8t 5"). Kappet (8".5"), F. Krumsieg (81.5<). Lücke (83.00), Prof. Lindemann (84.0>>), C. Meyer (83.00), H. Meyer (81.50), Mennickr (81.50), Nickel (82.0t"), Pollack (813.00), Richmann (81.50), L. Strinbach (81 50), Prof. Selle (81.5>). Schürmann (81.50), Stephan (81.50), Ulrich (81.5""), ""rof. Walther (84.5t").

III. gifts: From an unnamed in St. LouiS for Wittwe RLbbeleu 82.00. Collecte on the wedding bG Mr. H. Stange in Humboldt, Kans., 84M>0. St. in Franklin Eo., Mo., 81.50. Bon Hrrv*Ji^t<Mel Guenther in St. Louis 81. "0. Collecte on deffHindtaufe at Mr. Past. Frederking 84.30. Bon Herr" Horst i" St. Loui- 82.0"". Don W. A.F. in Minden, Washington Eo. III, 810. in grmrinde gort Wayne issder PassionSzrit collected 82631". Bon Mrs. Wittwe vo" Strohr in Indianapolis 50 LtS. Eollrcte at the wedding drs Mr. W. Rösener for verwittwrte Mrs. Past. Dolff 85.00. From Hrrrn Past. Poops cmrinde of lace, bricklayer, gardenerrr each 81, of Hrrru pair 82. from de" northern Synodaldistrirt by Mr. Kafsirer Schuricht 89 65. from the eastern Syncdaltistrict by the same 824.25. collecte on drr wedding de- Herrn W. Flander- mrier 83!30. collecte in the Matthi rSgmrindr in RuffriS- grove tz8 20. from three Ungmanntrn 81. from R. R. in Herr Past. Dorns Gemeindr 82 50. Coll. on drr infant baptism bri Hrrrn A. Franke in Brmdy 82.60. Don Fra" Halbrittrr in Nrw Orleans 85. Of an "unnamed" by Herr Past. Metz there 86.

J. F. Bünger.

The latest defense of the Iowa Synod by one of its professors.

(Continued.)

Two and twenty years ago Professor Dr. Delitzsch could write: "that now hardly a believing Christian can be found who does not share the chiliastic view of the last days", which is "branded in all old dogmatic textbooks as a heterodoxy (false doctrine) (*). And he was right. When rationalism had come to full dominion in the church, and it therefore seemed as if it were impossible for the church to blossom again in the usual way of preaching the Word of God, or even to be saved from complete ruin, almost all remaining believers, like shy doves surrounded by birds of prey, took refuge in the hope that Christ would visibly return, that he would miraculously crush the enemies of his church who were drunk with victory, that he would convert the Jewish people, his own people, who had rejected him, that he would disperse the night that still lay on many pagan peoples and pour out his spirit in torrents on them, and that after the resurrection of all martyrs or even of all believers who had fallen asleep until then, he would establish a millennial kingdom of victory on earth. Weak in faith, like these

S. Die biblisch. prophetische Theologie. Leipzig, 1845. p.6.7.

In the apparent shipwreck of the church of their time, they clung to these chiliastic hopes like to a last plank in order not to sink. When already in the first quarter of the present century things became a little better and again thousands and thousands, in order not to pine away, turned away from the wells of (rationalism) full of holes and again quenched their burning thirst of soul from the living source of the Gospel, then they, too, had of course inherited, like the Union, also chiliasm from their closest fathers of faith. But where there is true faith, there is also hunger for healthy, strong nourishment of the soul, desire for certainty and growth'; and since this was not fully satisfied in the new faithful writings, the believers began to seek out again the writings of the old Lutheran divine scholars, which had been buried in dust until then. But the more the believers of our time have sought and found nourishment in them, the more they have become suspicious of chiliasm as well as unionism. It is an undeniable fact that especially in the last decade chiliasm, which until then had become almost fashionable among believers, has become more and more disreputable, especially in the Lutheran Church. *) At first it seemed as if the

*) In the making of the Erlangeners who pay homage to chiliasm

While chiliasm used to be the hallmark of true faith in our church, it has now become quite different. The new adherents of chiliasm are becoming fewer and fewer in the Lutheran Church, and those chiliasts who used to appear as great victorious heroes are now appearing in many cases more and more quiet, cautious and fearful. They already thought they had won; they already hoped that chiliasm would finally be established as a symbol of the church, and that all antichiliasts would be stamped as false believers, even as unbelievers: but now they have to see more and more that this hope was a vain dream. The old Lutheran church has awakened again and has again opened its mouth to testify against this dangerous fanaticism; this has made the chiliasts rather meek and meek. When our synod ten years ago expelled the persistent chiliasts Pastor Schieferdecker from their fellowship, there were few even in Germany who condemned this, except decided chiliasts. On the contrary, some publicly approved of our procedure in an unapologetic way. Pastor Diedrich, for example, wrote in his "Lutherische Dorfkirchenzeitung": "As far as the

In the first edition of the Lutheran periodical of 1861, the strange confession is made: "Through wide circles of the Lutheran Church, a horror of chiliasm is currently going on, as it is fighting against the basic doctrine of our confession, against the doctrine of justification by faith.

As far as the matter of the Missourian pastor Schieferdecker is concerned, I am convinced, as far as I know, that the synod was quite right in its exclusion. Dr. Münkler also wrote in his "Neues Zeitblatt": "I can only approve of the fact that the Lutheran Missourians in America have taken such a serious stand against chiliasm and have not granted it any toleration. Whoever knows the thunderous chiliastic haze in America will understand what trouble the Missourians have with it, and how difficult it is for them to bring their congregations reasonably into healthy air. If they were to be lenient against chiliasm, they would be putting their whole church at risk. For chiliasm is not only destructive, it is a whole network of false doctrines, and must necessarily exert its confusing influence on the whole doctrine of salvation. In addition, there is less speculation in America than in Germany. They want to see the practical success of everything and make experiments with it on the church, as the many and daily new sects show." Pastor Schieferdecker did not feel like joining the chiliastic Iowa Synod at first. He thought it would be a weightier testimony for him and against us if he were accepted in the Tennessee Synod, which we recognize as faithfully Lutheran. Perhaps he was also driven to this by his followers, most of whom did not want to know anything about chiliasm and wanted to save his Lutheran name and character and had only followed him out of hatred for the synod. But even here Pastor Schieferdecker did not succeed in obtaining a testimony of faithful Lutherans for the harmlessness of his chiliasm. In the report of the Tennessee Synod of 1858 we read rather: "The Special- Committee No. 2. reports as follows: To the question submitted to this Synod by the Hon. George A. Schieferdecker, whether we accept pastors and congregations holding the doctrines of a general conversion of the Jews before the last day, and of a millennium or kingdom of Christ on earth, during the duration of which all the ungodly shall be subjugated, which are chiliastic errors, we, the Committee appointed to report on this subject, propose that the Synod simply answer in the negative. On motion, this report was adopted." - What the chiliastes used to boast of, they now largely begin to be ashamed of, and the endeavor of many of them is now to make all the crassness they used to claim so subtle that it appears quite harmless and their opponents look like mutt-willing, quarrelsome and condemnatory heretics.

Now, as gratifying as it is to see chiliasm losing ground and falling into disrepute in our church, it is a saddening perception that those who, at least in the past, were in gross chiliasm, instead of having the same

The Lutherans, who were trying to help themselves by glossing over their earlier errors and trying to attribute the fight they had waged against them to heresy or misunderstandings, were not willing to recant honestly and openly and thus to regain the full confidence of the faithful Lutherans as soon as possible. When the Zwinglians also dealt with this, Luther testified to the all too peace-loving Bucer in 1537: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, be careful and teach rightly. For it is truly not possible to do so by covering up and concealing, just as one cannot satisfy one's own conscience or the consciences of others by doing so. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine. Therefore we must not forgive God and His Word in our ministry and life, be it ever so glittering, beautiful, glorious, powerful, artificial, clever, as can ever be thought and put forward." (Walch's edition XVII, 2593.) Already three years earlier, when a colloquium was to be held to settle the sacrament dispute, Luther had given Melanchthon, among other things, the following instruction: "We must absolutely not allow it to be said of us that neither of us had previously understood the other correctly. For we will not heal such a great wound with this remedy, since neither of us believes it to be true, and others will think that we have only invented it, and thus we would only make the matter more suspicious or rather quite doubtful. Therefore I would rather that the controversy were settled in such a way that one would remain with those two opinions (of the true presence of Christ and of the mere signs of Him), than that one would give occasion to endless questions, which must finally lead to the denial of all religion (*ad epicuræismum*)." (Centifol. Luth.. by J. A. Fabricius. p. 454. f.)

Unfortunately, we have been prompted to the above remarks by what Professor S. Fritschel has written in his essay on the justification of chiliasm, which is considered justified in his synod. Prof. F., too, obviously belongs to those who in the present time have lost the courage to come out with the crude chiliasm. Instead of revoking it and declaring, as Luther demanded of the "Zwinglians," "Dear friends, God has let us fall, we have erred and taught false doctrine," he distorts the previous point of contention in a

truly deplorable manner and thus seeks to make it appear as if nothing else had ever been said in his synod, as what is no actual chiliasm at all, was tolerated and, contrary to the practice of our orthodox church, fought and condemned by us in a heresy-like manner. Prof. F. writes: "What on earth do the Missourians want from us? They want us to put into the 17th article of the Augsburg Confession that every assumption is condemned which puts the 1000 years of Revelation Cap. 20. into the future." Yes, the aforementioned does not abstain from even writing: "What then is heretical about his (Pastor Schieferdecker's) doctrine of the 1000 year kingdom, for which Missouri excluded him? Only that he declares: the 1000 years can "hardly already be fulfilled". So this modest opinion, which can only be regarded as a private opinion, which does not want to become an article of doctrine and faith, nor does it want to impose itself on anyone, which does not concern the nature of the 1000-year kingdom, but only the question: whether the prophecy Apok. 20 is already fulfilled or not, is the chiliasm that Missouri condemns. And if a man taught correctly in all things, the one thing, that he expects the 1000 years still in the future, would be sufficient to exclude him from ecclesiastical communion."

We have to admit that we have had to deal with many opponents who, when they saw themselves refuted, were brazen enough to deny what they had really asserted clearly enough in the past, but Prof. F. surpasses them all by far. Apart from what we have been told about the "gross" chiliasm rampant in the Iowa Synod by those who were in its midst for years and fled from it for the sake of this plague, urged on by their conscience; apart from the ghastly chiliastic ravings of those with whom the Iowa Synod stands in intimate fraternal and ecclesiastical communion: the publications of both the Iowa and the Missouri Synod are still available, which Prof. F. lies to the face. F. to his face and irrefutably show in black and white that both are a gross distortion of the facts, both what the Iowa Synod alone has up to now represented and what our Synod is supposed to have condemned.

First of all, it is untrue that the Iowa Synod only asserts the future of the thousand years mentioned in Revelation 20 and that it only does not want to be heretized. In a report, which was given in the organ of the Iowa Synod about the negotiations and resolutions of the same in the year 1858, it is said about the millennial kingdom: "However, one must not believe that the same is such, 'since vain saints and pious people will have a worldly kingdom and will destroy all the ungodly'. Nor that in the millennial kingdom there will be no more sin, no more hypocrites and ungodly people, no more suffering, no more death;

All this will still be there. Nor must we believe that in the millennial kingdom we can be saved in any other way than by grace for Christ's sake through faith alone. With these first words taken from the 17th article of the Augsburg Confession, the Iowa Synod obviously seeks only to shut the mouths of those who might reproach it for teaching against the Augsburg Confession according to other declarations. But this is a vain effort, for immediately before these words it says in the report of what the Iowa Synod "established as the doctrine of Scripture" as follows: "1. There shall once more come forth one who is called Antichrist or Counter-Christ. He is in everything the opposite of our highly praised Savior Christ. Scripture calls him the man of sin and the child of perdition, which indicates that he must be a single personality. He will exalt himself above all that is called God or worship, and pretend that he is God. He will take the dominion over the whole world to himself, but will keep it only for a short time. *) During his reign, those who do not pay homage to him but want to remain faithful to the Lord will be terribly persecuted. This persecution is called the great tribulation in the book of prophecy. But the Lord Christ will descend from heaven and put an end to the Antichrist by the appearance of his future. This is the imminent second future of Christ, for which the first Christians also waited. It can happen at any time, because the Antichrist can leave any day. 2. In this time also the children of Israel as a people will be converted to their God and Lord. At the Second Coming of the Lord for the destruction of the antichristian kingdom, the resurrection of those who gave their lives for the sake of Christ, the martyrs, as they are called, will take place. This is what the Revelation of St. John calls the first resurrection. These resurrected ones reign with Christ for 1000 years, and this is called the millennial kingdom. The time of the duration of this kingdom will be for the church a "time* of rest and 'refreshing from the presence of the Lord". †) For not

*) In the synodal report that came out later, it says: "It is also said of the (Antichrist) that he will last 3-1/2 years."

The appearance of the future of Christ, of which the apostle speaks in 2 Thess. 2, 8, is therefore declared by the Iowans for Christ's future not at the end of the world, but at their millennial kingdom! By the way, in the synodal report itself, which we did not receive, it expressly says, as we can see from a quotation: "We expect a visible future of Christ at the end of the antichristian kingdom.

†) These words, with which Acts 3, 20, describes the kingdom of eternal glory in heaven, therefore refer the chiliastic Iowans to their millennial kingdom on earth!

only that the Antichrist has been thrown into the lake of fire, but also that the devil himself has been bound for 1000 years. The holy prophets prophesy of this in many places. The holy prophets prophesy about this in many places. *) and one understands their promises only if one interprets them to that time. . After the 1000 years Satan will be loosed again and will go out once more to deceive the nations and gather great armies to fight against the Lord and his saints. But the fire from heaven will consume them. The devil will be thrown into the lake of fire. There will be the appearance of Christ for the Last Judgment, the general resurrection of all who are in the tombs, etc."

Furthermore, in a public "Declaration" of the entire "Ministry of the Synod of Iowa" issued in 1859, it is stated with regard to this doctrine of the last things: "Although this doctrine may not be unduly emphasized as a main point on which the unity of faith and hope would depend, for the sake of which the church fellowship might be abolished, it may not be denied even by those who have drawn it from God's clear and distinct word. Where it is appropriate, it must also be openly confessed and testified to. Since we have to proclaim not the half or partial, but the whole counsel of God to the congregations, this doctrine must also be proclaimed, only in its place and time.

Accordingly, the Iowans, according to public statements made in their organ, teach not only that the 1000 years mentioned in Revelation 20. are still future, but also that Christ will establish a new millennial kingdom on earth, **) that it will be preceded by a second visible future and appearance of Christ on earth, as well as the destruction of the Antichrist and his kingdom, the conversion of Israel as a people and the bodily resurrection of all martyrs, and that it will consist in a reign of the resurrected with Christ for a thousand years and in rest and refreshment of the church from the presence of the Lord. Who in his time told this to the churches

*) Unfortunately! the gentlemen Iowans do not indicate" to you "many passages" of the prophets, which "they point to the joys of the millennial kingdom."

**) Even Crusius, who otherwise included many chiliastic elements in his theology, does not go so far. Delitzsch writes of him: "Crusius rejects the expression millennial kingdom as contrary to Scripture, because the Apocalypse speaks of a millennium of the kingdom of the martyrs in heaven (20, 4.), but, like the whole Scripture, knows only an eternal kingdom of Christ (11, 15.). Kurtz (Lehrbuch § 143), on the other hand, justifies the expression: kingdom of a thousand years, by thinking of the invisible, heavenly reign of the first resurrected with Christ as visibly affecting the church here." op. cit. p. 136.

preach but half the counsel of God!

Even more crass, however, was Past. Schieferdecker expressed himself even more crassly about the nature of the millennial kingdom, claiming that it would be preceded by the "removal" not only of "the

Antichrist and everything of his nature" but also of "all powers that have resisted the kingdom" and that then "the kingdom of God would also celebrate a final victory over the Antichrist world powers on this side. (Ninth Synodal Report of the General Synod of Missouri 2c. p. 34. 43.) If, according to this, the removal of all powers that have resisted the kingdom precedes the establishment of the new kingdom of Christ, and if this consists in a victory celebration over the antichristian world powers, then it is irrefutable that in the Iowa Synod a view of the alleged millennial kingdom of Christ is regarded as justified, according to which all the world powers resisting this kingdom will be swept away, their godless emperors, kings and princes dethroned, their armies defeated, their accomplices exterminated, and in the place of the resisting world rulers who have been overthrown from their thrones, Christ and his saints will take over the reign in the world. This, however, is the Jewish doctrine, which is rejected and condemned in the 17th article of the Augsburg Confession: "That before the resurrection of the dead, the holy and pious will have a worldly kingdom," or, as it is said in the Latin text, "that the pious will take possession of the kingdom of the world" (*pīi regnum wnnāi oocmpktturi 8iut*) "and will destroy all the wicked.

Compare with this what Prof. Fritschel writes: "They (the lowans) have not only kept within the limits set by the confession of the 17th article and have not led any contradictory doctrine, but have only repeated and said about the form and nature (!) of the kingdom of Christ in question, what the confessions have said about the kingdom of Christ. But if we have not taken away (!) from what the Augsburg Confession teaches and says about the form of Christ's kingdom and have not added (!!) anything to it, what on earth do the Missourians want from us? We shall, that is their desire, put into the 17th article of the Augsburg Confession: that every assumption is condemned which puts the 1000 years of the Revelation Cap. 20. into the future." - If anyone had reported to us that the lowans had somewhere secretly spoken this orally, we would never have believed it. It would have seemed to us as a pure moral impossibility that they could be so bold as to have not only verbally expressed in former times, but in

The synodal newspaper has been able to deny freely and openly what it has claimed in public. And yet we must now believe it, for the denial is before us in black and white in the latest numbers of their synodal bulletin! Consider, they deny the stay of the Antichrist until the return of Christ at the end of the world; they teach a visible intermediate return of Christ before his visible return on the last day; they deny the resurrection of all the dead only on the last day (compare Apology Art 17.) by teaching a bodily resurrection of all martyrs already more than 1000 years before; they teach a reign of Christ, who visibly came from heaven, with the resurrected ones on earth; they teach the establishment of a new only millennial kingdom of Christ; they teach a reign of only four and a half years of the Antichrist, who is not supposed to be the order of the popes, but a single person, and since after the removal of him the so-called millennial kingdom will begin and shortly after the resurrection of the Antichrist will end. Since, after the removal of the Antichrist, the so-called millennial kingdom is to begin and shortly after it the end of the world is to take place and Christ is to visibly return once more, they teach at the same time that the Christians will not only know the time of the beginning of their millennial kingdom, but also, together with it, the time of the last day exactly 1000 years before; they teach a removal of all powers that have resisted the kingdom until then, preceding their millennial dream kingdom; they teach that the new, thus temporal kingdom of Christ, which they invent will last only a thousand years, will consist of a thousand-year victory celebration over all antichristian world powers*), they teach that all this belongs to the counsel of God, that it must therefore be preached to the congregations in its time, because otherwise one would only proclaim the same counsel of God to them - and yet Prof. Fritschel claims that they are not preaching the same counsel of God to the congregations. Fritschel claims that they, the lowans, "do not preach any contradictory doctrine, but only repeat and say" "what the confessions have said about the kingdom of Christ," that they "do not know from what the Augsburg Conf. Conf. teaches and says about the form of Christ's kingdom," that they "have not done anything away from it, nor have they added anything to it," that we have "condemned the mere future of the 1000-year kingdom" in them. We confess, such a boldness, yes, impudence, to deny publicly what one has written out publicly into all the world in documents published by the pressure, still in the hands of friends and enemies, has not yet occurred to us, †)

Therefore, the lowans admit "sufferings" during their millennial kingdom, but keep silent about "persecutions" of the Christians against 2 Tim. 3, 12.

†) It is true, sometimes our opponents have spoken in such a way about the kingdom of Christ even in the future that one would like to think that they could not be gross chiliastes, but other statements of the same that occur beside it.

Who would rejoice more than we if the lowans had finally come to the point that they did not want to be heretical about anything other than the assumption that the 1000 years of the revelation Cap. 20. might still lie in the future? But how can we rejoice over a declaration to that effect, if our opponents do not at the same time honestly recant all that, but boldly deny what they have publicly asserted earlier that flatly contradicts this declaration? If what they have previously stated is to stand beside the new declaration, who can then believe that their words are to be taken as they read? Who then must not fear that with the new declaration they only want to help themselves out of momentary needs, to gain for their entry into the new General Synod the testimony that they are orthodox Lutherans, and in due time to plead that they have by no means given up their former (grossly chiliastic) views, but must insist on them? No, you gentlemen of the Iowa Synod, in view of your earlier crude chiliastic manifestations, speak as Luther desired of the Zwinglians: "Dear friends, God has let us fall, we have erred and taught false doctrine, let us now become wiser, beware and teach rightly," - then our fight against you as dangerous enemies of the Lutheran church and of the jewel of its gold-pure doctrine is over. May you then still carry yourselves with the hope that the thousand years of the revelation may still lie in the future, that would not separate us. What whimsical hopes some Christians, even righteous ones, do not cherish; but as long as they do not deny or corrupt and weaken articles of the Christian faith, they can be tolerated with their whimsical hopes and only sought to be healed of them as brothers. So we too might well bear your millennial hopes, you gentlemen of the Iowa Synod, if you would only renounce without all ambiguity the grossly chiliastic reveries which you formerly presented to Christendom as outlines of the sacred prophetic word and as a proof of the progress-theology of which you boast. And if you hoped that Prof. Fritschel would still be appointed Professor of Logic in Germany, we could bear it; thinking of the famous conclusion which he so inventively made with regard to the doctrine of the Apology and the Schmalkaldic Articles of the Antichrist.

But, joking aside. Before we destroy ours this favorable assumption again. Prof. Fritschel himself seems to have felt that the so contradictory declarations of his synod might give the impression that the one correct declarations are cancelled out by other incorrect ones. He therefore writes of "his" synod comrades:

"And they have not in any way invalidated or made illusory and doubtful this agreement to the reprehensible contradictions of the 17th article by propositions set up about the character and nature of the so-called millennial empire." However, as we have seen, this has happened only too obviously.

In order to conclude our recollections about this point, we have to ask Prof. F. one more question. In your attempt to prove that you do not teach against the "historical" meaning of the 17th article of the Augsburg Confession, you cite the same and write: "The passage in question reads: Item, hie werden. Confession, you cite the same and write: "The relevant passage of the 17th Article reads: Item, here are rejected some Jewish doctrines, which now and then are thought to be that before the resurrection of the dead the holy, pious ones will have a worldly kingdom and will destroy all the ungodly ones. I ask you, why did you mutilate this symbolic text? Why did you leave out the little word "also" which is so important here? Why did you not quote the German text in the Concordia book that you quoted: "Die sich auch jetztund eräugen"? Did you want to create the thought in the readers by omitting the word "also", as if in the 17th article, as the chiliastes usually say, only the bestial Müustcrische Chiliasmus is rejected and condemned? Your omission is, however, suspicious in a high degree, since you otherwise reproduce the text diplomatically exactly up to the orthography. But we want to leave the matter to your conscience, but we could not pass it over with silence, since just the omitted little word and the addition in the Latin text "*et alios*" (and others) irrefutably shows that in the 17th article not only the chiliasm of the Reformation time, but also this one, and therefore with it the chiliasm of all times, both of the earlier, as well as of the still coming ones, is rejected and condemned. *)

How completely against all truth Prof. Fritschel now further accuses our Synod that it has heresied what is sometimes called a subtle chiliasm and what our church has always rejected, but not condemned as a heresy, and has excluded Pastor Schieferdecker "only for the sake of it, because he declared that the thousand years can hardly already be fulfilled" - we reserve this for the next number.

(To be continued.)
(Submitted.)

Not out of any personal consideration and just as little out of any uneasiness about the change in the place of my activity, but solely because I have been asked to do so, I, the undersigned, communicate in the following some things about

my departure or muchrneer expulsion from Stringtown, Mo.

It was on January 1, 1865, when after the end of the service a congregational meeting was held.

Incidentally, it is ridiculous to claim that the 17th article of the Augsburg Confession refers to the Münster Confession alone or only at first. Confession alone or even initially the Münster one is meant, since, as is known, the Augsburg Confession was written in 1530 and handed over to the emperor. Confession was written in 1530 and handed over to the emperor, while only three years later the tailor Bockhold set his Turkish-cannibalistic thousand-year empire in scene in Münster.

The meeting was to be held. The treasurer still had to make some preparations with counting up and recounting of funds, the other members of the congregation meanwhile remained outside the door. Suddenly, a leader entered and announced to me that "the great majority of the members of the congregation had decided to give me

not to add one cent, but I can look for another service, and I should be given six months to do so.

I had asked for a small allowance as a result of the increasing inflation at that time, not without first talking to several people.

I had spoken about it privately, and had received a friendly promise. Nevertheless, instead of a piece of bread, I was now offered a stone.

As is self-evident, I could not easily accept such a decision taken behind the door, which included not only a negative answer to my request, but also my complete farewell. I protested and turned to the door to call the people in, but behold, there was not a single one there. The better-minded had not wanted to make common cause with the others right from the start, and these - yes, why didn't they stay, since there was plenty of material available that needed to be discussed? Was there perhaps a stirring of conscience or shame in one or the other?

The treatment I received was too ostentatious and disdainful not to have had a deeper reason. And so it was. The community wanted to have a man as schoolmaster, against whom I had to make considerable objections*). There offered

*) This man was namely

1. an enemy of the Lutheran name.

2. he was such a warm friend of the Unirte that he wanted to force me to let a neighboring Unirte preacher preach as a substitute at any time, provided that the preacher did not present anything against the Augsburg Confession. Confession".

3 He himself, however, held to the Augsburg Confession only with reservations. Confession only with reservations, because he was a decided chiliast.

4. he had publicly renounced my office and ministry.

5. he had manifested himself variously as a most presumptuous, haughty, biting, and incendiary spirit.

The following explanations are given in this connection. In the early summer of 1860 I had to preach the morning sermon in my branch one Sunday. It was here that I was surprised with the news that this Sunday would also be preached in Stringtown by a neighboring uninitiated preacher. And indeed, it was so, although I did not learn anything about it in Stringtown until I inquired about it. Although the sermon was only held in "one" private house, it was made sure that the whole congregation heard it, and most of them had heard the sermon with great satisfaction.

Of course, I could not remain silent on this. The next Sunday I referred to it and after finishing and deliberately somewhat abbreviated sermon, I read out some things that I thought appropriate. One was an article from the Lutheran, the other one from the Strasbourg tracts about the name "Lutheran".

But what happened to me? The people were not yet warmly going out to the church, when a little man jumped from his seat, not a head longer than anyone else in Israel, but smaller, but full of courage and tongue. The

I offered myself to the community as schoolmaster. It was received rather coolly, but not outright rejected; on the other hand, it was thought that the matter would fall into disrepute by itself if only the children were not sent. Most of them really did not send them at all. Nevertheless, a small school finally came into being, admittedly not unstopped by the war unrest of the time, which I held with all fidelity and conscientiousness until the last moment before the final break. A rupture had long been expected. At one time someone went with a circular in

of the congregation around to gain votes stepped out of the altar place opposite me and gave me a boiling hot, whispered and heroic standing speech. "You've talked long enough, now stop it," that was

the introduction. "You are not appointed as a newspaper reader, but as a preacher of the Word of God," that was the transition. "And what you said is not true at all," was the main theme. He now referred to Luther's well-known word that he had not wanted people to call themselves by his name, and to 1 Cor. 1:15, admittedly with incomprehension. I made some objections to him, but there was no hearing. He went back and forth with his speech, and not being able to bring out sharply the contrast between me and him, he exclaimed, stressing the little word "I," with great emphasis: "And I am unirte." He later denied it, but in doing so he only indicated that he realized he had given himself an embarrassment with this word. At last his heat increased so much that he said: "And I want to have nothing more to do with this whole community. No" - he corrected himself - "I don't want that; but" - turning to me - "from your office and service I renounce." "Well," I replied, "as you say, so be it." That was the end of this performance.

Now who was this hot-tempered speaker? This was the same man the community wanted to have as schoolmaster.

He was not satisfied with this verbal exhortation. Soon thereafter, he sent me a letter in which he retracted nothing, but sought to further substantiate his judgment regarding the Lutheran name,*) and only lamented his heat as a mistake. Nevertheless, he concluded with these words:

"I now command you, as before God, to whom we must give an account of our speech, as well as our silence, that you read what I write to you carefully and then decide on it. I hereby call you to action - Either, Or. - Either you must publicly confess before the congregation that you do not consider Pastor N. N. (that was the preacher he took to his defense) to be a seducer, that you want to love him as a brother, that the congregation, if it were the case that you were absent or ill, may turn to Pastor N. N. for help, that Pastor N. N., N. N., if he is found willing, may preach in our church at any time, provided he proclaims the Word of God loudly and purely and does not bring forward anything that is contrary to the Augsburg Confession. Confession. If you do this, I can recognize you in the future as my pastor, and you will find in me as a pastor the best friend and supporter. If, however, you cannot fulfill these demands with a good conscience, or if you believe that you would do dishonor to the Lutheran name by doing so, then I ask you to publicly exclude me from the congregation as a seduced and tempting person, and you can then ask the congregation to remove me from my office as pastor. I hope that you will consider what is best for you, for me, for the whole congregation and especially for the church of Christ, and then choose the best thing. But if you should blow the horn again, see to it that not merely a storm comes over your little ship, but a storm that shakes the foundations of our congregation."

*) I answered in writing, calmly, thoroughly, but nothing could be done with him.

†) This was an expression foisted on me. I had avoided with caution what could have suspected that preacher personally.

regarding a change in my person, although at that time with not very happy success. At another time, completely groundless rumors were blown up, as if I had a prospect of a different calling and would leave Stringtown of my own accord. It was one of the usual tricks that only political agitators use.

When I did not act according to the community's wishes in the matter of the schoolmaster, the elements unfavorable to me increased. When I asked for an allowance, they united more closely, and when my opponent generously resigned from the promotion to schoolmaster*), the odium that clung to the schoolmaster matter was removed. Neither H. nor W. is to be schoolmaster, but a new pastor who is also appointed as schoolmaster and who, in order to be able to devote more time to the school, does not have to serve a branch. Neither branch nor synod may be consulted here, because difficulties could be raised. The matter must be carried out by a swift stroke of the hand, and that happened, as told above, on Jan. 1, 1865.

At that time I not only protested, but also requested a new and ordinary meeting. It was granted to me for January 30. Was there perhaps a reason for this delay? Had a promise not arrived by then concerning a new preacher? Did not the reading of the letter have a decisive influence? I learned of this only afterwards, for out of perhaps excessive delicacy I had not wanted to attend a meeting concerning my person until I was called, perhaps to answer for myself. However, I was not summoned at all, but was only informed of the result of the vote in my apartment, namely that exactly only one third of the voters had voted for my retention, but two thirds had voted for my dismissal.

I was painfully sorry that a congregation which had given its preacher a standing appointment, in communion with the branch congregation - that a congregation which had not remained unconverted about the right and wrong of dismissing a preacher - I had done plenty in the time between the first and second congregations, which had not remained unconverted about right and wrong in the dismissal of a preacher - I had done it abundantly in the time between the first and second meeting and had shared a number of citations from the "local congregation" belonging here - should act in its great majority so arbitrarily and sacrilegiously and not only not have the bond between it and me, but also not have the bond with the sister congregation, which it did not even dignify with a note, either before or after the dismissal.

*) I do not mean to say that he formally applied for the position of schoolmaster and formally withdrew from his application, but only that he was generally regarded as the one who could, should and would become schoolmaster, but that he finally did not make use of this favorable mood.

But as far as I was concerned, God had made it very easy for me to bear this blow.

Two extremely comforting and refreshing experiences were given to me just in the most gloomy and sorrowful days.

First, I received a new appointment on the Saturday before the Sunday on which I had to preach for the first time after the first meeting in Stringtown. Of course, I had reported to the Presidium immediately after the first notice, but I had not expected that I would receive a new appointment so quickly. In an accompanying letter I was admonished not to doubt that it was the will of God that was calling me away from Stringtown. I did not doubt either, I praised God.

Three days after that, the consolation angels of Benton County came to my house. These were two men who came along with a two-horse wagon loaded with flour, with smoked beef and pork, with hams and sausages, with potatoes and sauerkraut and molasses, with dried and green apples, with spun and dyed wool of various colors 2c. 2c. I thought the men were about to go to Jefferson City and sell there. But they unloaded it all in my apartment for the help and tax of my household. And after that they opened their pocketbook and counted close to \$100 on the table - that was a free gift from my former congregation in Benton County, which had learned, not without sympathy, firstly, that their old pastor (I had been with this congregation for 14 years and had been recalled to Stringtown by the same congregation about 10 years ago) had been burned to the ground during the passage of Price's corps - and secondly, that he had been afflicted with a kind of stroke flux*) in the pulpit. Therefore, she made me the offer to move to my old parish in Benton County and to retire there, if I could no longer preside over my ministry due to old age (I was 63 years old at that time), and they would take care of me and my children.

This was a rich, rich allowance, worthy of all thanks and honor, which more than compensated me for the denial of the allowance in Stringtown and for all the misfortune that befell me besides. When I consider that the people did not refrain from making the journey for which they had no other purpose, that they undertook it at a time when it was by no means safe to travel because of the Bushwhackers, and that they, without having the remotest idea of

On the 25th of Sunday, after Trin. 1864, not in Stringtown, but in the Zion church, I was really attacked by a very strong fainting in the middle of the sermon. I not only collapsed, but also fell on the pulpit stairs and was carried away for dead. After that time I recovered quickly, and a slight paralysis in one shoulder is the only thing I have left from it.

I am still unspeakably more grateful to all the dear brothers who have contributed to this donation, and I am also more grateful to all the brothers who have contributed to this donation.

Now I did not need to live at the mercy of a congregation that had become disparaging; nor did I believe I could make use of the invitation to come to Benton County, which was so kind and worthy of the most sincere and warmest thanks, for I had a definite vocation in my hands and, despite the accident that had befallen me, was by no means so debilitated that I could not have taken on a new ministry. So I followed the profession in which I still stand, after I had previously assisted the Zion congregation - that was the name of my branch - in obtaining a new preacher - and that, according to their own wishes, from the Missouri Synod. The great majority of the Stringtowners did not want to know anything about the Missouri Synod; they appointed a preacher belonging to the Iowa Synod, while the remaining minority, after a short failed process for the church property*), organized itself independently and is now served as a branch from the Zion congregation.

I do not want to say a bad word to my successor in Stringtown, but I ask him to "consider" two things, whether the Stringtown congregation did the right thing according to the documents given here - and if not, whether the successor of a preacher who was dismissed unjustly does not become part of someone else's guilt, even if he - as I like to assume in love - did not know about the someone else's guilt, because he should have taken care of it.

E. J. M. Wege, pastor at Augusta, St. Charles County, Mo.

(Submitted.)

Prof. S. Fritschel finished his article entitled "Prof. Walther and the Iowa Synod" in the main issue of the Iowa Synod's church bulletin. According to its content this article should be nothing else than an apology for the confessional fidelity and Lutheran orthodoxy of the Iowa Synod, against the attacks of Prof. Walther and the Missouri Synod. Now it does not occur to me in a dream to want to refute Prof.

Fritschel, because I am not a scholar. But because the professor twists and turns the matter so sophistically that everyone who reads his apology cannot think otherwise than: the lowans would never have said and taught

Strangely enough, on this occasion it came to light that an important document - the original constitution of the congregation - in which the case of a possible division was provided for and a provision was made as to how the church land, the buildings, etc. should be kept, had disappeared from the hands of those who were to preserve it, not only now, but already long ago.

what they are blamed for on the part of the Missouri Synod, that the Missourians are therefore slanderers who put untruths into the mouth of the Iowa Synod, which it neither believes nor has believed itself, I venture to call the attention of Prof. Fritschel to the following:

If any sober, orthodox Christian takes the synodal report of the Iowa Synod in hand and reads what the Iowa Synod states as the teaching of the Iowa Synod with regard to the conversion of Israel, the Antichrist, the Millennium, the first and second resurrection, the first and second future of Christ - for what a synod presents to the public in its synodal report is its teaching and confession in all the world; - and if one takes the October number of the Church Gazette of 1858 and sees what the Iowa Synod, in regard to chiliasm and what is attached to it, as it is expressly stated there: as the teaching of Scripture, it is impossible for him to understand how Prof. Fritschel can write that they have not taught at all what the Missourians blame them for, because they have never taught anything else about the kingdom of Christ than the confessions of the Lutheran Church. If the Iowa Synod had not yet published anything of this matter by printing, the Herr Professor could write such things. How he is able to do this in view of what she herself has given in black and white is beyond the horizon of a sober Christian mind. Or does the professor really believe that her views on eschatology are those of the Lutheran Confessions? No, he cannot believe that and does not believe it either, otherwise he would not have needed to apply all the arts of sophistry, to cover these Iowa views with varnish, so that they should shine Lutheran.

One word more. Chiliasm, with all that hangs on its tail, has moved from Dettelsau in Bavaria to America and found its resting place and care in the Iowa Synod. That which the Iowa Synod brought into being is nothing other than the Dettelsau Chiliasm, this testifies to its origin and its course since then. How faithfully the doctrine of the kingdom of Christ is taught in Dettelsau according to our Lutheran confessional writings may be seen from the following passage from the dogmatics taught in Dettelsau. This dogmatics is a dictation of Mr. Insp. Bauer and therefore probably also authentic among the lowans. This passage in the doctrine "of the church" bites, § 46. "The future of the church," thus:

"After this victory, which is promised to her (the church) at the Second Coming of Christ, the church in the millennial kingdom, because Satan is bound, can also visibly form itself outwardly into a kingdom of God, which spreads out over the whole earth from a local center, and there is the time of blooming for the visible church

The time of its provisional completion has come. Besides the Gentile Christian church, the Jewish Christian church, degenerated by its indebtedness, also comes to its validity. Both opposites open up to a higher organic unity. The Old Testament theocracy appears in a transfigured New Testament form. The history of the church finds its conclusion, the confessions their unification, the church appears according to its idea as the one holy and apostolic on earth. A final struggle leads it from this transitional stage to its absolute perfection on the new earth, where it will be similar in all respects to its glorified Head and Savior. This is her future, consolation and hope". - So much for dogmatics. Anyone who reads our Confessions will find at first glance that this doctrine of the Church of Jesus Christ and that of our Confessions are as far apart as heaven and earth. And if the professor so desires, I will share some details from the doctrine "vs uovi8simi8" in order to open his eyes. - The lowans may well say that we have not taught this; but what the Iowa Synod has made public about these things is essentially the same as what is taught in Dettelsau.

Finally, I must say to Prof. Fr. that this apologia has completely missed its purpose with every sober, sincere Lutheran, and has even done more harm than good to the lowans, since every reader has received the impression of dishonesty and insincerity on the part of the Iowa Synod in this dispute. Not to deny the things that are in black and white, but to revociren, that is the honest way when one sees that one has gone too far. - Incidentally, these titles, with which the professor honors the Missourians and especially Prof. Walther, do not fit at all for the fighter of a synod whose field cry is (peace); it reminds one of the saying: "He who scolds has lost." Prof. Fritschel may remember that. Uranius.

To the ecclesiastical chronicle.

Prof. Lehmann reports in the "Luth. Kirchenzeitung" of July 1 about **the extra meeting of the General Lutheran Synod of Ohio**, among other things: that this was the most numerous of all meetings of this body, over 80 pastors were present. Regarding the General Church Assembly, a delegation of five was appointed and provided with instructions. These delegates are to attend the next session of the Church Assembly, but do not have the right to effect the connection of the General Synod of Ohio, but must first report back to it. As obstacles that must be overcome before joining the Loy gives the following four: the fostering of chiliastic views, the connection with secret societies, the practice of mixed communion, the exchanging of pulpits with false teachers, which things are found in some synods represented at Reading. - —

(Submitted.)

Something about the Northern District meetings of our Synod.

The same gathered, according to previous announcement, in the friendly country town of Adrian, Mich. in the beautiful and spacious church of the congregation of the Rev. I. Trautmann. Ten meetings were held in all. There were also three pastoral conferences and one meeting of the deputies. The sermon held by the General Praeses, Prof. C. F. W. Walther, at the opening of the synod is to be published in the "Lutheraner" by decision of the synod. The main subject of the proceedings concerned the principles of the Lutheran Church on the interpretation of Scripture, which were extremely instructive. Since the theses on this subject, together with their citations and the negotiations on them, are to be printed in the synodal report, and the report will be published in a short time, nothing further is to be mentioned, so that the readers of the Lutheran may obtain the report for themselves and learn everything from it in the most exact manner. Furthermore, the Iowa Synod, which had sent a deputation, offered a colloquium to our Synod, and the Synod accepted it. The time and place of the colloquium shall be determined by the Reverend General Praeses, after the other districts have given their consent and chosen their colloquists, with the colloquists on both sides. What else was negotiated will be learned from the report. Of the voting pastors, 30 were present, of the advisory 6, and 16 teachers. Absent were 7 voting and 17 advisory pastors, as well as 14 teachers. 23 congregations had sent deputies. Admitted were 2 pastors, one from the Buffalo Synod with letters of dismissal, 4 teachers, and 2 congregations. .r.

Church News.

On the third Pentecost holiday, June 11, by order of the Reverend Mr. District President Büniger, Rev. R. Köhler in the midst of his congregation, the Lutheran Zion congregation at Tebo, Benton Co., Mo. which I have been serving as a branch, was solemnly installed by me with the assistance of Rev. I. M.

Hahn solemnly inducted into his office.

May the faithful arch-shepherd Jesus Christ give his under-shepherd much grace to feed the herd commanded to him and let him produce much fruit for eternal life.

F. Th. Mießler.

Address: Rsv. R. Losbier,
kinooln, Venton Oo., No.

After Mr. Past. H. Grupe had received a regular appointment from the Lutheran congregation in Decatur, Macon Co., Ills^A, and had accepted it with the approval of his Lutheran Immanuel congregation in Utica, Winona Co., Minn, he was installed in his office on the 1st Sunday after Trinity by the undersigned on behalf of the Reverend Presidium of the Western District.

The faithful and merciful God, who wants all people to be helped and to come to the knowledge of the truth, let a numerous and inwardly healthy congregation of the pure and clean confession blossom also in this so promising place through the service of this servant of His and let many plants for the heavenly garden of paradise be grown in it.

Springfield, Ills, June 26, 1867.

W. Bartling.

The address of the dear brother is: Usv. 8. Orupe, k. 0. Box 92,
I^Asoature, LILof 6o., Uls.

At the second mission festival in northern Wisconsin, held on July 4 of this year, Candidate Wilhelm Hudtloff, who received his final training at the Second Seminary in St. Louis, was ordained by order of the Honorable Vice President Northern District of the Synod of Missouri, Ohio and other states, Rev. Lochner's, most solemnly ordained by the undersigned, assisted by Messrs. Pastors Estel and Markworth, according to the precepts of our Agenda, and installed in his office as pastor of my former congregation in the Town of Berlin, from which he was duly called. - God grant him one victory after another. I. I akob H o ffma nn.

Portage City, Wis. 8 July 1867.

Address: Rov. VVm. Lluätlloll, Lox 56.

IVLUSIM, ms.

Conferenz displays.

The Springfield Pastoral and Teachers' Con- ference will meet, God willing, July 23 at Jacksonville, Ills. at the home of the undersigned.

F. Lehmann, Secr.

The Pastoral - Conference of the Chicago - District will assemble, God willing, Tuesday, August 13, at the residence of the Rev. C. Meyer, at Kankakee, Ill.

G.S. Löber.

Announcement.

The Lutheran Synod of Missouri, Ohio and the St. Middle District will assemble, God willing, in the congregation of Rev. Fricke in Indianapolis, August 7 of this year.

All who intend to attend the Synod must immediately notify Mr. Past. Fricke immediately, so that quarters can be provided for them.

The subject of the discussion will be the further theses of the paper, that the Lutheran Church is the true visible Church of God on earth, starting from thesis VI.

Th. Wichmann, Secr.

The next synodal meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio and other states will be held, God willing, at Johannesburg, Niag. Co., N. Zj., from August 21 to 27 of this year. More details will follow in the next number.

By order of the Presidium,

H. Hanser, Secr.

Applications for admission to the School Teachers' Seminary for the school year beginning Sept. 1 would now be welcome.

J. C. W. Lindemann.

Books - Display.

The camp meetings of the German Methodists.

Warning to all Christians to
to beware of the Methodists.

This booklet, prompted by the doings of the Methodists near our Congregations at Horicon and at Woodland, Dodge Co, Wisc. and by the pastor of those congregations. Mr. E. Multanowsky, written out of pastoral considerations, first gives a short summary of two sermons of the Horicon Methodists on 96 pages of small octavo, showing that their very approach to souls is to be rejected according to Scripture and the judgment of the church, then proves with testimonies of Scripture how Christ and the church convert people, And thirdly, he contrasts the Methodists' method of conversion in order to show in more detail what is "partly defective" and partly false and contrary to the word of God, and to admonish every Christian man to beware of the Methodist preachers if he loses his salvation, and to flee and avoid them as false prophets. For those who would like to learn more about the false and perverse nature of Methodist proselytizing and the weakening of the law and the falsification of the gospel, we can only recommend this booklet, which was written with great diligence, for attentive and then certainly useful reading. It is available from Aug. Wiebusch and Son here for the price of 15 Cts. individually or 12[^] Cts. by the dozen. A. C.

(Receipt and thanks.

For poor students received by Pastor Speckhardt on the infant baptism Mr. F. Bauers in Sibivatg collected 95 Cts., desgl. on the infant baptism of Mr. Müllerweiß 05.98, desgl. at a sick communion 01.30, ditto 44 EtS., thank-offering of Mr. Menzet 10 LtS., desgl. on the infant baptism Mr. I. Kündinger'S "2.42, desgl. half of a church collecte on Ascension Day "5.93, from Past. Speckhardt himself 3 shirts. By Pastor Fürbringer from the Frankenmuth Women's Association "15. By Mr. Estel the surplus of the costs of the children's festival in the local Trinity District "27.10. By Mrs. Pastor I. Gotsch from the valuable Women's Association in Memphis, Tenn. 14 pieces of bust shirts and 3 pairs of socks.

For the Brunn'sche Anstalt by Pastor H. Hanser, collected -onHr wedding Mr. Jul. Stieg- "1.25, desgl. Mr." Petes^Ptistgau's "2.50? Through the same by Mr. T. BekhyK 1.

For the congregation of the Past. v. Kien- busch by Mr. W. Wendt in Martinville, N. I., »1.

C. F. W. Walther.

To the seminary budget received v. Frauenverein in Past. Llaus' congregation "40, from his congregation "50, from Frdr. Maschhoff from Past. M. Eirich's congregation "5, by Rev. Lehnigk "2, by Past. Speckhardt half of the Loll. on Trinity Day "3.70, by Rev. Sandhaus from I. Seipp 50 LtS.

For poor students: Don Frau Sophie Hermann dahier "1, from Herr Pastor Reisinger Dankopfer for his confirmands of this year "10, from the Frauenverein in Pastor Llaus' Gemeinde 36 pairs of cotton socks; by Past. A. M. W.*Kähler Hochzelts Collecte bei I. A. Schöller "5 (in the absence of Hrn. Prof. Waltbers to me come); from Past" Llaus' parish "50 for Pastor Brunn's Anstalt; from the Jünglingsverein of the same parish "20 for poor Studelkten; by Pastor Wagner voo the Franenverein of his parish "22; by teacher Winter- stein of the Hermannsauer Frauenverein \$8.

*A

. Crämer.

went there

for the building fund of the s ch u l s e m i n a r s r Bon Past. DLderlins congregation inLhicago "40. Bon to Messrs. F. Bach, Dollmeier, Bernlocher, Osterlein and Past. Hahn, HillSdale, Mich. each "1, zns. "5. Of the congregations of the Past. Weyel, Ind. first mission "15. by Past. Sprengeler in Minnesota by A. Stüdermann u. D. Grabmann G "1 "2. By Mr. E. H. Rolf from Mr. Past. Nützel", Ohio, "2.25, of whose parish "46.25, of whose branch parish "7.25, together "55.75. By Mr. Roschke Kassirer of the Western District, "326.75. Easter Collecte of Elk Grove Parish, Ill, "20.65. By N. N. there, "4. Easter Collecte of Dunton parish, Ill, "12.48. By Mr. Past. Herzer Easter Collecte of St. John's parish at Sterte Lo., Minn, "7, by N. N. "1, by R. N. "2, by Mrs. Muller "1, zus. "11. By Past. Brndts Gem. in Middleton, E. W., "15. Summa "507.63.

Addison, Ill, June 14, 1867, H. Bartling.

Received in the Raffé of the Northern District:

For Mrs. Past. Röbbelen: Bon A. Gal-

sterer in Frankenmuth "2. Kindtauf-Loll. bei G. M. Engel das. "11.15. HochzeitS-Loll. bei Beruh. Ehler in Mequon, Wis., by Past. Moll "6.45.

ZurSynodalschuldentilgungSkasse: Don M. Gottfried in Monroe "1.

For inner mission: From the Monroe congregation: from school children "3.56, from Fr. Schäfer "1, from readers of the Missionsblatt- "3.44, together "8. From Past. MarkwrthS Grm. in Marathon Lo., Wis. "3. Easter Loll. in its St. John and Trinity congreg. "1.

For heathen mission: Offer-Collecte of the two last" parishes "1. From Fr. Burk in Amelith "2.

For Past. Brunn's Anstalt: From the community of Monroe "11.08.
 To the Collegebau stop in Ft. Wayne: By Past. Fürbringer in Frankenmuth "3.
 For poor students in Fort Wayne: From Mrs. Dollmeyer in Hillsdale "1.
 To the construction in Fort Wayne: A. Eldin in Loganville, Wis., "4. comm. Frankenmuth "75.60. Don A. Galsterer there "10.
 To the synod treasury: by Past. Rolf in St. Paul, Minn., "14.75. By Immanuel's District in Milwaukee, Easter Loll. "13.27. Past. Speckhards' Gem. on Tandy Creek, Mich.
 "5.75, on Swan Creek "1.25. Bon of Grm. Frankenmuth, "38.45. From Mr. RebenSperger there, "5. Surplus of travel money of deputy from there, 40 Lts. Collecte in Sibiwaing
 from February "11.77. Ueberschuß d. Reisekosten d. Past. Sievrrs to Sibiwaing "5. Bon L. Hachtel in Frankenlust 35 Lts. Don I. M.
 Forester there "2. Collecte at M. Sebald's corpse "5.95. Kindtauf-Loll. at L. Wegner "1.92. Kirchen-Collecte in Frankenlust and Amelith "2.60. HochzeitS-Collecte at M. Schindler
 in Frankenlust "6.31. By Past. Fürbringer in Frankenmuth: von Schäfer "5, Jak. Nickel "3, teacher Bünntng "2.50,, Ad. Rvth "5, Joh. Götzinger "1, together "16.50.
 ImmanuelSgem. in Detroit, Oster - Collecte "10.70. Don H. Mefnke das. "1. Collecte in Hillsdale
 "3.48. Bon L. Denver at Toldwater "2nd Childauf-Loll. at H. Riehm at Hillsdale 82 Lts.
 To the seminary building in Addison: boA of the congregation in Frankenmuth "25.21.
 For teacher content: Bon Past. Daib- Ge", in Grand Rapid-, Collecte on Constrtmation-day "15.25. By himself "1.50. Parish in Monroe "8.05. Bon I. Meier das., thank-offering
 "3. Voa B. Koch and wife in Frankenlust "2. I. M. Förster daselbst "3. Collecte " Frankenlust on March 25 "11.58, in Amelith V.25. Bai Fr. Zill in Frankenlust Ä) Cts.
 Wedding-"Toll, at Steiu- bauer in Amelith "3rd of Past. Wamd-gauß"- upper parish "15.69, from the lower parish "11.
 Milwaukee, June 3, 1867. c. Eissfeldt.

the Lutheran have de^rhl:

The 18th year: Men: C. LaadgraK, G. Held, R. Haake "3.
 The 19th year: Messrs. I. Keller, L. Landgraff, G. Held, I. Pauli-, Past. Hügli, Jostmanu, R. Haake.
 The 20th annual: Messrs. A. Nein- bote, L. Landgraff, I. Keller, Past. Hügli "2, Jostmanu, Hirte, R. Haake.
 Den 21. Jahrgang: Dir Herren: Pastor F. Schalter "8, Past. Hügli "3, A. Reinbote, H. Warnecke, L. Landgraff 50 Lts., I. Keller, H. T. Bethe, Jostmann, Hirte, R. Haake.
 The 22nd year: The pastors: P. Heid "12, F. König, H. Wunder, F. I. Witz. F. Schaller "9, F. Köstering, H. Klokemeyer, W. Hattstädt "2, I. A. Hügli "19, A. Ernst "8.
 Furthermore the gentlemen: Dr. F. Bünger, L. L. Schnell, A. Einwächter "3, L. Lücke "7, Iutzi, E. Nagel, W. Krft- man, H. Wendler, L. Beck, L. Lücke, H. Schmidt, A.
 Reinbote 50 Cts, H. Warnke, I. Keller 50 Lts, H. T. Bethe, Walter, W. Frerktnng.
 The 23rd year: The pastors: C. Meier 45 Lts, G. Streckfuß "10.50, E. Smith "1, P. Heid "3, S. Bächler, H. Jüngel "40.50, Th. Wichmana "19.50, F. König "4, I. List "11.50.
 G.Dorborg "1. H. Hansrr "8.53, H. Wunder "12, F. Wesemann, H. Schöneberg "19.50, E. L. Metz, M. Stephan "22.50, W. Bartling "7.50, M. Günther "2, G. Reisinger "10.50, L. F.
 Seitz, H. O. Schmidt "25.50, I. Biltz 50 cts, L. Saupert "25.50, G-Lndres, E. H. Lücke, I. Baumgart "36 50, H. Meyer "27, Th. Mießler "7.50, L. Lochner "12, H. Klockemeyer, H.
 Kanold, I. Friedrich "4.50, R. Herbst "2, W. Hattstädt "9, I. A. Hügli "18.75, H. Gräbner "10, T. Sallmann "4.50, H. Lemke "5, A. Ernst "10, L. Böse "12, A. Brauer, G. Th. Gotsch
 "20.50, I. G. Sauer "10.50, H. Jüngel "3, L. Hochstetter, H. Warnke.
 Furthermore, Dr. F. Bünger, Gottfr. Schmidt, L. Saalfeldt, Zach. Müller, H. Helwege, Fr. Nötiger, G. Töpfer, G. Reppert, W. Moldeuhaurr, L- L. Schnell "15, I. Rohr, L. Lücke
 "15, G. Hammer, L. Pnchst 87 Cts, H. W. Hoppe "25, L. Strodel "37.50, G. W. Bähr, H. Scheele, W. Otting, Steffen- 50 Lts., Stürke 50 Cts, Pinkrpauk 50 Lts, A. Hefemeier 50
 EtS, H. Heffe "19.15, H. Wendler, I. Demmer, Br. Härte! "18, B. Sall, Bro. Kruse, L. Burneftrr, L. Schnake 75 Er-, W. Neddermeyer "1, L. Tonne, H. Frömming, H. Rosmwin-
 kel, H. Pöhler, M. Grimm, 8. Bohn "83, I. Stuß "57.50, E. H. Rolf "31, A. Dohrman "21, G. S^oldt. M. Kleinschmidt 50 EtS., L. Neck, C. Lücke "5, I. Witte "1, I. Neck, A. Michel, I.
 S. Merz, I. Steible, H. War- necke, I. Mild, H. Schmidt, W. Frerking, L. Stünkel, I. Rodekohr, teacher Hamm, G. Ficken, H. Fricke.
 The 24th year: Messrs: Past. L. M. Michael, L. Schnake 75 Cts, Past. F. Groth.

M. L. Barthel.

changed addresses r k. N. Loümnll, teacher,
 Ro. 288. 6tk 8t. bstv. 8tats L kiniris 8 s-, Mlvnukev, >Vi8.

ssodn ^eZner, teacher,
 .!4o. 288. 6tlr 8t. betv. 8tnite L krnirie 8ts.,

R. ö^üNer, teacher, Ooliexo koivt, I,oriß Islavä, N.

The latest defense of the Iowa Synod by one of its professors.

(Continued.)

Prof. S. Fritschel writes: "What is then in his (Pastor Schieferdecker's) doctrine of the 1 full age kingdom, the heresy, for which Missouri excluded him? Only that, that he explains: the 1000 years can "hardly already be fulfilled". So this modest opinion, which can only be regarded as a private opinion, which does not want to become an article of doctrine and faith, nor does it want to impose itself on anyone, which does not concern the nature of the 1000 year kingdom, but only the question: whether the prophecy Apok. 20. is already fulfilled or not', is the chiliasm condemned by Missouri. And if someone taught rightly in all pieces, the one thing, that he expects the 1000 years still in the future, would be sufficient to exclude him from the ecclesiastical community." So far Prof. F.

If one reads this, one can hardly believe his eyes. Even if the associations with Pastor Schieferdecker dated back further than 1000 years, but if credible protocols of the same were still available, which proved the exact opposite of what Prof. F. claims, then the latter's audacity, with which he speaks, would hardly be explicable; but what can one say about the fact that Prof. F. is not a priest?

Fritschel dares to falsify the facts of negotiations, which date back only 10 years, whose eye-witnesses and grand-witnesses, several hundred in number, are still alive, who can irrefutably prove his falsification of history by means of the stenographically excellent minutes, which are confirmed as correct without contradiction by the accused? - Prof. F. enriches our knowledge of human nature by a not insignificant amount by this procedure. For indeed, we have assumed so far that such a way of acting belongs to the realm of impossibilities. - But let us compare Prof. F's. But let us compare Prof. F's assertions with the relevant documents available to the whole world.

As is known, the first time our synod of the western district in 1856 negotiated with Pastor Schieferdecker at his own and his congregation's request because of finer chiliastic statements that had become loud. The final verdict of the synod, which Pastor Schieferdecker did not want to and could not agree with, because he did not want to and could not reject what he himself believed, was this: "We reject and condemn every kind of chiliasm, according to which it is taught *): that

Already several times the words: "We reject and condemn every kind of chiliasm" have been quoted as the verdict of the Synod without the following restricting words. This is a similar feat, as when the Methodists would have

that before the last day a time is to be expected in which the devil will no longer have power and influence on earth, Christ will visibly return, all nations will be Christianized, and all deceased believers or a number of them will be bodily resurrected and rule with Christ over all the Gentiles in a new way that has not yet taken place; we recognize every interpretation of the following and similar scriptural passages: Rev. 20. Acts. 1. Ps. 67. Dan. 2. and 7. etc., if it contains such a doctrine, is false and a perversion of Scripture, since this doctrine is contrary to the similarity of faith, namely, to the articles concerning the nature of Christ's kingdom in the world, the general resurrection of the dead, the last day, and the future of Christ in judgment." (Proceedings of the 2nd Session of the Western District of the Missouri Synod 2c. in 1856. pp. 29. 30.)

But since, as I said, Pastor Schieferdecker did not want to and could not reject this kind of chiliasm with the District Synod, the final decision in the matter had to be made by our General Synod.

Words of the apostle "So I will mm that the men" pray . . of the same like the pastors" citirten, and broke off here! Cf. 1 Tim. 2,8. 9.

to be given to the church. In the meantime, however, the then General Praeses, Pastor Wyneken, organized a private colloquium with Pastor Schieferdecker on the one hand and the former, as well as the writer of this, Pastor Schaller and Prof. Biewend himself, on the other hand, in St. Louis at the beginning of March 1857. 3. that no one can irrefutably assert with certainty that this text (Rev. 20.) has already been fulfilled, nor that it still has to be fulfilled. 4. that if someone is to be able to claim that this text has already been fulfilled, he must be able to do so. (4) That, if someone on the basis of this or other prophetic passages still hopes for a better time for the church, it must nevertheless not be a false (such?) opinion, which is in contradiction with the doctrine of the creed of the Christians, of the constant expectation of the general judgment of the world and general resurrection of the dead." (S. History of the first German Lutheran settlement at Altenburg, Perry Co., Mo., by G. A. Schieferdecker. S. 58. 59.)

However, after this agreement also remained fruitless, negotiations were held with Pastor Sch. once again in the same year, 1857, by the entire General Synod of Missouri assembled in Fort Wayne. On the occasion of these negotiations, the Synod first declared n. a. By 'chiliasts' one understand only such people who take the thousand years of Rev. John in such a way and interpret" that they contradict "clear" passages and "clear sayings" of the Holy Scriptures. They violate the analogy of faith, violate important articles of faith, and thus obviously teach false doctrine. (Ninth Synodal Report of the General"" 2c. Synod of Missouri 2c. of the year 1857. p. 34. 88.) This also did not satisfy Pastor Schieferdecker.

Furthermore, the minutes of these last negotiations of our General Synod report.... "Pastor Schieferdecker wanted to hold on to the finer chiliasm, but there was reason to fear that he would also hold on to the coarser one. The following passage from 'Pfeiffer's Antichiliasmus' (2nd edition of 1729, pagina 112.) was read: ""The **subtle chiliasm is what** we call the opinion of those who believe that the baptismal years of Rev. 20 have not yet been fulfilled, but that the glory promised there is still to be expected; but in such a way that they do not expect a visible return of Christ to the earthly kingdom, no personal reign of the Lord, and no personal reign of the Lord in the earthly kingdom. We do not believe that a double resurrection, but only "knlcFoni" (i.e. a quiet, peaceful time) and "a", peaceful, state of the church statuiriren, thereby the actual nature, even the time (how long it will actually last with it) God, as Launojus, Rallius, Coccejus, Breunius and others do. We consider such chiliasm to be false and erroneous, but because the basic articles of the Christian faith are not touched by it, we do not consider it to be **heresy**, especially if one deals with it problematice (i.e. questionably) and does **not** burden anyone with his opinion. But it will now be the question of the 'middle chiliasm,' which we bite the gross one."" (op. cit. p. 42.) But even this did not satisfy Mr. P. Sch. I

Finally, therefore, in order to find out whether he was not really only a believer in the so-called subtle, not heretical, i.e. not violating any article of faith, and therefore (certainly to be rejected, but) not to be condemned and therefore not separating the church, the following questions, among others, were submitted to him for answering with yes or no: "1. Does the church of Christ in the proper sense, i.e. the entirety of the faithful, remain invisible and hidden under the sacred creed until the last day? 2. Does the general resurrection of all the dead, both just and unjust, without exception, take place solely and exclusively on the same, last day? 3. Is the visible future of Christ to be set forth solely and exclusively from this last day, as which alone and exclusively will take place for the judgment of all nations without exception?" (op. cit. p. 43.) And what did Pastor Schieferdecker do? - He could not be moved at all to answer these simple "questions with a simple yes or no!" He answered each of them in the affirmative only with a qualifying addition. Concerning the first question, he conditioned himself to answer it in the affirmative in such a way that he could still believe that "the Kingdom of God will celebrate a final victory over the antichristian world powers on this side as well. *) Concerning the second question he wanted to say "yes", if he did not have to affirm the words "without exception", but could exclude and deny them.†) He only wanted to affirm the third question, if he was "not forced by it" to "negate a preceding future of Christ for the extermination of the Antichrist".

*) So he believed a "a bridge over the world powers, as the faith has now not yet. Cf. 1 Joh. 5,4. 5.

†) He did not want to confess as" with the small Lutheran catechism in the 3rd article: "And on the last day will raise me and all the dead."

throw." In vain, Father Sch. was reminded how frightening it was "if a Christian does not make a round confession to such a question, whereupon 'yes' or 'no' must fall. In vain he was admonished to "declare

that everything he added was not meant to be a restriction of the 'yes'; but that he was simply professing the Christian"" faith. He says 'yes,' but reserves a lot of chiliastic views that he wants to keep: He wants to keep them, but he wants to appear as if he were an orthodox Christian. One does not want to judge "his" meaning, but judges his words. If that is not his meaning, then he may revoke the addition." In response to the final question addressed to him: "Whether he wanted to limit his "yes" with these additions, or whether he believed that the truth he knew really lay in the words as they were "hm presented, and that he only made the additions so that we would not believe that he wanted to admit more than we demand of him" - Schieferdecker finally explained: He had only wanted to indicate with the "additions" that he did not believe that they were contrary to faith, but could be brought into agreement with it; that he could say "yes", but still believe what he had said "ir" the additions. If, however, he had not added anything at all, he would have given the dear brethren the impression that he was now dropping everything that he believed he had recognized from the prophetic word. Mr. P. Sch. thus admitted that in affirming those three important articles of the general Christian"" faith all his incompatible "chiliastic"" ideas of the final victory of the Church in this world over all antichristian world powers and, as he put it, his "hope for a blessed kingdom of Christ here on earth," *) as well as the resurrection of the martyrs 2c. and the future of Christ before the "millennial"". He does not want to give out his "hope of the blessed kingdom here on earth," *c. and the resurrection of the martyrs and the future of Christ before the "millennial" kingdom, believing that all these raptures could be brought into harmony with those articles.

In vain he was reproached: It was a "contradiction" to say: "It remains a kingdom of creed and becomes a kingdom of victory. If something else is understood by it than what the Holy Scriptures speak of. If something else is understood by it than what the Holy Scripture speaks of, then a 'worldly kingdom' must be understood by Father Schieferdecker. For faith is always victorious over all world powers, there has never been a time when faith was defeated, and it will never be defeated. For the church shall not be overcome by the gates of hell. Also the "conclusion" (of his answer, that the kingdom of God is just at the end "in a widespread true knowledge") is not true.

The true "blessed kingdom of Christ on earth" has therefore not yet come to him with the kingdom of grace of Christ.

He contradicts the clear passage where the Lord Jesus Christ says: "But when the Son of Man comes, do you think that he will also find faith on earth? In vain Pastor Sch. was reproached: "In the second question he says 'Yes'; but he takes offense at the word 'without exception'. It might seem that he is thinking of a miracle that might happen and by which, before the general resurrection of the righteous and the unrighteous on the last day, a dead person might be raised here or there. But with the fourth question he refers to the fact that he does not know what kind of resurrection is taught in Rev. 20. So, in his opinion, millions can still be resurrected before the last day.*)" He must confess: since he believes with the Christian church that the resurrection of the dead happens on the last day, it is impossible to speak of a resurrection of the flesh before the last day in Rev. 20. Here it says 'souls'. It is a sacrilege to explain this from the flesh, where it says 'souls', namely the souls of the beheaded 2c." But all these and other similar ideas were and remained in vain. The "Jewish doctrine," that the right "blessed kingdom of Christ is still to be expected here on earth," stood firmer for him than the teachings of the apostolic symbolism.

When the Synod saw that Past. Sch. wanted to affirm and subscribe to the apostolic symbolum, but in a pronounced way, like Arius in an Arian sense, so he in a chiliastic sense and in an interpretation or rather interpretation quite contradictory to the wording, the following resolution was finally passed: "Since Mr. Past. Sch. has revealed in the present proceedings that he equates his own chiliastic interpretation of certain prophetic scriptural passages with the certain and clear word of God and misuses the same and his assumptions drawn therefrom in order to prove several articles of the holy Christian faith, as: Of the kingdom of Christ on earth, of Christ's return at the last judgment, of the last day; but to deny one of them, namely, of the general resurrection of the dead at the last day, and since all repeated attempts to bring the aforesaid back from his error have proved futile: the Synod recognizes from this,

However, as it is said, no rule is without exception, but the assumption of the Chiliastes of the first suffering resurrection of the martyrs 2c. before the millennial kingdom does not contain an exception in itself, but overturns the rule; as it says in the 17th article: (*ookiewur, 6trei "tum in eoo "umwr>tioii- mnnäl appuritueum. As the Apology of the Augsburg Confession says in the 17th article: (*ookiewur, 6trei "tum in eoo "umwr>tioii- mnnäl appuritueum esse ae worduas owoes resuscitatueum i.e. We (Lutherans) confess that Christ will appear at the end of the world and raise all the dead.

that Pastor Schieferdecker is no longer standing with her on a foundation of faith, and therefore sees himself compelled to declare to the same the distant synodal fellowship." *)

When Pastor Schieferdecker declared that his chiliasm "was not an article of faith, but of hope," the synod replied: "If Father Sch. meant to say that it was only a human hope, how one could hope that the Lutheran Church of this country would still come to

If the person has a great flowering, etc., then no one can have anything against it, provided this hope does not prevent him from believing in the article of faith.

With all these explanations of our synod, the interested reader should now compare what Prof. Fritschel wrote: "So what is heretical about his (Pastor Schieferdecker's) doctrine of the 1000-year kingdom, for which Missouri excluded him? Only that he declares: the 1000 years can hardly already be fulfilled. . . And if someone

taught correctly in all things, the one thing that he expected the 1000 years still to come would be sufficient to exclude him from ecclesiastical communion." *)

But what is one to judge of a man who could write like this, in the face of friends and enemies who have documentary evidence to punish him in front of the whole world? - With pleasure we would like to but truth and justice demand of us to speak in this way, after Prof. Fritschel has not discolored himself, without being able to remotely prove fine accusation, to accuse us of "lying" and to claim that the "curse" rests on our fight against Iowa. †)

Consider: Our Synod declared to Father Sch. that only he is a chiliast in the evil sense who contradicts clear statements of the Holy Scriptures with his chiliasm and violates important articles of faith. Our Synod demanded in vain that Fr. Sch. condemn only this kind of chiliasm with it; our Synod conceded to Fr. Sch., according to his own report, that no one can irrefutably assert whether Revelation 20 has already been fulfilled, i.e. whether the 1000 years mentioned there are not yet in the future. Our synod has not denied Mr. P. Sch. to hope with Spener for a better time of the church, if only this would happen without any article of the holy, Christian faith being damaged; our synod has expressly conceded to Mr. P. Sch. that the subtle chiliasm, precisely defined by it with the old theologian Pfeiffer, is not a church-dividing heresy, although it also rejects it; our synod has asked Mr. P. Sch. to find out whether he is only following this

article of the holy, Christian faith, in order to find out whether he adhered only to this subtle chiliasm or to the gross chiliasm that overturns the foundation of the faith, presented him, among other things, with three questions concerning three articles of the holy Christian faith in such a way that he had only to say "yes" or "no" to them; and only when he was unable to do so, did he respond with a

*) Since Pastor Schieferdecker, in all his explanations, always insists on the adherence to the chilias-

Of course, the chiliastic manifestations of the same, which have been communicated in the previous number, are to be compared at the same time.

†) Prof. F. writes? This is the curse of such an "unjust" and unnecessary struggle, as Missouri's courage and arrogance are waging against us. Kindness and loyalty, Christian nobility and honorableness are damaged, and in blind party passion one recklessly resorts to means which one must abhor oneself."

‡) For it is something else to live in the belief that Christ could come to judgment at any moment, something else that he will certainly come soon v "d must. The former has been taught and believed by all of Christendom for 1800 years; the latter has been believed and "believed" by some enthusiasts, e.g. Stiefel, who was punished by Luther for this, and in our time by the Millerites. We also assume that we live in the very last time without being able and wanting to deny the possibility that the world still stands 10,000 years, because who has recognized the sense of the Lord?

In the old orthodox Lutheran church, the mere willingness to sign the symbolic books was by no means considered sufficient for acceptance into the ecclesiastical community, if the one who wanted to sign was suspected of false doctrine. When, in 1561, the intention was to put an end to all disputes by again jointly signing the Augsburg Confession, the well-known co-author of the Concordia Formula, Dr. David Chyträus, lodged a protest against this in a special paper entitled: "Von der sämtlichen Unterschreibung der A. T. 2c." ("On the complete signing of the A. T. 2c."). In it he writes, among other things: "First of all, this is certain, that with God and a good conscience one cannot sign a common confession with all those of whom we know or suspect that under the same confession name and cover they either defend and spread public errors and sects (heresies), or otherwise do not agree with God's Word and our right Christian understanding and opinion in some noble articles. For first of all, the eternal divine majesty's serious command is evident and clearly expressed in 2 Cor. 6:4 ff. Gal. 1, 8, 2 John 10, 11, Ps. 26, 4, 5, 2 Chron. 19, 2. These divine commands expressly command that, especially in matters of religion, no fellowship can be had with those who are obstinate in the use of public error, especially in this way, with a good conscience, so that these errors and falsifications are strengthened by the reputation and common signatures of other Christians, and the truth is obscured and suppressed. . . Thus, the articles of Dr. Luther's . . . at Schmalkalden were not signed along with the Confession"; because "in the same Schmalkaldic Articles, several errors and sects, which now have names in common with the Augsburg Confession, have been more clearly identified. Confession, are more clearly rejected, and the truth is explained in more actual and unquestionable words than in the Confession, namely, the article "The Church of God.

...of the Sacrament of the Altar, and of the Antichrist, and of the Bishops' Jurisdiction.... . Thus it is necessary that they publicly declare before other lords and states their opinion and confession of the disputed articles and clearly indicate that they reject these errors. . . . For with those who do not have the same right understanding and opinion of the articles, no one can in good conscience subscribe to them in general without further explanation." (Historia der Augsb. Sons, by E. G. Cyprian. Gotha, 1730. H, 229. ff.) The undercutting of the symbols is not only a duty, but also a privilege of the orthodox. Quite correctly, J. Fecht writes: "No one is to be admitted to ecclesiastical offices" or to sign, except those who, after prior examination, have acknowledged the divinity of the doctrine contained in the same." (Doutrovorn. sylloge, p. 33.)

Only then did our synod, with Mr. P. Sch., as a man who "no longer stood with it on a foundation of faith," with deepest sadness of heart. The reader may now judge for himself with what brow Prof. Fritschel was able to write what he wrote of our entire Synod! - —

The aforementioned tries to provide evidence from the writings of old unsuspecting theologians that in our church a so-called subtle chiliasm has never been condemned, such a one, that is, that knows nothing of a new millennial kingdom of Christ still to be expected, but which hopes for the fulfillment of the prophecy of the 1000 years in the Revelation of John only in the future, without, however, assuming anything that overturns an article of faith. The professor could have spared this effort, since our "Synod itself presented a particularly clear testimony to this in its negotiations with Father Sch.". That Prof. F. intended to refute our Synod with his citations is therefore downright ridiculous.*) However, the aforementioned cites a testimony of the Hall theologian Joachim Lange, which testifies against us, but hopefully the former himself will place little or no weight on this testimony, since Joachim Lange was, as is well known, an arch-pietist and himself a fanatical, coarse chiliast, who in the passage cited from his *Antibarbarus* does not dispense himself from citing even a Selnecker, a Johann Gerhard and a Dann hau as warrantors for his coarse chiliasm, which he, however, calls a subtle one. Look at the cited passages, and you will find the exact opposite of what Lange wants to prove with them, which we, where necessary, are ready to prove at any moment.

It is strange that Prof. Fritschel cites a passage from Valentin Ernst Löscher's *Timotheus Verinus*, in which he declares that the Lutheran Church does not condemn a certain subtle chiliasm as heresy, but instead of Löscher's interpolated complaint: "Whether indeed Mr. Lange wants to attribute to me and others the contradiction with violation of truth and justice" - he only makes a dash! Why have you, Mr. Professor, included this complaint of Löscher's with-

Prof. Fritschel declares the Orthodoxists, who are opposed to the Pietists, to be the "predecessors" of the Missourians. This too he does against the truth. We are neither the successors of the Pietists nor of the Orthodoxists, but strive to be faithful disciples of Luther and true sons of the church of the Reformation age.

What did you take out of the sentence? - Is it a sinful distrust, if we assume that this omission was done by you because your conscience struck you, because you feared that every reader, if you did not erase those words, would be reminded that this sin of Joachim Lange's was yours? For did you not also "with violation of truth and justice also impute to us" that we, against the practice of our old church, wanted to condemn and have condemned the harmless so-called subtle chiliasm? - —

Prof. Fritschel's dishonest polemic also includes the fact that he tries to make us Missourians appear as if we do not try to capture and subjugate the consciences both with the Scriptures and with the symbols and our false interpretation of them. This is also a manifest falsehood. When the questions of the hope of a general conversion of the Jews and of chiliasm were presented to the Synod of the Western District in 1856 by the congregation of Altenburg, Mo. for discussion, the Synod did not submit the Augsburg Conf. Conf. but only the Scriptures as a basis for its negotiations. It says in the report: "For some time it was a question of whether the Augsburg Conf. Confession Art. XVII, which the Synod heartily professes, should be the basis of the discussion, which would be most appropriate in view of the position of the question in question, what is the teaching of our Synod in this matter? - or whether one should discuss directly according to the holy scriptures. This would then certainly be the appropriate way, if it is primarily a matter of instructing and calming consciences moved by this question, since the symbolic books are certainly there to take up an honest position towards the world through a round confession, to provide the congregations with a guarantee of the pure and truthful preaching of the divine word by committing their pastors to them, and then also to give us a guide to the right understanding of the Holy Scriptures. It is not intended, however, to catch consciences with it. . . The Synod now agreed to settle the matter at hand on the basis of the Word of God itself. As far as the following intermediate colloquium is concerned, which took place in St. Louis in March 1857 for the purpose of understanding between our synod and Pastor Schieferdecker, Pastor Schieferdecker himself reports: "Since I myself was to determine the course of the discussion, I suggested that we first go through the relevant prophecies in the 20th chapter of Revelation exegetically and in context. This was done on the first day." And this is all that Sch. himself reports about what the colloquium was based on. One went however thereupon on the

As far as we can remember, during the entire negotiations of the 17th article of the Augsburg Confession, hardly any mention was made of the prophetic passages of the Old Testament. Confession, hardly a

mention was made of it. The General Synod acted in exactly the same way in the subsequent negotiations in October 1857 at Fort Wayne. Only at the end did it submit the following as a fourth question to Pastor Schieferdecker: "Is every chiliastic view which does not leave these three points" (of the creedal form of the church until the last day, of the general resurrection of the dead at the end of the world, and of the visible future of Christ to be expected at the judgment alone) "untouched, contrary to the understanding of the 17th article of the Augsburg Confession and condemnable? Confession and damnable?" To which the questioned answered: "Yes, if (!) one allows that the reservation I indicated at 1. 2. 3. does not conflict with the 17th article of the Augustana." - After this, the reader may judge for himself how it should be regarded when Prof. F. writes: "What on earth do the Missourians want from us? They want us to include in the 17th article of the Augsburg Confession the following. Confession: that every assumption is condemned which postpones the 1000 years of the Open b. Cap. 20. into the future." (F. himself had these words printed in large print!) "There is not a syllable of a condemnation of the mere futureness" (as above!) "of the 1000-year empire in the 17th article."

If, by the way, we reject as a slander that we should claim that the so-called subtle chiliasm (which is not chiliasm at all in the historical sense) is condemned in the 17th Article, we must of course insist that the chiliasm that Iowa partly established and stubbornly defended, and partly nevertheless tolerated as justified in the church, is also the one meant and condemned in the 17th Article. The article also refers to and condemns chiliasm, for the persistent adherence to which in the Lutheran church, as long as doctrinal discipline was still practiced, preachers were deprived of their office and so-called laymen were suspended from Holy Communion. The church has been suspended from Holy Communion. *)

The honest and conscientious Prof. Delitzsch admits that even a chiliasm, as taught by Crusius, is compatible with the 17th article of the Augsburg Constitution. Tons, only if one does not take it in the historical sense. He writes: "His (Crusius') conception of the state of the church during that glorious time is sober and in no way contradictory to the 17th article of the Augustana, which is directed against the enthusiasts, if we judge it according to the wording and the "causative" phenomena of the time (not according to the knowledge of the Reformation age, which is still limited in this doctrinal point, however, and which has not been expressed therein in an exclusionary way through God's special preservation). (The Biblical-Prophetic Theology. p. 137.) Delitzsch thus admits that the theologians of the Reformation age themselves condemned the chiliasm of Crusius, but that fortunately the words of the 17th article of the Augsburg Confession read in such a way that, if we do not accept it, we will not be able to accept it. Confession read in such a way that, if one does not understand it historically, but takes it according to its wording, even "a" chiliast like Trustus can sign the Augustana with an unharmed conscience. But what do the

Before we conclude on this second point, just a word about the treatment that Pastor Schieferdecker is said to have received from our Synod. Prof. S. Fritschel writes of this: "They (the Missourians) have persecuted him (Schieferdecker) with such unspeakable bitterness and hounded him half to death only because he did not want to have their rejection of the 1000-year Reich as a future one made an article of faith and ecclesiastical confession." To this we have only to reply that this is an infamous lie. Throughout the negotiations with Past. Sch., as far as we know and as Mr. Past. Sch. himself will have to testify, not even an unkind word was uttered; one would have to call the decisive rejection of his enthusiastic teachings a "persecution with unspeakable bitterness and a half-to-death hounding," which, of course, would be ridiculous.

(To be continued.)

Some news öder the way in earlier times the reformation Zubelfeste, including thehalbhndertjährige, have been celebrated.

It was on October 31, 1517, when Dr. Martin Luther publicly posted 95 sentences against the papal abomination of indulgences on the door of the castle church in Wittenberg. On the next coming 31st October of this year 1867 it is therefore just four and a half hundred years since that nasty thing happened. It is true that the posting of a few sentences against the papist pandering for indulgences, the abomination of which even a blind man can grasp with his hands, does not seem to have been something so important; and it is true that even Luther, when he took that step, by no means meant that he was doing something so great, important and momentous. But without Luther himself suspecting it, he laid the foundation stone for the great work of the Reformation of the church, which brought millions freedom from the bonds of soul-destroying error and horrible tyranny of the soul, the pure beatific gospel and eternal God's comfort in life and death, transformed the whole world and brought a search for grace over the whole of Christendom, the blessings of which we still enjoy today and also in this new, pagan Occident. This great fact, which just in this is the clear seal of

Mr. Iowa, who so earnestly insist that the historical view of the words of the symbols is the only correct one? We fear very much that in the interpretation of the 17th article of the Augsburg Confession they will prefer the grammatical to the historical interpretation. Confession, they will prefer the grammatical to the historical interpretation". Incidentally, Rechender, whom Prof. F. cites as the patron of his enthusiasm against all truth, also says that the 17th article of the Augsburg Confession is directed: "Against those chiliasts, Anabaptists, Rosicrucians, Paracelsists, who before the general resurrection statueu a particular resurrection of believers, which they call the first. 'ptzenäl" tripart. Lâ. 2. p. 186. So Rechender, also counts the lowans to the Chiliasts rejected by the A. Conf.!

that Luther, the instrument of this, did not even know what he was doing with it, - this great fact is therefore worthy of being remembered over and over again until the last day, of being celebrated publicly and festively with praise and glory to God, as the true author of it, as often as that important day, October 31st, recurs in the year! and still more, when after that 31st of October 1517 again a whole or half century has passed without the fountain of heavenly blessings opened on that day having dried up.

The church of the Old Covenant even had the express command of God that after the time of the taking of the land promised to her, at the end of every half century, in commemoration of this great fact, a whole year should be made a jubilee year, a year of remission or a year of reverence. During this year all work in the fields had to be stopped, the serfs, who belonged to the people of God, had to be set free, the sold land had to be returned to the original owner or to his blood-related heirs without any purchase shilling, and everyone had to be free to appropriate and enjoy everything that grew by itself in this year, as if everything of this kind belonged to everyone in this year. 3 Mos. 25. Therefore the old Lutheran theologian I. Adam Osiander writes: "We believe that God, by the institution of the jubilee, wanted to prevent one person from taking everything for himself, while the next person suffers a lack, and that the tribes and families are not mixed among themselves, and that the heart (of the faithful), which is born for heaven, does not want to cling to a piece of earth, but rather to consider that we are strangers here and that everything is subject to change, and that the heart is therefore directed toward the Fatherland, which is above; that all this was a prelude to the freedom of the New Testament, which we have in Christ, and which was preluded by this time. *)

Precisely because the feast days and jubilee years ordered by God Himself at the time of the Old Testament belonged to the models and shadows of the Old Testament, God did not ask for such holy days and times in the New Testament, where the essence itself has come, by a specific commandment, but left the celebration of them to the freedom of the New Testament church; But even if the purpose of

the Old Testament feast days and times, to be examples, has reached its end, the church of the New Testament also has other reasons enough to keep feast days and times in Christian freedom, and therefore has always made ample use of this freedom.

Besides the great deeds of God for salvation

*) 6ormmeot "r. lo kentsteued. Iudioga" 1677. ill, 238. "q.

But it is especially the divine work of reformation, which the Lutheran Church celebrated very soon on certain days, with common public praise and glory to God for this work of His great grace in the very last time of the world.

The Lutherans, however, have always had the desire to follow the procedures of their faithful fathers in these celebrations and to conform to them. When in 1717 the anniversary of the Reformation was to be celebrated in Saxony-Gotha, the then Duke Frederick gave the order to his church council Dr. E. S. Cyprian, "in order to celebrate the anniversary in Dero properly, not only to cultivate the necessary correspondence with foreign theologians at times, but also to research in the most exact manner how the thanksgiving festival was celebrated 100 years ago, without saving money and effort. Since, however, it is said that neither in the archives, nor in the Coburg, Altenburg and Gotha Consistorial registries complete information could be found, his Serene Highness has further given him the order to collect everything and anything that might come out in print or otherwise be organized this time, and to keep it diligently for the sake of the descendants". *) The faithful Cyprian complied with this order and published under the title: *Hilaria. evangelica oder Bericht vom andern Evangelischen Jubelfeste*," a complete description of how the Lutherans in all countries celebrated their jubilee in 1717. The work is a large, thick tome, and yet the editor assures us "that there are still many thousands of Protestant (i.e. Lutheran) churches, of whose jubilee celebrations nothing is read here," but of the Lutheran congregations, which are secretly in the midst of the papacy, nothing is diligently reported, so that the way to the sheepfold is not thereby shown to the wolf, †). In 1717, the Esslingen Consistory also had its archives searched to see how the festival had been celebrated a hundred years earlier, in order to be guided by it. However, little was found except the Jubelfest prayers, which were used again. The Esslingeners therefore write: "So that, in case this world building should still stand upright over a seculum (century), our dear descendants would like to have more characteristics of us, than we found from our ancestors: all these in this matter stated acts should be diligently collected, both from the clergymen at least the dispositions of their sermons, as well as from the Rector the copy of the speeches held desired and then about the Celebrirung of this Jubiläi a complete message be grasped " ‡).

*) Innocent postr. of the year 1719. p. 58. f.

†) S. "Unri" etc. kvl. 853.

‡) Hilnrl" etc. kok. 717.

The first among those who decreed the annual celebration of the Reformation seems to have been the loyal Lutheran Elector of Brandenburg Joachim II (died 1571). From him we read: "As Her Electoral Serene Highness saw that the pope acted according to his sense with the Tridentine Concilio and that the same would not lead to any improvement of the church, but therefore all hope of a general Christian Reformation was lost, he wanted to finally completely confirm the previously introduced improvement of the Mark churches and therefore decreed in 1565, Oct. 5. Oct. the b'estuw Arstiaruw aodiomg or general thanksgiving feast in happy remembrance and heartfelt thanksgiving that the good God had gifted him and his subjects with the right understanding of the fine word and let them attain to the correct use of the holy sacraments. On this feast day, all preachers and schools of both places had to be gathered in the cathedral and the so-called Vespers eireuitus (evening procession) and the Sacrament solenniter and solemnly were held. In the station the *Te Deum laudamus* (the song: Lord God, we praise you) had to be sung, and between all the verses of this song was intoned with timpani and trumpets; for which the big gun was also loosened. The Elector also showed himself very charitable by giving all church and school servants an imperial thaler, and each pupil a shilling on such a day. In addition, the schools and hospitals received so much from him in the way of victuals, venison, bread and other necessary provisions that they were abundantly fed for several meals. Which thanks firmly this gentleman has observed all years exactly and has kept for and for up to his blessed decease, after the time still wide* been observed, until it finally (in the Mark Brandenburg) again came off and is forgotten. This festival was most magnificently celebrated by him in 1569, when he obtained the hereditary succession of the Duchy of Prussia. For at that time all preachers of those villages, which lay four (German) miles around Berlin and Cöln, had to go in public procession over the reported persons and each one in his priestly vestments had to carry a chalice and paten in his hands (as a sign that by the Reformation the chalice, which had been stolen from the Christians by the Pope, had been regained for them). Similarly, all virgins from both cities who were over ten years old had to be present in white dresses and caps with their hair spread out and thus follow in the procession. The Elector himself rode along in the procession behind the cathedral provost in a gold piece, lined with sable fur, on a pomerania-colored horse, which the duke in Prussia had given him, since he was accompanied by the Prussian eagle and a white flag, with the Prussian coat of arms,

which was later hung in the Tom, was recited. After the service, the Chancellor gave a speech, which the Elector then knighted along with others. From this it can be seen that this sincere gentleman had a good opinion and, according to the manner of the time, wanted to testify to his joy and gratitude to God and man that the Most High had so far graciously protected him and his country in the evangelical truth. ‡)

As far as the annual celebration of the Reformation feast is concerned, in Saxony, the cradle of the Reformation, it was only later that it was introduced as a general church ordinance. Until the year 1667, it was hardly celebrated elsewhere than in the court chapel in Dresden. However, when the one and a half hundredth anniversary of the Reformation was celebrated in that year, this jubilee became the reason that Elector George II of Saxony ordered the annual celebration of the Reformation festival for the whole country in the future. The decree had the addition: one "may never forget this great good deed of God and never move it from October 31, as unchangeable." *)

That already in 1567 a special fiftieth anniversary celebration of the Reformation was held somewhere, there is no news about it. This should not surprise us, since this year was a year of mourning for the Lutheran Church, which turned out to be nothing less than a year of

The first half-century of the Reformation of the Church, brought to victory by Luther's ministry, seemed to lend itself to a joyous half-century of jubilation. Not only did the Calvinists rage against the Lutherans in the Netherlands at the beginning of this year, with the field cry in Antwerp: "Kill the papists! Mantinsten urjagen!" †), while in the second half of this jubilee year, the Duke Albs began his bloody persecutions against both the Calvinists and the Lutherans in the kidney lands and introduced the Spanish Inquisition. Also two Lutheran regents, the kings of Denmark and Sweden, led to the invective

of our church were still at war with each other in this very year. The saddest thing of all, however, was that in this year Cryptocalvinists or secret Calvinists, as sworn enemies of the pure Lutheran doctrine, held the theological chairs at the Saxon University of Wittenberg, and in this year, among others, two students of theology, Albert Schirmer and Conrad Schlüsselburg (the latter of whom had a few

years later became Doctor of Theology)

‡) Sees: H. Schmidt's Introduction to the Brandenburg Church and Reformation History. Berlin 1740. p. 227. ff.

*) Lenkviertelketten from the Reformation history of the city Lüneburg. Meiffen, 1827. p. 88. f.

†) "Martinists" were understood to mean Lutherans.

and expelled from the university in disgrace, solely because they revealed the false doctrines that the Wittenberg professors, under Luther's name, were teaching their students at the time.*)

However, after the Concordia Formula in 1577 had finally happily settled the doctrinal disputes that had arisen in our church after Luther's death and had lasted for thirty years, and peace and harmony had been established in it, the Lutheran Reformation jubilee celebrations in the years 1617, 1667, 1717 and still in 1767 were celebrated all the more joyfully in all places in our church. We will now leave some notes about this in the following.

(To be continued.)

Church consecration.

On Sunday Uiserieorckius vowini, my filial congregation in St. Joseph Co, Ind. had the joy of dedicating their new church. Fourteen years ago, when "ch took on this Filial (previously Pastor Bernreuther preached there) these dear people (six vocal members) built a, for the circumstances of the time, spacious log church. After fourteen years, however, the space became too small, the building was in a state of disrepair, and it was unanimously decided, and praise be to God and the tank! was unanimously decided and carried out, to build a new frame church, which is now a true ornament of the Settlement, and certainly the most beautiful country church in Coumy; it is 5 feet long, 32 feet wide, and 18 feet high; has eight high pointed arched doors, and a pointed arched door, and a beautiful high pointed tower, in which is also a 200 pound bell. The interior of the church is also very friendly and nicely furnished.

Although on Saturday afternoon before the Kirchweih the rain "naufbörltch poured in torrents, so we had roch still on Sunday beautiful weather, and although the ways were terribly bad, so had roch a scdr large Anzadl of friends and guests, from Bremen, Mlshawaka and surrounding area adjusted, so that ras house could not hold them all. The Etttweihiilig wurre wre usually accomplished. In the morning Pastor Schumann preached on the Church Gospel, and in the afternoon I preached on Prer. Salomo 4, 17. Also, to enhance the feast, the "Singverei" of the congregation in Bremen sang several puffing pieces.

May the faithful and merciful God continue to rule with His grace over this community and its little church, so that the congregation may grow and increase inwardly and outwardly through the pure preaching of the divine Word, and that the little church may be preserved from all accidents. G. K. Schuster.

Church News.

On the fifth Sunday after Trinity, Candidate Th. Buszin, who had received his final education at the Second Seminary in St. Louis and had passed his examinations well, was ordained by the undersigned, by order of the Honorable President Westl. District, in the midst of his congregation at Champaign City, Ill, from which he received a regular profession of

*) Lpitowen UL "t. eccl. eeot. 16. 1-uc. OeiLLäer. p. 8U3. "qq.

The first one was ordained and inducted into his office according to our ordinances.

May the Lord bless His distant servant, so that even in this place His name may be honored, His kingdom increased, and His good gracious will may be done for many.

be fulfilled. C. Meyen.

Address: Ksv. Pbsoä. Lusrin,
OdkwpuiZü 6it^, IU.

After Mr. Pastor Georg Runkel, until then pastor of the intb.St. Stephanus. Gemeinde zu Cmcinnati, received a regular appointment from the lutb. Gemeinde in Aurora, Ind. and had accepted it, he was installed in his office by order of the Reverend President of the Middle District on the fourth Sunday after Trio. with the assistance of Mr. Pastor Wicbmann by the undersigned.

May the Lord Jesus Christ be his sun and shield and bless his work.

F. King, Pastor.

Address: Kev. O. Kunkel,
Aurora, Inä.

On Sunday Jubilate of this year, "Rev. I. I. Hoffman," having been dismissed in peace from his former congregations, was solemnly installed in his new congregation m Portage Cup, Wis. by me, assisted, by Rev. Hachenberger.

Gort set him as a blessing for many.
G. Link.

On the third Sunday after Trinitatis d. J. Mr. Pastor G. Kühle, after having received a call from the congregation in Laporle, Ind. and having accepted it with the consent of his former congregation, was introduced by the undersigned by order of the honorable Presidium of the middle district.

May the Lord bless the work of his servant.

W. S. Stubnatzy.

Address: Rsv. 6. XuecKIs,
Imports, Imports 6o., Inä.

Rev. C. H. G. Schliepsick, formerly of Bloomington, Ill, having responded to a call from the congregations at Dwight, Livingston Co, Ill, uno at Frankenkirch, Grundy Co, Ill, the same was installed in his office by the undersigned at Frankenkirch, in the presence of the two congregations, on the fourth Sunday after Trinity, July 14, by order of the Venerable Mr. President of the Western District of our.Lynod.

May the Lord bless the work of His servant in the new field of labor for the salvation of many souls!

H. Miracles

Address: Ksv. 6. 8. O. Loblispsiek.
Ovjßkt, IN.

On the third Sunday after Trinity, Rev. C. Berncr, formerly of Alma, Kans. was introduced by the undersigned into the congregation at Berlin, Greenlake Co, Wis. onAnorvation of the Presidency Northern District.

The Lord crown the work of the dear brother also in this new sphere of activity with rich blessings. A. Rohrlack'.

Address: Ksv. 6. D. Lern er,
Berlin, dreennlke 60th, IViso.

Registrations

for admission to the school teachers' seminar for the school year beginning Sept. 1 would now be welcome.

I. C. W. Lindemann.

Fort Wayne high school graduates who have been discharged with a certificate of maturity for the local seminary must report their intention to enter the seminary and, without waiting for a specific answer, report here no later than August 31.

find.

St. Louis, Mo. in July 1867.

C. F. W. Walther, President of the Institute.

Conferenz display.

The Wisconsin Pastoral Conference will hold its meetings from August 30 to September 2 (Friday after the tenth Sunday after Trin. to the following Monday incl.) at the Kirchloka! at Oshkosh, Wisc. Dear Brothers are asked to arrive no later than Thursday evening, August 29.

A. Rohrlack, Lnstor looi.

Synod Ad.

The Eastern District of our Synod
Holds its meetings, .s. G. w., at Johannisburg, N. I., from August 21 to 27- I. I.

Objects of the discussion are: The Theses on the Church, the discussion of which was already begun at the Synod last fall, and the first paper of 1865, "How can we also make use of the exhortations and warnings of Dr. M. Luther in regard to the future."

Guests are to leave the railroad at Tonawanda, ten miles north of Buffalo, where they will find cars ready to take them the last three miles to us. Those arriving at the Exchange depot in Buffalo are best taken immediately by bus to the Erie depot, from where the train leaves five times daily for Tonawanda.

Since the synod was held this time on a German American village, so we ask for your indulgence if we cannot make our dear guests so comfortable as we wish.

The parochial reports are not to be forgotten.
Hugo Hanser, Secr.

Announcement.

The Lutheran Synod of Missouri, Ohio and other St. Middle Districts will assemble, God willing, in the congregation of the Rev. Fricke at Indianapolis, August 7 of this year.

All who intend to attend the Synod must immediately notify Mr. Past. Fricke of this, so that quarters can be procured for them.
can be.

The subject of the discussion will be the more distant theses of the paper, that the Lutheran Church is the true visible Church of God on earth, starting from thesis VI.

Th. Wichmann, Secr.

Announcement.

The report of the general councillor has been sent out these days to all pastors within our synod. All congregations who are concerned about the progress of our external affairs as well as the expansion of the Kingdom of God can receive this report from their pastor and recognize from it that they not only have to thank God sincerely for the rich blessing which God has bestowed upon our synod, but that they are also called upon to continue their love for the institutions of our synod by generous contributions, according to the saying: "Let us do good and not grow weary."

Receipt and thanks.

Students of Charity received through Paft. R. KSH-ler from his church in Venton Lo., Mo., -2.15^a
For Brunn's proseminar received through Pastor Böse allhier from Mrs. Wilh. Hohlt -5, from Mr. Ehri-iau Dolkmann -5 and from Mrs. Wilh. Hartmann -2.
For Pastor v. Kienbusch received through Past. Böse allhier, collected at the wedding of Mr. H. F. W. Volk- man "s -4.40. Bon an unnamed pastor of the General Synod of Ohio -2. C. F. W. Walther.

Lrhatten

for the sick teacher Lh. Weigle in Chicago from teacher Roschke in St. Louis -5, from I. H. Jor, Röker and List >n LoganSmrt -1.50, from Wortmann, Strudel and Weisel in Quincy -2.50, from Eh. Müller in Port Hudson -1, by Dir. Sarer in Fort Wayne -3, weddingS'Eoll. at Mirr in Benetv. Ill, -12.5", H. Lohmeier in Bremen, Ill, -1, from d. Teachers Johnson, Tb. B. & Er'er in Chicago -5, of Gottlieb Sedvltt in Eentrrville, Ill., -1, of A. C. Gertevdach in Racine, WIS., -4.50, of the Gingchor and Lehrery Weck and Härt"! in Eape Girardeau -10, of teacher Eonze.man" in Euirinnati -17.

Chicago, July 22, 1867, Th. E. Bünger.

The undersigned hereby gratefully acknowledges receipt of
from further contributions

for the redemption of our g e "ei "d e sch u l b from the congregations of Messrs. Pastors: Schalter, Red Lud, -12, Merteus, Lyoneville, -4.66, Schumann, de Aalb Co , Jnd , -5, by Mr. Schuricht in St. Louis -8.27, by Mr. Teacher Roschke there -76.66.

Philadelphia, July 3, 1867, S. Keyl, Rev.

For the church building in Dnbuque
by Mr. Paft. Sievers from the congregation in Frankenluft -10.25, from the congregation in Amelith -3.75, by Mr. Pastor Bünger from the Immauuelsgemeinde in S". LouiS -32, by some members of the congregation -13.35, by Paft. Beyer's congregation in Chicago -20, from Mr. Paft. Heid 50 Cts. to have received, certifies gratefully

H. W. Wehr-, Pastor.

Thanks to.

The "undersigned" and his congregation hereby express their heartfelt thanks to the brethren in the Missouri Synod who sacrificed the support already indicated in the "Lutheran" for the existence of our parish. You have had as much a spiritual as a spiritual blessing from such an expression of love. We hardly say that the Lord wants to repay this gift; rather, we are certain that He has already done right by the dear donors. We promise, however, to express our gratitude to the Lord by asking Him to bless this gift. We promise to raise His eyes to this fruit of His work on our brethren. We are also quite joyful in our inability; He will lead our cause with you, for He has promised not to "drink the cup of cold water" Himself. But He, who began the good work in all of us, complete it in grace to us here and "over" the seas!

Haldrstadt, July 15, 1867.

G. ». Kienbusch, pastor of the Lutheran Zion Parish.

Get

for poor pupils in the school seminary: In Bloomingdale from H. Geistseld 55. In Readfield for Knoke: from I. Pommerack 52 37, from T. Schröder 52.45, from F. Kleeberg-1.82, from I. Brasch 51.50, from I. Worm 51.45, from G. Lucht 51.81, from L-Romberg <5, from L. Anoke 52. In-Etnrinnali 7 shirts, 8 aissen covers, 6 sheets, 6 towels, 2 vests, 2 pr. woolen socks; from Mrs. Burkhardt, thank offering for happy recovery 55. I" eudetelSa" for S. Ernst 518 2", Hockzcits - Collecte 510.80, from R. N. 5l, from p. Eix 51.35 to quilts, deßgl. by N. N. 51.25. In Eanada by Past. Koch 51- from Past. Röder 51. in HermannSau by Frauenverein 58. in Warsaw by Lehrer P. 51. in Addison Kind- tauf - Toll, by H. Rosenwinkel 55.10. in Eden for S. Ernst by Past. Bernreuther 51, by Bauer 52. in Lo- ganSville by Teacher W. 52. in Concordia by Past. Biltz for Brase 510. in Loopers Grove for Hau-Halt 51, for Alüuder 513, by Past Löber 53. in Lrete by I. O. Meyer z. Haushalt 510, Mrs. Fathauer 52. in Schaum- bürg by H. Bocken sen. 58, Lh. Bette 55. in Peoria by Past. Heib 56.75. In Bremen by N. R. for Brase 52. In Philadelphia by Eh. Touffaint 55. In Franken- lust and Amelikh 54.52. (Past. S- 549.) In Laporte for H. Backhaus 510. I. E. W. L i n d e m a n n.

For poor pupils: Through Pastor MangelS- dorf Loll. in PassionServices 515 36. Through Pastor Stevers from the congregations Frankenlust u. Amelikh 54.50. Through Past. König from the Women's Association 6 shirts, 6 handkerchiefs, 6 sheets, 6 kitchen covers. By Dr. Sihler ges. at K. Leesers wedding 517 06. Bon Fr. Lnmann 52 For D. Walter through Past. Richmann from d. bell bag 515.50; roll, at Hünrberg's and Kölling's wedding 59.50, by Past. Richmann 51, from Br. W. Thanks for preservation of health 54. For G. Rosenwinkel from Past. Franke- Gemeinde 518, by D. Rosenwinkel 510. for K. Kal- lenbach by Past. Beyer 510. for G. Hafner by Rev. Präger WeddingS-Eollecte near Eichhorst, Mequon River, 53.75. Desgl. by D. Werfe for A. Allendörfer 53.05. for Th. Ellsworth by New Gedlenbeck congregation 514. for A. Lrautmann by Rev. I. F. Müller Pentecostal Eoll. 512. for F. Kügele by Past. F. Schmidt Kindtaufcoll. at H. Müller 52.55. For O. and H. Fick of the Women's Association of TrimtatiSgem. in Detroit 510. For D. Walter HochzeitSroll. at G. König, Grand Rapid-, Mich-, 53 25. For B. Kröning of the JohnSburg and Mar- vinSille congregations58. G. Alex. Saxer.

Received in the Middle District's Raffé:

On the Synod Debt Redemption Fund: By Past. JÜNgel von R-Burbrink 55. by Pastor Schamm- Gem. 57. by Past. Königs Gem. 583.

To the synodal casser Bon Past. Sauers Gem. New YearS-Loll. 523.80. by Rev. King ofLippel- mann 515, of Nidel 55. past. Jlbkbers Gem. 517 75th Past. Jor's Gem. in LoganSport 513.75. Bon its branch in Peru 512.50. Past. Schmidts Gem. 53.75. Through Past. Smel thank offering for recovery of Mrs. B. Bieder 52.00. Past. Bode's Gem. 59.82. Past. Sihler's congregation, Easter Eoll. 595 76th Past. Siegers Gem. 57th Past. Jäbkbers Gem. 511.25. Past. Zagels Gem., Easter Collecte 512.75. By Past. Michael of N. Tent 55th Past. Depers Gem. in Defiance 523.50, in Southridge 516.50. Past. Horst congreg. 56.50. Past. Jor" Wem. In LoganSport 513, whose whale in Peru 57. Past. Hörnicks Gem. 55.15. Past. Wüstemann's Gem^ 517. pastor Stock's Gem^514.15. by the same from G. 51. past. P. Rupprecht's Gem. 57.20. Past. Rupprecht's congregation in Hemy County, O., 51.35. Past. EverS" Gtm. 515.83, by himself 51st Past. Rupprecht's congregation 515. pastor Oestermeyer's gem. 57.75. pastor Reichhardt's St. John's gem. 54. past. Trammis Gemeinde, Oster-Lollerte 58.60. Past. Schumann's gem, deßgl. 512. by Past. Kühn by F. Gchtnnerer 55, by whose Gem.' Toll, for February 52.05, for March 52.53, Good Friday Toll. 56.75. pastor Niethammer's Gem. 515, past. Eirich-Gem. in Zanes-ille523. Past. Jüngels Gem. in Oster-ille523. 520. pastor Merz's Gem. 528.70. pastor Sauers Wem., Palmsonn- dayS-Toll. 529.50. By the same from Mrs. Bettenbrock 51, H. Westfahl 51.35, H. Michael 53, Bro. Gundermann 23, an unnamed 55, from L. 15 Cts. Past. Brack- Hages Gem. 515, Past. Kuchles Gem., Oster-Eoll. 512. by Rev. Gaupert Kindtauf-Collecte atBecker 56.60. Don Mrs. Lösche 51. past. Schönebergs Gem. 517.35. Bon H.Kircher 51.25.

. For poor students": Through Pastor Sauer

By Pastor König from Mother Lühr- mann 51. By Pastor Horst from Mrs. Weber Thank Offering 52. By Past. Jor by G. Konrad" in Peru 55. by Past. Evers by Wittwe Milan 55. by Pak. Reich- darbt v. Frau Hauptmeier 51-50. through Past. Fritze Hoch- zeitS-Lvll. by Fr. Kükelnhabn 56.40. Deßgl. by Heinrich Hobrock 53. by Past. Saupert v. Frauenver. s. Gem. 527.30, Wilhelmine Meier 50 Ets., Mrs. Baumann 51.

For heathen mission: Past. Käuigs Gem. 56. by dens. von Krähn 51. pastor Friedrich's school children 51.34. pastor Michaels Gem. 58. pastor Rüpel's Gem. 54.09. past. Königs Gem. 510. past. Sauperts Gem. 58 45. by Past. Seuel HochzeitS-Eoll. at H. F. Fre- vert 510.

For inner mission: Past. Königs Gem. 56. Bon Lippelmann 55. Past. Friedrichs Gem. 513. pastor I. Rupprechts Gem. -7.70. By past. Fricke v. Frauenverein seiner Gem. 510 Bon Frau Lronore Meyer, Dank- opfer flir glückliche Entbindung 55. Wittve v. Strotze 50 Cts.

For Past. Hüsemanns Wittwe: By Past Rüpel from Mrs. D. D. 55. By Past. Lothmanu by L. L. Schnell 51.

On church construction in Philadelphia: Past. Sihler's congregation 5100. past. Friedrich-Gem. 56. pastor Dulip's congregation" 59 Past. Zagel's congregation 530.50. Past. Michaels Gem. 515. past. Horst's Ge". 56. past. EverS* Gem. 57.05.

For Past. Brunn's Seminary: By Pass. Friedrich HochzeitS-Eoll. at G. Dorn 54.53. Pastor Königs Gem. 518.

To the orphanage in St. Louis: By Pastor Friedrich, by Mrs. R. N. Thank offering for happy delivery 55.13. Bon Pastor König 55. Pastor Brackhage" Gem. 52. teacher M. Lonzclmann 55.

To the Collegr household at Ft. Wayner Kasyar Roth 55. by David Roth 53. by Daniel Bohnhardt 52. by Pastor Michaels Gem. 52.25. by Pastor Reich- hardt by W- Sievers 55. by Pastor Kühn by G. Schumm 53. by Bon Past. Königs Gem. 534.50. By Pastor Fricke by Simon Lückert 510.

For Pastor Röbbelens Wittwe: By Past. Lothmaun of L- L. Quick 51.

For Pastor Aahmeyer's widow: By Past. Lothmann by L. L. Schnell 51.

To parish & teachers' widows' fund; Rev. Bode's Ge". 56.67. Whose whale in New Haven 58.19. Past. Rüpel's congregation 55. past. Kühn- Gemeinde 55.28. Bon dessen 1st Wal 53 15, 2nd Filial 52.85. Mrs. Past. Kühn 51st Past. Königs Gem. 528.65.

For theColumbia congregation, S. E.r Bon Past. Michaels Gem. 518.

For teacher salaries:: Bon Past. Horst's branch near Dublin 53.05. Rev. Reichhardt's Johannismgemeinde 55.31. Pass. Wichmann" Gem. 57. I. Hilkr 55.

For poor students in St. Louis: From Past. Jor's congregations in LoganSport and Peru for Ernst 525.

For poor school seminarians: Bon Past. Jor' congregations in LoganSport and Peru for Strobl 521. For Sprengeler by Past. Fr. Rupprecht HochzeitS-Eollecte at G. Sigg 53.90.

To s e m i n a r h a " s h a l t in Addison: Bon Past. Reichhardt's Gem. in Columbia Eity 53.

To the seminary building in Addison: by Past. Kühn's Gem. first mission 517.50. Bon its first branch 54.75, 2nd branch 53. By Past. Schöneberg by I. Schnaible 55, Ehr. Deichmüller 54, G. Hederle 53, M. Schnaible 53, H. Hinders 52, Past. Schöneberg 52.

To the school seminary in Addison: Bon Pastor Friedrich- Gem. 55. by Past. Fricke by Karl Rösener 52.

For Prof. Biewend's wife widow! Bon Past. Wynekens Gem. 567.40. Past. Schuster- Gemeinde in Bremen 54.W.

For the General Praeses: Pastor Königs Gem. au- the Eentkaffe 520.

For educational institutions: By Past. Friedrich's congregation 514

To the hospita! at St. Louis: Bon Pastor Brackhage" Gem. r5.

Fort Wayne, June 13, 1867, E. Bo " uet, Cassirer.

Received:

To the synodal treasury "Western District": Pentecostal covecte of the congreg. of the "Past. Lehman", St. Louis Eo., Mo., 513.03. Bon Hrn. Past. A. Lehman", St. Louis L"... Mo., 51st "Pentecostal Collect" of the Ge", de" Past. Roesch, Stev" Prairie. Madison Eo., Ill., -6. Pentecostal trollcte of the cross comm. of the Past. Kleypisch at Watrcloo, Ill,

54,05. of the Trinity" District in St. Louis, Mo., -83,55. bon of the Ge", de- Past. Miracle, Lhlcag", Ill-, -33,10. from Mr. Past. Wunder, Ehirag", Ill.. 52. bonder Ge". of the Past. Stephan, Ehester, Ill-, 57.85. Eollecte of the Ge", de- Past. Th. Mießler, Eoie Lamp, Benton Eo., Mo" -6.50. Bon of the Gem. de" Past. Frederkmg, Palmyra, Mo., 57.50. of the Ge", de- Past. Rooster, Benton Co. Mo., 512.00. Bon der Gem. de" Past. Köstering, Ltendurg. Perry Co., M" , 526.10. Pfrigstcollecte of the Gem. de" Past. M Eirich, Minden, Ill, 529. of the ImmanuelS District in St. L***, Mo, 59.85. Bon Hrn. Past. BUTZ, Laf<chetteEo., Mo., 51. From Mr. Teacher Brase, Lafayette Co., Mo., 51. Eollecte of two preaching places Past. Seuel's at Linton So., Iowa, 510th Bon Hrn. teacher Bunge, Columbia, Ill, 51st From He". Teacher Gotsch, St. Louis, Mo., 52nd Bon Hrn. Past F. Schallet, Red Bud, Ill, 1.50. From Hrn. Teacher Deffner, Red Bad, Ill, -1st Bon the Gem. de- Past. Schwncsen, New Bielefeld, Mo., 517 45. Bon of the Ge" of the Past. Schwncsen in Columbia Bottom, Mo., 54.95. Bon of the S". Petri-Ge". of the Past. Dörmanv. Raudolph Co, Ill, 511.80. Bon der Ge", de- Past. Kilian, Serbin, Tera", toward travel expenses for Past. Fick, 5148.73. bon der Ge", de" Past. Hoype, New Orleans, La. to travel expenses for Past. Mck 550th from Past. Fick reimbursed from seiaen travel expenses 544. from the Krenz Ge". of Past. Kleppisch at Vaterlos, Ill, 56. Dom Loncordia-Diftrict in St. Louis, Mo, 514L0.

To the Lollege Maintenance Fund: vmn Trinity District in St. Louis, M", 533. from ImmanuelS District in St. Louis, M", 522. Bon of the Ge", de" Pass. Strckfoot, Grand Prairie, Washington Co, Ill, 516.87. Bon of the Ge", de" Pass. Fick, CollinSville, Ill, 510.60. Pentecostcoll. of the Ge", de" Pass. Muller, Pitt "burg, Pa., 528.

To the Synodal Mission Fund, Bon Vottf. Mertz, St. Louis Co, Mo, 50 Lt". From the DrtieinLgkeirs- District in St. Louis, Mo., 517.36. Boa the Ge", de" Past. Muckel, Stauntov, Ill, 534.60. by pass. K. Thor-msrn of the Norwegian Lutheran MissionS Association at Eighteenmile Creek, Thin Eo., Wi", 513.36.

For inner mission: Collecte of St. PanluS- Gem. dr-Pass. Studt, Luckeye, Benton Eo., Iowa, 55. eollecte collected at the wedding pass. Bnrfeind", Ada" Eo., Ill, 54. peony trolcte of the Ge", de" Past. Köstering, Froh", Perry Co." Mo., -6.25. of the Ge", of the Past. Fick, CollinSville, Ill, 56.70. don of the Ge", de" Past. Muckrl, Staunt", Ill, 550.

ForPast. Bru "n's institution: boa Hrn. G. Bor", Detroit, Mich., 52. from the Ge", of Past. Claus, St. Louis, Mo., 550.

To the seminary building in Addison: Bon of the Gem. of the Past. Roesch, Twens Prairie. Madison Eo., Ill, 513.50. Bon of the Ge", de" Past. Frederkmg, Palmyra, Mo., 55.

To the Lollegedau in Fort Wayne: Don of the Gem. de" Past. Roesch, Swetts Prairie, Madison Lo., Ill. 513.50. from the Gem. of the Pass. Frederking, Pal "yra, Mo., -15th Bon of the Ge". of the Pass. Bit-, Lafayette L", Mo., 514.35. vo" its branch Ge". 56,45.

To sem inarh au shaltSkasi" tu Addison: Bon of Ge", of the Past. Kilian, serb, Texas, "55.60.

For poor students: Eollecte, collected at A. Koch- Wedding in Monror Lo., Ill, 54,25.

ForPast. G. von Kienbusch "ud srineGe".: By the Gem. de" Pass. Kähler, Ehariton Lo., M", 510. by Past. Schwensen of G. L. in Lolumbia Botto", Mo., 52 m silver.

To the church building in Philadelphia: Bonder Kreuz-Gnu. de" Past. Kleppisch near Wairloo, Ill, 53,10. of the Gem. de- Past. Heinemann, New Grhleudeck, Ill., 59,10.

(Correction. In No. 20 lie": Vom Fraunwertt" der Gem. des Past. Popp in Warsaw, Ill, "9; by Past. Popp by Messrs. Paar and Spitz" O 52, by others 53,75.)

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Ed. Skoschke.

Changed addresses r
Key. P. Iokn, Liedles k. O. ksri/ (!o., Uo.

Rev. kluckLloC, enre ok ksv. Nsrkvortd, lox 56

Print", A. Wiebnsch u. "ohn. Ei. Loui", Mo.

Volume 23 St. Louis, Mo., August 15, 1867. no. **24.**

The latest defense of the Iowa Synod by one of its professors.

(Continued.)

In 1858 the Synod of Iowa published a solemn declaration in its organ under the heading: "Position of the Synod of Iowa on the Symbols of the Evangelical Lutheran Church". In it the following sentences appear: "Because the symbols are for the most part the results of ecclesiastical struggle and have the decision and settlement of the struggle as their purpose and goal, we alone can recognize the historical view as the correct one, corresponding to the nature of the confessions. Furthermore, it is said that through the historical conception "the established confessions often first come into the light and receive their proper limitation." Furthermore: "Since our confessional writings contain in part not only the simple results of the ecclesiastical struggle, i.e., not only the confessing propositions and rejecting antitheses, but also explain, substantiate, and defend them, a distinction must be made between the essential and the unessential in these writings. Only the thetical and antithetical propositions can constitute the actual confession, the conscience-binding *norma, docendi*."

The first is to be the decision, which each article expresses and holds against falsehood and error. On the other hand, not every proof, every explanation, which is actually accidents in a confession, can be made into a statement of faith that binds the conscience. Symbolic validity has what the symbols want to establish symbolically, and this is obvious in every article for the one who reads it in the light of history." In 1864, the Synod made the "declaration" "that only what is confessed, naturally in the definiteness which it receives through the further explanations, is to be considered obligatory and binding, but not the implementing and proving sentences themselves and every doctrine occurring somehow therein may be counted as the confession of the church." (Synodal Report of the Synod of Iowa. 1864. p. 30.) And these are then the sentences which Prof. Fritschel in his essay thirdly (with him in the first place) tries to save and justify against our objections.

On the basis of the public, solemn, official declarations of the Iowa Synod just quoted, we have maintained that the confession of the same is a "mere conditional confession of the doctrinal content of the symbols."

and that therein lies "a hidden or rather for reasonably bright eyes revealed quatenus, *) if not something worse", as well as that therefore "by the restrictions, which they make with their confession to the symbols, a significant part of the doctrinal content of the symbols is excluded from it". †)

We hardly believed that the Iowans would object to this conclusion; for that he who subscribes to the symbols only conditionally, wants to be bound by the doctrines contained in them only in so far as and insofar as they are to be scriptural, and curtails the doctrinal content of the same, who expressly says that "only" the "thetical and antithetical decisions" contained therein celebrate for him the "conscience-binding *norma docendi*," that that with which the symbols "explain, substantiate and defend the confessing propositions and condemning contradictions" has no meaning for him.

The little word Quatenus means "insofar as, insofar as" and is supposed to mean that the Iowans do not necessarily accept the symbols because all the teachings contained in them are in accordance with the mild holy scriptures. The word Quatenus means "insofar as" or "insofar as" the teachings contained therein are scriptural, that is, only a part, a certain excerpt from them.

†) We must add here that the Iowa Confession to the Symbols is exactly the same as that in use in the all-Union Lutheran General Synod, for the ambiguity of which the honest Pennsylvanians have been urged in their conscience to separate themselves from the same.

The fact that the "conscience-binding doctrine" and that "a distinction is to be made" "between the essential and the non-essential in these writings": this is so clear as day, so irrefutable even to the simplest mind, that we thought even Iowa would have to say yes to it. Now how was it possible that Mr. Prof. Fritschel could nevertheless protest against our conclusion as against an unjust imposition and finally write: "I confess that I cannot understand a Christian conscience which allows itself such a thing"? The solution to this riddle will probably lie in the fact that Prof. Fritschel knew how our church has always expressly rejected a conditional signing of its symbols with "Quatenus" as a deceptive one; that therefore he who uses this formula becomes his own traitor. What does Prof. Fritschel therefore want to do? He wants to do the thing; but because he has not himself given it the name that it formerly bore, he declares it to be

a malicious insimulation, if we give the thing the name that betrays the secret lying in it.

But how does Prof. Fritschel begin to prove that his synod subscribes to the symbols unconditionally and without reservation? First of all, he cites the passage of its synodal order, in which, however, it says that it subscribes to the entire symbolic books: "because it recognizes the entire symbolic decisions of the controversial questions that arose before and in the time of the Reformation as corresponding to the divine word". So because here

the little word "because" really occurs, therefore the Iowa Synod really should not sign the symbols at all with "insofar", but with "because", thus "absolutely"! A lamentable sophistry indeed! The question is not whether it can sign certain parts of the symbols with "because," for that can also be done by the old General Synod, yes, even by the worst rationalist, but whether it can sign the symbols themselves or the entire doctrinal content of them with "because".

"because". That the Synod does not say that it professes the symbols because they agree with God's Word (of course only as far as their doctrine is concerned), but says this only of one part of them, namely of the so-called "decisions" contained therein, to the exclusion of the other doctrine hooked, so clearly involves a quatenus confession of the symbols that it can only deny impudence. In the following, Prof. F. refers to her ordination confession, in which this restriction is not made; but if a man makes two confessions of one thing, a general one and at the same time one restricting this general one, only a fool would think that the restricting one is modified by the general one; whereas the opposite always takes place. If, for example, a man once without any restriction

*) Prof. F. is also looking for Mr. **Pastor Löhe** from the

The reproach that he only wants to sign the symbols *quatenus*, as he himself expressly says. Pastor Löhe will hardly thank Prof. F. for having tried to cleanse him by truly ridiculous sophistries from an accusation which he does not consider to be an accusation at all, but something praiseworthy. - If Prof. F. writes of his synod and Pastor Löhe: "Our mutual relationship is not one of solidarity," then

I take offense at what Löhe wrote earlier of the Iowa Synod: "The purpose of its existence is no other than to represent our own direction... in America." Kirchl. Mitth. 1859. Ro. 8.

†) In a paper adopted by our Synod of Western Districts in 1858 on the unconditional signing of the symbols (p. 12.), this Synod of the Iowa - Synod has already conceded without propriety, "to understand the symbols not otherwise than historically. is, rightly understood, however absolutely necessary."

If a person confesses that Christ is the Son of God, and if at the same time he makes another confession in which he declares, restricting that confession, that he means a Son of God, as every truly virtuous person is, then only a fool would say that his first confession is valid and that it shows that he is a Christian after all. Whoever makes a restrictive confession in addition to an unrestricted one, his unrestricted confession only deserves to be believed if he revokes all the restrictions otherwise made, otherwise

not, even if he swears a thousand oaths in the process; not because he would have to be considered a perjurer, but because he would have the full right to make his general confession in accordance with the rules otherwise issued by him.

The following restrictions are to be understood. *)

Let us now proceed with Prof. F. to the individual.

First of all, he defends the explicit declaration of his synod that it "alone recognizes the historical view as the correct one, corresponding to the nature of the confessions. He writes, among other things: "If one wants nothing more than to grasp the right opinion and the true understanding of the symbolic books, then the historical view arises of itself and no other is conceivable"; he also proves this with a historical interpretation of the fifth article of the Augsburg Confession, which the Synod of Missouri itself gave and

by which it indeed alone preserved the right meaning of this article. With all this, Prof. F. states only too clearly that he defends something which no one has attacked, least of all we Missourians. †) The point of contention between us and the lowans is not whether the symbols in the ordinary The question is rather whether the historical interpretation of the symbols is the same as the historical interpretation of any other historical document. The question is rather, whether the historical record- The history of the Reformation teaches, for example, that those in whose name the Schmalkaldic Articles were originally written and by whom they were originally signed, were the right ones. The history of the Reformation teaches, for example, that those in whose name the Schmalkaldic Articles were written and who originally signed them have been, the Pabst not merely for a piece of of the Antichrist in the broader sense, but also for the Antichrist kai' exochen, and that they naturally therefore also meant this by the relevant words of the Schmalkaldic Articles; but how do the lowans interpret it? They reject that sense, which is the only correct one in the historical view, and urge the grammatical one, whereby they, of course, in order to get out their opinion that the pope is not the antichrist in the true sense of the word, that this is an individual and is only to be expected in the future, must again violate all rules of logical sentence construction and use the clumsiest sophistries. The lowans do the same with the 17th article of the Augsburg Confession. Confession. In regard to it, too, they press the grammatical meaning of the words in order to prove that the doctrine of a "millennial blessed kingdom of victory" of Christ, which is only to be expected in this world, of a particular resurrection of the saints that precedes the general resurrection on the last day by a thousand years, can be rhymed with it; but to look at the article "in the light of history" in order to find the opinion of the authors, they are as wary of this as of fire.*) The lowans do not behave differently towards the passages of the Schmalkaldic Articles in which the keys are dealt with. They know without a doubt from the history of the Reformation, as well as we do, that Luther and his fellow confessors really attribute the keys to each "individual believer"; and yet they not only reject this, but also declare it to be a misinterpretation of the Schmalkaldic Articles, if we find this in them, not only according to the wording, but also according to "historical understanding. Löhe, on the other hand, not only admits that Luther's doctrine of the office, as he expresses it, "reappears in the symbols" (Mitth. 1859, 8.), but also declares that he not only "bears just misgivings" (with the Schmalk. Art.) "to speak: He also writes openly at the same time: "It is similar with some other passages of the Schmalk. Articles, in which - e.g. p. 233, 341 f. - it is asserted that Christ has not given the keys to "one person" (i.e. only to the pope), "but to the church. (Our ecclesiastical situation. p. 60.) The difference here between

*) We recall here again the confession of Prof. Dr. Delitzsch that chiliasts can only sign the 17th article of the Augsburg Confession if they interpret it "in accordance with the wording and the prompts of the times". We recall here again Prof. Dr. Delitzsch's confession that chiliasts can only sign the 17th Article of the Augsburg Confession if they interpret it "in accordance with the wording and the prompts of the times," "not in accordance with the still limited understanding of the Reformation age on this doctrinal point," according to which the authors rejected all the chiliastic reveries of our time and wanted to repudiate them in the 17th Article. The new highly learned gentlemen may call this a "still limited knowledge," but they must admit that this alleged darkness is also the "historical" light for the understanding of documents from that still so dark, not yet so advanced time as ours.

The difference between Iowa and Pastor Löhe consists in the fact that although both know the historical meaning of the symbolic passages quite well, only Löhe admits his doubts against it, while Iowa tries to help himself with an illogical-grammatical interpretation in order to go for orthodoxy with all his contradictory symbolic teachings.

Therefore we repeat it: We have opposed the establishment of the rule on the part of Iowa that the symbols must be interpreted historically, not because we reject a historical interpretation altogether - no one in his right mind can do that - but because the procedure of Iowa in its interpretation showed that this synod understands by historical conception something quite different from what is otherwise indicated by it, and that under the cloak of a historical conception it wants to remove the dogmatic content from the symbols, or at least to declare the latter to be merely historically true and not binding for confession; as the Iowa Synod expressly opposes its historical view to the "predominantly dogmatic" one. *)

What, among other things, belongs to a real, true "historical understanding" of the Augsburg Confession? The Concordia Formula states what belongs to a true "historical understanding" of the Augsburg Confession, when it says: "Because Dr. Luther is the most distinguished teacher of the churches that profess the Augsburg Confession. Confession, as his entire doctrine, summa and content are written in the articles of the many-membered Augsburg Confession and presented to the Emperor. Confession and handed over to the Emperor Carolo V.: thus, the Augsburg Confession can and should be kept as a whole. Confession can and should be taken from none other than Dr. Luther's doctrinal and controversial writings more actually and better". (Repetition of the 7th Art.) This, of course, also applies to the Schmalkaldic Articles. What do the gentlemen of Iowa say to this?

That just the Iowans do not want to know anything about a truly "historical conception" of the symbols is hereafter as bright as the sun; to confess it does not require much sincerity, since all the world sees it. †)

As is known, once the rationalists also emphasized the "historical conception" of the Holy Scripture in the most decisive way. But what they wanted with it" soon became only too clear - to explain the Bible out of the Bible.

†) In 1860, Prof. S. Fritschel gave a lecture at a pastoral conference in Neuendettelsau, in which, according to the Correspondenzblatt of Pastor Stirner, an ear-witness and Löhean, he stated: "As far as the ecclesiastical position is concerned, the Iowa Synod is the bearer of a certain ecclesiastical direction, by which it differs equally from Missouri and Buffalo. Both basically wanted nothing other than a reprimatination of the Lutheran church of the 16th and 17th centuries, in that Missouri set the tone on doctrine - Buffalo on church government, while Iowa, on the other hand, strives for progress on the basis of what has become historical. This is also evident from the fact that the synod allows the so-called chiliasm or "biblical realism" (beautifully expressed!) "in the field of prophecy." So we have in doctrine the historical, the Iowans the progressive Lutheranism!

But we are now moving on.

Among other things, we have also rejected as suspicious that Iowa writes: "Symbolic validity has what the symbols want to establish symbolically. Prof. F. finds it most strange to find fault with this. He writes: "For our part, we think that everyone can see that our point of view is a strictly confessional one, if with us that has symbolic validity which the symbols want to establish symbolically". At least we are then strictly confessional in the sense of the confessional writings and thus at any rate of the Lutheran church itself." For thoughtless readers, on whom alone our opponent seems to speculate, this may sound quite beautiful; as it once sounded quite beautiful for thoughtless Lutherans, when the secret Zwinglians, for the thorough settlement of the Lord's Supper controversy, gave the advice: "Glorify the body that Christ means. But just as this said nothing at all, as beautiful as it sounded to some ears, so nothing at all is said when the Iowa Synod makes the confession: "Symbolic validity has what the symbols want to establish symbolically". To these answers one is again as wise as before the question. Of course, one must believe in the body that Christ means; but the question is precisely this, what is this body that Christ means? So, of course, what the symbols want to establish symbolically also has symbolic validity; but the question here, too, is what they want to establish symbolically. Therefore, if this does not mean "Mum! Mum! say," we do not know what this means. To be sure, the Iowans add: "And this is obvious in every article to those who read it in the light of history." But as true as this is according to our principle, according to which everything is symbolic that belongs to the doctrinal content of the symbolic books, so untrue is this sentence understood in the sense of our opponents, who, as we will prove more extensively in the following, neither agree with themselves nor with their authorities about what the symbols want to establish symbolically, but are in unresolvable mutual conflict with them about this. We recall here only what Luther writes of those secret Zwinglians who, in order to be considered Lutherans, said: "Believe the

body that Christ means." He writes: "If it is a sincere enthusiast who wants to deal honestly with you, he will tell you that he will give you vain bread and wine, and you should think and believe the body and blood of Christ 2c. But if the juggler is one who plays under the little hat, he will say mum mum, and throw the porridge around in his mouth, and thus slobber: "It is enough that you believe the body that Christ means! That is

For they have finely answered and given evidence of the hope that is in us, as St. Peter teaches, I Ep. 3:17. What is this terrible jiggery-pokery in which they want to teach the people, and yet they tell them nothing, but send them into the dark hole, and say: Believe what Christ means! But what Christ means they will not say, for they fear that if they should say it, all the world would say: Christ does not mean that, but you mean it yourself. (Warning to those at Frankfort 2c. XVII, 2440- 42.)-

Finally, Prof. F. tries to defend the following statement of his synod: "Since our confessional writings do not only contain the simple results of the ecclesiastical struggle, i.e., not only the confessing propositions and condemning contradictions, but also explain, substantiate and defend them, a distinction must be made between the essential and the non-essential in these writings. Actual confession, the conscience-binding *norma docendi*, can only be the thetical and antithetical decisions, which each article expresses and holds against falsehood and error. On the other hand, not every proof, every explanation, 2c., which is actually accidens in a confessional writing, can be made a statement of faith binding on consciences."

On the other hand, we claimed that due to these restrictions in the confession of the symbols "a significant part of the doctrinal content of the symbols is excluded from it. We must confess that we again did not think that the lowans would deny this, and yet Prof. Fritschel does. But instead of giving a counterproof, that is, of showing that his synod does not exclude with him any part or even only a significant part of the doctrinal content of the symbols, he rather cites passages from the writings of older theologians who are also said to have taught that the right confession of the symbols includes "only" the "confessing propositions and rejecting antitheses" or "only the thetical and antithetical decisions" which occur in them! Does not ras mean evading the question at issue? Does it not mean, instead of fighting, to throw up dust in order to make oneself invisible to the opponent? Who is not reminded here of the way of the octopus which, seeing danger of being caught, muddies the water?

We ask, can he deny that he excludes a significant part of the doctrinal content of the symbols from his confession of the same, who expressly says that "actual confession, the conscience-binding *norma docendi* are only the thetic and antithetical decisions, only the confessing propositions and rejecting antitheses" of the same, as the "results of the ecclesiastical struggle"? but that in the symbols "not

the explanatory and proving sentences themselves and every doctrine that somehow occurs in them may be counted as a confession of the church", but that "a distinction must be made between the essential and the unessential"? To try to prove this to our readers would be to treat them as people who are devoid of all common sense. The whole dispute between Missouri and Iowa concerning the acceptance of our ecclesiastical confessions is precisely about the fact that we claim that all dogmatic doctrines contained in the symbols are parts of the confession as such, and that the lowans deny this; and since we now declare that, according to the principles of the latter, a significant part of the doctrinal content of the symbols is excluded from them, Professor Fritschel, as the advocate of his synod, denies this! Indeed, it is a vexatious thing to fight with a man who today denies what he asserted yesterday, yes, in one and the same essay, with disguised indignation, rejects what he himself, a few lines before, had set forth as irrefutable, as something falsely imposed upon him! - But we leave the judgment on this to our readers, even if they are children of 12, and to the judgment seat of Professor Fritschel's own conscience.

There is only one thing we cannot omit to mention here, namely the points which a member of the Iowa Synod, Pastor Deindörfer, who is regarded as one of its lights, wished to see eradicated from the symbols; this will serve us well for a correct understanding of the Iowa Declaration, since according to Iowa it is above all the "historical view" which leads to correct understanding. A former member of the Iowa Synod has sent us for publication an "Honourable Explanation of the Passages of the Symbolic Books Attacked by Pastor Deindörfer at the General Pastoral Conference of the Iowa Synod at Dubuque, Iowa, in August 1862, inasmuch as the same have come to the attention of the sender, who was not present at the said conference, by being recorded by the hand of Pastor Hörlein" (a member of the Iowa Synod and participant in the conference). This Honorable Reclamation was a Conference paper delivered to the Special Conference in Wisconsin, and was delivered at Madison, Wisc., March 8, 1864, by Rev. Aug. Rohrlack, then a member of the Iowa Synod and secretary of the Conference. In this Honorable Reclamation, then, we read that Pastor Deindörfer submitted the following to the Iowa General Pastoral Conference. In the Lutheran symbols there were "4 incorrect doctrines, 7 doubtful doctrines, 8 defective doctrines, 11 passages containing 'incorrect exegesis,' 8 wherein 'defective Exegesis' and 7, in which 'wrongly cited sayings of Scripture' are found. Among the "incorrect doctrines" of the symbolic books are: 1. the one in the Augsburg Confession, art. 24, page 51. Confession, Art. 24, p. 51, on the purpose of ceremonies; 2. Apology, Art. 13, p. 203, on ordination; 3. Schmalk. Article II, 4, p. 308. of the Antichrist (!);

4th Large Catechism 3rd commandment, p. 401 of the Sunday celebration. Among the "doubtful doctrines" are the following: 1. Augsb. Conf. art. 28. p. 67. of the Sabbath (!); 2. Apology art. 4. p. 100, 101. of justification (!!);

3. apology Art. 24. p. 26S. of Aerius' error; 4. Schmalk. Art. II, 4, p. 308. of church regiment; 5. ibid. appendix II, p. 341. of lay absolution; 6. concordia formula, Summar. Term, art. 7, p. 541. of the unworthy communion guests; 7. Ibid, Repetition, art. 7, p. 653. of the communion of the sacramentarians. Among the "defective doctrines" are the following: 1. Apology, Art. 3, p. 135, of the content of the passage Tob.

4, 11; 2. ibid. Art. 13, p. 202, of three sacraments in a broader sense; 3. Apology, Art. 3, p. 204, of the marriage state; 4. Ebendas. art. 27, p. 277, of the law; 5. Schmalk. Art. Annex I, p. 333, of the keys, that the church has them originally and directly (!); 6. Luther's Small Catechism, main st. 6, p. 365, of the answer to the question: "What is the use of such eating and drinking?" (!); 7. Concordia formula, repetition, art. 7, p. 660, of the comparison of the unworthy guests with the Jews; 8. Concordia formula, art. 9, pp. 550 ff. 696. f., of Christ's descent into hell. The following biblical passages are said to be misinterpreted in the symbolic books: Jer. 31, 33. (compare with Rom. 3, 31. Matth. 19, 17. 1 Cor. 13, 3.), the passages of the human sacrifices of the Israelites (p. 122.), Col. 3, 14. Dan. 4, 24. Matth. 13, 24. ff. Col. 2, 14. Prov. 27, 23. the passages where Luther translated the word "aven" with "trouble", Ex. 20, 17. (the 9th and 10th commandment!) Rom. 14, 23. Matth. 5-8. (Christ's spiritual interpretation of the law). It disgusts us to now extract the passages that are supposed to be "poorly interpreted" and "wrongly cited". - These are the fruits that a confession of the symbols brings, as the lowans have accepted it! *) There bring (admittedly not in public synod, but) in the pastoral conference voice leaders

*) This is probably also supposed to be the "direction of the Lutheran Church" to which the Iowa Church Order professes, "which strives toward a greater perfection of the, -Lutheran Church by the way of symbols at the hand of the Word of God." This is the wonderful progress of the horse mill, or

rather the progress of falling back into the camp of our enemies.

The first of these is the "Theology of the Church", which is a series of lectures that make it their business to undermine the confessional basis of the church in the crudest way possible. May God have mercy! - —

On the other hand, we must point out that the Synod of Iowa, in order to justify its position on the symbols, refers "before all" to the Göttingen Prof. Jak. Wilhelm Feuerlein (d. 1776). The latter, however, writes in his *Bibliotheca symbolica*, from 1752, among other things: the symbols are "to be signed by the candidates of the holy preaching office. The symbols are to be signed "by the candidates of the holy preaching office, not as far as they are considered unanimous with the holy scripture. The symbols are to be signed by the candidates of the sacred preaching ministry, not inasmuch as they are considered unanimous with sacred Scripture, but because they have been recognized in the most distinguished and primary parts (in praecipuis et primis "rebus") as conforming to the divine word through diligent examination.... In secondary parts they are, indeed at times (non nunquam), but not inconsiderately, to be accused of error because of their public reputation and because of the reputation of the primary parts themselves." (Kraek. p. 2. 3.). We ask, is not this kind of signature as similar as one egg to another to that of the old Unionist General Synod? And yet the Synod of Iowa, referring to the position of the aforementioned theologian of the previous century "before All," wants to be among those who have separated from the old General Synod precisely because of this vague, meaningless confession of the symbols! What shall we call such a way of acting? - —

Apart from the fact that the principles established by the Iowa Synod exclude a significant part of the doctrinal content of the symbols from the commitment to them, the purpose of the commitment to the symbols is also completely annulled, the symbols are turned into a waxy nose which everyone can shape according to his needs with a single small manipulation, The symbols are turned into a waxy nose, which everyone can shape according to his needs with a single small manipulation, and the commitment to the symbols is turned into a screw, which can be turned lower and higher according to circumstances, and into a swing, which has no fixed position anywhere and floats sometimes above, sometimes below, sometimes left, sometimes right, sometimes over, sometimes over.

Now consider: according to the theory of the Iowa Synod, only the thetical and antithetical decisions, which occur in the symbols, belong to the confessions. According to their theory, the essential and the non-essential, the fundamental and the non-fundamental, are to be distinguished with respect to the doctrines expressed therein, the former are to be regarded as binding, the latter as free; according to their theory, only that which the symbols want to establish symbolically has symbolic validity, what they teach *ex professo*, but not "any incidental doctrinal statement".

equally opposed to each other. Professor F. writes: "Quite certainly that the Pope is the Antichrist, is not merely stated in passing, but *ex professo* and in detail in the Schmalkaldic Articles. But do we deny it?" Their theological Dorpat lawyers, however, write in their vote: "As far as the doctrine of the Antichrist is concerned, our symbols, as is well known (!), do not contain any special doctrinal article on the same. It is true that they frequently commemorate the prophecies of Daniel, but not in order to confess them"; thus not *ex professo*! - Furthermore, the Iowans find the doctrine of the Antichrist in the Schmalkaldic Articles and in the Apology in such excellent harmony that only then, when the statements of both symbols are taken together and merged with each other by means of a logical feat, the right symbolic doctrine of the Antichrist, to which the Iowa Synod professes (only that it believes even more), comes into the brightest light. The Dorpat scholarly patrons of our opponents, on the other hand, say that "Melancthon's statements" (about the Antichrist) "in the Apology do not quite coincide with those of Luther in the Schmalk. Articles"; indeed, that "the Apology expresses itself more cautiously," the Schmalk. Articles are not quite cautious; therefore also "obviously because of the symbolic facts presented" (!), that is, in order not to have to admit a fundamental error in the symbols, the old Lutheran dogmatists would have placed the doctrine of the Antichrist under the non-fundamental Articles, that is, out of ecclesiastical-political, interest! (Against which accusation of our faithful, conscientious fathers we must of course protest in all seriousness-.

sen.) - Finally, on page 28 of the 4th number of the present volume of his journal, Professor F. declares the doctrine of the Augsburg Confession on Sunday to be a "casual statement". Confession for a "casual statement", and already on the following page he admits that "in the end one could still argue whether it is not a symbolic decision after all". Herewith the interested reader rhymes the statement of the Iowa Synod: "Symbolic validity has what the symbols want to establish symbolically, and that lies in each article for the,

who read it in the light of history, on flat hand". From the above, however, it is clear that this is either not true, or that neither Dorpat nor Iowa read the articles mentioned in the light of history, which probably both will not admit. - —

So it is certain that the Iowa Synod's confession of the symbols is nothing but a badly veiled confession of quatenus, which our church has always rejected, and indeed such a confession of the worst kind. Whoever professes the symbols as the Iowa Synod does, no one knows about him, what he actually believed, not even whether he believed the Scriptures to be inspired by the Holy Spirit.

The "explanation of the symbols", not all the "occasionally occurring doctrines", not the explanations, justifications and defenses, which in a confession are only an accessory, something incidental, not belonging to the actual substance of the confession, and so on. *) We ask, what do the Iowans make of our symbols other than a torn, all over perforated coat for a true carnival play in the church? Who is the judge of what are the intended thetical and antithetical decisions in the symbols? Who is the judge of what is essential and non-essential, fundamental and non-fundamental in the doctrine? Who is the judge of what the symbols want to "establish" symbolically of what is contained in them, what not? what is said *ex professo* in them, what not? what is said confessedly in them, what not? what is only occasionally and casually remarked in them, what not? what in it merely belongs to the proof, to the substantiation and defense, what does not?**) If the Iowa Synod does not have in mind to elect a pope or to establish a doctrinal and faith judicial college endowed with the authority of final decision, and thus to establish the papacy with its unity in the Lutheran church, then it has invented with its theory an excellent basis for an ecclesiastical Babel that has not existed so far. However, as already noted, Prof. F. writes with his synod that the decision "lies on a flat hand"; however, everyone can see that this is only a meaningless phrase with which the writer wants to cover the embarrassment in which he sees himself.

Although it is unnecessary to give evidence that, on the basis of the Iowa theory, unity of the church in doctrine and faith is an impossibility, some proofs of fact may follow, which Iowa itself has given us.

The Dorpat theological faculty recognizes the foundation given by the Iowa Synod, and what do we see? In the application of the same, in the building upon it, both so-

*) Prof. F. himself seems to have recognized the nonsense of the official declarations of his synod, he writes: "It was not really our purpose to present a theory and doctrine of the symbols and their components and their respective meaning. Our purpose was a practical one." Thus, the synod's statement about what is confessional and binding in the confessions was only supposed to be a theory because it was connected with a practical purpose! This was indeed a bad excuse, which was kept in the foreboding that the

adversary would

The theory's flaws are also "seen, which one had discovered oneself afterwards!

The formulators of the declaration of the Iowa Synod seem to have meant that they acted very wisely and kept a loophole open for certain eventualities when they, modifying themselves, continued: "On the other hand, not every proof, every explanation 2c.... cannot be made into a belief that binds consciences." So only not every, but some!

Could one imagine a worse swing principle, what in this highly important matter Iowa has let itself be octroyed by clever church diplomats?!

since this doctrine is also only "casually" mentioned in the symbols. Instead of the church receiving through such a confession of its symbols the desired guarantee that the one who unites himself to it will believe with it and therefore teach and confess with it, it is rather demanded of it the freedom to believe and teach the exact opposite about hundreds of points about which it has spoken clearly in its confession according to God's word, but only incidentally, in the explanation, justification and defense. Instead of the Iowa Confession giving to the church the rights conferred by the

If the desired cessation of certain doctrinal disputes in their midst should be achieved, the Iowa Confession of the Symbols is the best means of settling a great many disputes within united states.

of our church and always create new ones.

to generate disputes, namely about what is actually the doctrine of our church. God preserve our newly awakened and open-minded church.

The Lutheran Church in America, hitherto pardoned with abundant blessings, faces the temptation to make the ground on which the Iowa Synod has placed itself its own! This would be the next way to make luder all that God has given her by great grace in this land of religious liberty.

and to become a church,

as the national churches of Germany are, in which, apart from the rationalism that has penetrated there, one is not even united in the doctrine of the inspiration of the Holy Scriptures, i.e. the ground of all doctrine, and therefore does not think one has to be united, because the doctrine of inspiration is an invention of our dogmatists, but not symbolic in the symbols.

is established. If the way of confessing to the symbols, which Iowa has chosen, were the right one, then one could just as well do without all symbols, yes, the disputes would thereby only become less and the same in any case, because only around the sense of the holy scripture. The same would become more fruitful, because it would only be about the meaning of the holy scripture.

In the next number we now commemorate with

God's help to set forth the right way to profess the ecclesiastical symbols, as required by the symbols themselves, and as all righteous sons of our Church have always required and performed.

(Conclusion follows.)

Some news

about the way Reformation jubilee celebrations, even semicentennial ones, were celebrated in earlier times.

(Continued.)

In 1617, as early as August 12, the Electoral Saxon "Instruction, wie es mit dem Evangelischen Jubelfest zu halten" fei was published. Shortly thereafter, an "Epistola invitatoria" (Invitation Epistle) was published, which contained an

The whole group of theologians of the time from the Church of Saxony had jointly issued and

which was so well received and so forceful that Pope Paul V soon included it in the list of forbidden writings. In Würtemberg, the feast was celebrated over three days, namely on October 30 a so-called preparation sermon was held, on the 31st the actual feast was celebrated with two church services, which was followed on November 1 with a sermon on Ebr. 13, 7, as it is called, "*in laudem Lutheri*" (in praise of Luther). In Regensburg, in preparation, the high school students held rehearsed talks on the Reformation in public in the church. In Eisleben, the song "Gott der Vater wohn' uns bei" was sung at every service, but the words "Für dem Teufel uns bewahr" were changed to "Fürm Pabst und Teufel uns bewahr". Many beautiful jubilee coins were struck for this feast, on one of which, for example, the following rhyme could be read:

Now Christianity rejoices and thanks God for the time of grace, when Doctor Luther's hand and mouth made his word known to the church.

In order to present at least one example of the sermons held at that time to our readers, so preached on 1S. Sunday after Trinity, as the day of preparation for the jubilee, the then court preacher of the Church of Saxony, Daniel Hänichen, preached on the gospel of the Sunday: "About the indulgence, which the true angelic church and its members have to enjoy; 1. who grants this indulgence, namely a. not the Roman Antichrist, the pope, who poaches b. God alone, and therefore also Christ, God and man in one person, and that c. through all penitent preachers, as his instruments; 2. what is dispensed with it, namely forgiveness of sins; 3. how it is dispensed, namely a. in vain, b. for every sin, c. to every person in particular, d. perfectly, e. on earth. Hereupon follows application to doctrine: a. We all need Christ's indulgence, b. We receive the same a. by God's hand, which is Word and Sacrament, and b. with our hand, which is faith; B. for consolation, for this indulgence gives a. a good conscience in life, d. good courage in death; C. as a warning, that no one may abuse this indulgence a. by sinning at grace, b. by postponing his penance. - The main sermon on October 31st had as its text: Malach. 4, 5. Hänichen uses the words with which the pagans once invited to the games that were set up at the dawn of a new century: "Come to the games which no mortal has ever seen nor will see. *) Hänichen interprets this spiritually to the first secular celebration of the Reformation and then continues: "Today

*) Vemte Lã luãos, guos wordsUuw oemo viätt un- qurra, vtaonr""1t.

A hundred years ago, little David Luther cut down from God's Word the infernal Goliath, the Pope and Antichrist of Rome, who spoke highly of the witness of God, especially of the precious blood and death of Christ. A hundred years ago today, he cut him down from God's Word with the sword of his mouth. One hundred years ago today, Luther, in the power of God, made the beginning of redemption from the Papal darkness and Italian bondage, so that we can say: Hodie reäsmtioverm keeit Israel! Today he has redeemed Israel! O of the joyful year! O of the blessed day! O of the joyful hour!" Hereupon follows the first sermon on the subject: "That Luther may well be compared with Elijah, or be called the third Elijah, first of all in view of his calling, which he has for the reformation of the church"; in three following sermons he continues the comparison, in that he further refers to Mal. 4,6. he compares Elias' and Luther's person, office and finally the divine warning not to despise their testimony. Already when the Lutherans were preparing for their first centenary celebration, several Jesuit mockeries appeared, in which it was said, among other things, that this would not be a "centenary celebration. When, nevertheless, the celebration of the jubilee took place everywhere, they prophesied that the Lutherans would not celebrate it again "unless the permission of Papal Holiness had been obtained beforehand and the announcement had been made. Admittedly, the Jesuits had not calculated well, for, as is well known, in the next year the terrible Thirty Years' War broke out, during which it often seemed, however, as if the Lutheran group would soon be devoured again by the Antichrist and his accomplices;*) but when in 1648 the so-called Peace of Westphalia was finally concluded, the Lutherans could again sing with their Luther:

Rope is in two, and we are free!

The name of the Lord help us, the God of heaven and earth!

In 1667, two hundred years ago, the one and a half hundred year anniversary of the Reformation was celebrated with great joy on October 31st, so that, as we have already noted, this very anniversary became the occasion for an ever more general celebration of an annual Reformation festival. Of further details of that celebration, now 200 years ago, little is found in the writings accessible to us. The Wittenberg professor of theology and provost Johann Meißner has printed a still existing sermon, which

he gave on this anniversary on 1 Maccab. 4, 36. ff.

*) In this war the small Lutheran Saxony alone became poorer by three million people!

and in which he compares the church reformation of Jude Maccabaeus with the Lutheran one. *) Another jubilant sermon, which was published at this time about Isa. 40, 8, was written by the superintendent Dr. Christoph Buläus in Dresden. About it we only find that Bulaeus had "HErr Gott, Dich loben wir" intoned after the end of it. †)

The most solemn of all Lutheran jubilee celebrations was the bicentennial in 1717. Cyprian's "Hilaria evanxeliaea," which we have already mentioned, prove this so abundantly that one is embarrassed if one wants to give an excerpt from it. We mention only this much, that not only in all churches and chapels two and three days after each other jubilee services were held, often with performance of great church music, but that at that time also almost all universities and Latin schools had jubilee celebrations with speeches and poems in different languages, rehearsed talks and even dramatic performances. The children in the elementary schools were also encouraged to participate actively in the celebration, special children's jubilee sermons were preached to them, and joyful festivities were prepared after the days of worship. In Ulm, Pastor Härtenstein preached to the children. He took 1 Pet. 2, 2. 3. and presented it to them on the basis of Is. 66, 10. II: The catechism milk of the evangelical mother church, 1. its sugary sweetness, 2. its unadulterated purity, and 3. its glorious usability. Another preacher took Ps. 8, 1. 2. as a basis. Also the poorhouses had to be filled with the jubilant tone of this feast. Also in Ulm, sermons were preached on Matth. II, 5. and Is. 61, 1. "Of the Gospel brought and proclaimed to the poor at the time of the Reformation. In many cities, large processions of the citizens and all schools were held, accompanied by singing and the sound of trumpets and timpani. In Dresden all the school children went out wreathed. In some places they had to recite a story of Luther's life or of the Reformation, after which they were publicly fed and watered. The churches were usually decorated with flowers, and in the evening, in some places, the tower of the main church, and here and there also the houses of the citizens, were resplendent in the glow of countless lights and meaningful banners. Countless jubilant coins appeared with the most splendid emblems and, in part, extremely meaningful inscriptions; larger and smaller ones, fine lead ones and more valuable ones up to silver and gold ones.

*) Innocent Nachrr. 1715. p. 955. Meissner calls the feast: "ckudi!"um Iliwiäii omculi eeledratuw."

†) Rov" "cd" tü".-eeel. Weimar 1768. DVU' p. 966. ff.

Good discipline was also observed. The city authorities of Reutlingen, for example, threatened not only with severe punishment, but even announced God's wrath to those "without regard to person" who would work or even behave indecently during the jubilee days. In Schweinfurt, gambling and dancing were expressly forbidden in the utmost seriousness. According to the Nördlingen city ordinance, no one was allowed to enter a tavern during the festival. In several places, such as in Nördlingen and in Schwäbisch Hall, a penitential day celebration was held a few days before the jubilee festival, whereby in the first-mentioned city the sermon was Rev. 3:14-16. Already in the early morning before the sun had gone out, the ringing of all bells and in many places choir singing with trombone accompaniment from the church or the town hall announced the great festival. The *Te Deum laudamus* (Lord God, we praise you) was sung almost everywhere and, where possible, accompanied by instruments. The church congregations raised at this occasion were usually very abundant. All reports testify that this feast resulted in an almost general revival of the Lutheran Christian people. How could the abundant preaching of the Word of God, which was attended by all who were not confined to their sickbeds by illness, and the recounting of God's glorious deeds at the time of the Reformation and the miraculous preservation of our church up to that time have been and remain a rich blessing? Never before have so many appeared at the table of the Lord as in these days; in several cities, therefore, Holy Communion was celebrated on each of the three jubilee days. Young and old were in a blessed excitement. When in Regensburg the Superintendent Serpilius remembered in his sermon the Saxons, whose king had fallen away to the Papacy, blessed the land from which the light of the pure Gospel had risen, and thereupon exclaimed: "May God write the words deep in their souls (the Saxon Lutherans): But when Serpilius concluded with the words, "God preserve unto them (the Saxon Lutherans) the word of truth for JEsu's sake, as long as the days of heaven shall endure!" a listener sitting behind the pulpit could not refrain from exclaiming loudly, so that it resounded through the large church, "Amen! (What it takes in Germany for a listener to be able to make such a loud noise in church during the sermon is known, of course, only to those who have observed the devotion or, at least, the solemn silence and stillness of German church services from childhood).

A beautiful chronogram (that is, a Latin sentence in which those letters appearing in it, which in Latin have at the same time the meaning of numerals have included the year of the event meant) was n. a. following:-

NarrlaVs I^VlderVs, rleohglse DoOtor.

LI is equal to 1000, v is equal to 500,

K equals 50, V equals 5 and I equals 1. *)

Further:

NartlnV8 I^VtLer, dadeDls OestrVOlor.

(Martinus Luther, the destroyer of Babel.)-f)

(Conclusion follows.)

To the ecclesiastical chronicle.

Turner religion. On July 4 of this year, a certain Steffens gave a speech at the Turnerballe in Baltimore, in which, according to the gymnastics newspaper "Unsere Zeit" of July 19, it said, among other things, as follows: "There are many strong, noble people who feel happy in the thought that a higher being watches over them, takes part in their joys and sufferings, and often protects them in dangers.... But we demand the full possession of our free self-determination, we demand the right, and take it, to be of a different opinion." A new proof that the allied gymnastics and atheism (denial of God) become more and more siblings. W. [Walther]

Masonic religion. A religion quite similar to that of the gymnasts is also held by the Freemasons. Dr. Munkel reports in his Neues Zeitblatt of June 28 of this year: "In the 'Freimaurerzeitung' a preacher Zille writes: .I am firmly convinced that the time will and must come when the denial of God will be the general view of men, and when this will look down on the belief in God as on a vanquished point of view. . Then, too, a hand will soon be laid to build high light halls in which the peace (!) and freedom (!) of the world will dwell.'" - We, too, believe that such a time will not only come, but has already dawned, but we console ourselves with the fact that it is probably the time of which it is written, "And after that he (the devil) must be loosed a little while." Rev. 20:3. cf. 2 Pet. 3:3. W. [Walther].

Baltic Provinces. A Livonian pastor describes the situation of Lutherans in the Russian Baltic provinces in Professor Hengstenberg's Kirchen-Zeitung. It contains the church order for the Lutheran

Since in 1617 the sentence was added to the chronogram: "Martinus Lutherus, theologiae D.," the pope Bayerling wrote: the word Doctor is not written out, because otherwise not 1617, but 1717 would come out; thus it was prophetically indicated that the Lutheran church would not make it to 1717. But when the Jubilee of 1717 was frozen, the pope R. M. Mehlführer, an apostate Lutheran, declared in a paper: From that chronogram one sees, with 1717 "the measure of sins and periculus luthersvismi (the time de" Lutherthum) had expired." S. The special attention of God on his Lutheran Zion of Zeibich. 1718. p. 3. f.

f) This year the following chronogram arrives: D. Lutherus, fidei Confessor Constans et antichristi mxnrl präitor i.e. Dr. Luther, constant confessor of the faith and revealer of the great Antichrist.

Church of 1833 contains the following paragraph, which is still valid today: If a Lutheran preacher admits a member of the Greek-Russian church to his confession, he is immediately deprived of his office and spiritual dignity and handed over to the secular court for legal punishment (i.e. Siberia - also ruthenium lashes). The situation of the Lutherans has so far been alleviated only by an imperial decree of March 15, 1865, according to which mixed bridal couples are no longer to be forced to sign a lapel that they want their children to be raised in the state religion. In 1866, the Minister of the Interior issued an instruction to the Lutheran clergy on how to interpret and handle the imperial permission. They are now allowed to baptize and teach children from mixed families. It often happens, however, that the popes obtain a reversal by trickery, and afterwards the poor parents try to deceive the popes in the same way, in that the Lutheran father (or mother) immediately gives the newborn child emergency baptism. Such baptisms may be entered by the Lutheran preachers in the baptismal register of their congregation, "for the sole purpose (says the minister) that the fact of the baptism itself may not be subject to any subsequent doubt," whereby, by the way, the Greek-Orthodox Church does not lose the right to consider such a person as belonging to that church. Nevertheless, it remains the obligation of the Greek clergy to enable the parents to bring such children to the anointing. - Thus, the popes do not do wrong if they do not respect the law at all. They "enable" people not only with words, but also use their own violence to prevent a Lutheran pastor from proceeding according to imperial permission. A pope tore a mother, who wanted to carry her child into the Lutheran church for baptism, out of her arm with such inhuman force that the child soon gave up the ghost. Another mother went insane over similar spiritual coercive measures. The most incomprehensible invectives are spread about the Lutheran church in printed tracts, while the minutes of the Lutheran synod in Livonia were not even allowed to be printed as a manuscript. The domain administration helps the efforts of the Popes by leasing farm land to Greek peasants who let themselves be alienated from the Lutheran Church by the lying promise of "soul land" and now want to tear apart the false net of the Russian Church again - as a reward for denying their faith, so to speak. - —

Several faithful pastors dared to disobey the church order and receive back to the table of God those who were deceived and who repented and repented.

Complained about this, they were called for investigation, and "there came commissions upon commissions with Gensd'armen etc.". Two of them were also sentenced by their own consistory, one to a one-year suspension, one to a six-month suspension. (Immanuel.)

Mission Feast.

On the third Sunday after Trinity, the Lutheran congregation of Immanuel, Cook Co. in Kiek, Ill., had the great joy of celebrating a mission festival in the company of its sister congregations. In the morning Pastor H. Schmidt from Elk-Grove, Ills. preached on Luc. 2, 30-32, and in the afternoon Professor Lindemann on Luc. 6, 36. The first sermon had the outer mission, the second the inner mission as its main subject. Through both sermons the hearts of the Christians were warmed to the eager and joyful doing of the work pleasing to God. Both the excellent location and the splendid weather, which God provided, attracted many guests, probably a thousand in number. The Collecte amounted to: H114.17. L. Lochner.

Church News.

On the second Sunday after Trinity, Rev. A. Ch. Bauer, formerly a member of the Buffalo Synod, having received and accepted a call from the Lutheran St. Francis of Assisi congregation at Sandy Creek, Monroe County, Mich. Spirit congregation at Sandy Creek, Monroe county, Mich. and having accepted it, was installed in office by the undersigned on behalf of the honorable Presidency Northern District.

May Jesus Christ, the Lord of the harvest, grant that this laborer also may produce much fruit for eternal life. W. Hattstädt.

Address: kev. ä. Ob. Lauer, oare ok Lev. IV. LlattstLät, nonros, mob.

After Mr. H. G. Hieronymus, candidate of the preaching ministry, passed his examination and had received and accepted an appointment as deputy to the Rev. Oestermeier, until his return from Germany, from the congregation at Pomeroy, Ohio, if: the same, on the fifth Sunday after Trinity, by order of the Reverend President of the Middle District, has been ordained by the undersigned in accordance with the regulations of our Agenda, and has been inducted into his office.

May the Lord also give this servant of His much wisdom, strength and blessing to make many - many blessed! Father Eirich.

Zanesville, Ohio, July 24, 1867. address: Lev. II. 6. meron^mus,

Lowero^, Obio.

After Mr. Albert Henkel, candidate of the holy preaching office, was called by me and my congregations. After Mr. Albert Henkel, candidate of the holy preaching ministry, was called by me and my congregations from the Concordia Seminary in St. Louis to the position of assistant preacher, and he also followed our call, he was solemnly ordained on the 5th Sunday after Trinity, by order of our Reverend President Schwan, by me, with the participation of Pastor M. Michael, in the parish church of Logansport and inducted into his ministry.

May the good Lord give me and my young assistant much wisdom, power, strength, courage and patience, and may he fill our hearts with such a shepherd's love that seeks to overcome all obstacles in the search for souls bought by Christ's blood, so that through our service many souls may also be saved.

be led to heaven. May God have mercy on them! Amen.

Since Pastor Henkel spends most of his time in Peru, my largest branch, you are welcome to address him:

Lsv. Handle,

your ok no. 6. vonraät, learning, inä.

Logansport, July 25, 1867.

3. H. Jox, Pastor.

On Thursday after the fifth Trinity Sunday, lightning struck our church twice within five minutes and caused significant damage to the tower, the organ, and downstairs in the narthex. But we can only thank God that he did not let the whole church blow down or be destroyed by fire. On the following Sunday, the undersigned preached on Jer. 30:22-24 in view of God's so serious visitation among us. L. Muckel.

Synod Ad.

The Eastern District of our Synod will hold its sessions, s. G. w., at St. John'sburg, N. Y., from August 21 to 27- I. J.

Items of discussion are: The Theses on the Church, discussion of which was already begun at

the Synod last fall, and the first paper of 1865, "How can we also make use of Dr. M. Luther's exhortations and warnings concerning the future."

Guests are to leave the railroad at Tonawanda, ten miles north of Buffalo, and will find wagons ready there to convey them the last three miles to us. Those who arrive in Buffalo at the Exchange Depot are best taken immediately by bus to the Erie Depot, from where the train leaves five times a day for Tonawanda.

Since the Synod is on a German-American village this time, we ask your indulgence if we cannot make our dear guests as comfortable as we would like.

The parochial reports are not to be forgotten.

Hugo Hanser, Secr.

Conference - Displays.

The Wisconsin Pastoral Conference will hold its meetings from August 30 to September 2 (Friday after the tenth Sunday after Trin. to the following Monday incl.) at the Church House at Oshkosh, Wisc. Dear Brethren are requested to arrive no later than Thursday evening, August 29.

A. Rohrlack, Pastor loci.

The Minnesota Pastoral Conference will hold its meetings, g. e. G., Sept. 19-23, at the home of Rev. Horst, at Waconia, Carver Co, Minn.

Brothers are asked to be in Carver on September 18 so they can be picked up. E. R O If.

Artemeldrrrtgeu

for admission to the school teachers' seminar for the school year beginning Sept. 1. would now come desired.

I. "C. W. Lindemann.

Fort Wayne high school graduates who have been released with a certificate of maturity for the local seminary are to notify the seminary of their intention to enter the seminary and, without waiting for a specific response, are to report here no later than August 31.

St. Louis, Mo. in July 1867.

C. F. W. Walther, President of the Institute.

Notice.

The undersigned hereby gives repeated notice that, in order to avoid prolixity and consequent embarrassment, the disposition of ordinations and installations for Wisconsin and Minnesota has been delegated to him by the President of the Northern District, the Rev. O. Fuerbringer, WHEREFORE those concerned may wish to apply here with such requests.

Milwaukee, Aug. 2, 1867, F. Lochner,

d. Z. Vicepreses R. D.

Luther's Large Catechism should be in the hands of every Lutheran, especially in the hands of every Lutheran householder. This Larger Catechism would be the most reliable interpreter and explainer of the Small Catechism, it would provide him with the best material for daily home worship, and it would be of the best service in preparing him for Holy Communion. In part, it would provide him with the best services in preparation for Holy Communion.

This Large Catechism, New-York edition, is now available from Mr. Martin Barthel in St. Louis, the piece at 20 Cts. the dozen at 12.10.

Request to preachers.

Since the Lutheran calendar for 1868 is to be printed soon, I would like to respectfully request the honored pastors who have changed their address to notify me of this immediately so that I can enter them in the list of preachers.

S. K. Brobst, editor.

For your kind attention.

According to a new postal regulation in Canada, O. U. (vanacka IVest) is no longer allowed, as before, but must be: "Lrovinoe ok

vtario, OrmLäu" will be addressed. The names of the post offices and counties remain unchanged. This remark at the same time in the name of the other pastors of our synod in Canada.

A. Ernst.

Changed addresses:

Lev. "lob. Lurrer, Lake Laull, VfustünZton vo., Nivn.

Lrieür. Zobüukokk, teacher, Rvv Nelle, 8r. Vkarlss Vo., No.

Lev. Ibenäiek, (fliege koint, LouZ Islauö, N.

Print "on". Wiedusch u. Sohn^E^r^i-7""?
